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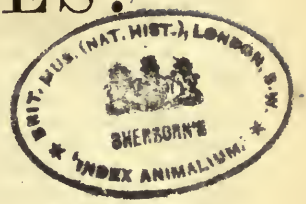
NOTES AND QUERIES:



A

Medium of Inter-Communication

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

SECOND SERIES.—VOLUME FOURTH.

JULY—DECEMBER, 1857.

LONDON:
BELL & DALDY, 186. FLEET STREET.
1857.

Stanford University Libraries

LONDON, SATURDAY, JULY 4, 1857.

Notes.

WILKES AND THE "ESSAY ON WOMAN."

The following is the account of this Essay and of the writer given by Earl Stanhope in his *History of England*, vol. v. p. 66.:

"It appears *that Wilkes had several years before, and in some of his looser hours, composed a parody of Pope's 'Essay on Man.'* In this undertaking, which, *according to his own account (Examination of Michael Curry at the Bar of the House of Lords, Nov.* 15, 1763), *cost him a great deal of pains and time*, he was, it is said, assisted by Thomas Potter, second son of the late Archbishop of Canterbury, who had been secretary of Frederick Prince of Wales, and had since shown ability and gained office in the House of Commons, but was (as well became one of Wilkes's friends) of lax morals in his private life. The result of their joint authorship, however, *has little wit or talent* to make any amends for the blasphemy and lewdness with which it abounds. As the original had been inscribed by Pope to Lord Bolingbroke, *so was the parody by Wilkes to Lord Sandwich; thus it began, 'Awake, my Sandwich!' instead of 'Awake, my St. John!'* Thus also, in ridicule of Warburton's well-known Commentary, *some burlesque notes were appended in the name of the Right Reverend the Bishop of Gloucester.*

"*This worthless poem had remained in manuscript, and lain in Wilkes's desk*, until in the previous spring he had occasion to set up a press at his own house, and was tempted to print *fourteen copies* only as presents to his boon companions."

It is obvious, from the critical opinion here offered, and the positive assertion as to the inscription, that Lord Stanhope spoke, or believed that he spoke, after an examination of the work; the more certainly as *The Athenæum*, in its review, hinted a doubt on this subject, notwithstanding which the statement was repeated *verbatim* in the second edition. It struck me as strange — and I still think it strange — that Lord Stanhope was not startled to find that the parody to which he referred — a parody on Pope's *Essay on MAN*, inscribed to *a man* — St. John, was an *Essay on WOMAN*, not inscribed to a *woman*, but to *Sandwich*. This indeed was only sufficient to raise a suspicion, for there may have been such blundering parodists — and I shall show that there were — but they were not the writers of the Essay for which Wilkes was prosecuted, and on which Lord Stanhope passed judgment, for that is inscribed to a woman, and begins "Awake, my Fanny." This fact was actually set forth in the indictment, which describes the work as a libel "entitled *An Essay on Woman*, and purporting to be *inscribed to Miss Fanny Murray*."

An anecdote often told by the great Lord Chancellor Hardwicke (*Life*, vol. iii. p. 159.) may pleasantly illustrate who this Fanny was; and it is curious in itself, seeing the relationship of the parties. One day, soon after the Chancellor had purchased Wimpole, and when riding round the neighbourhood, he was so much struck with the taste and elegance of a house that he asked permission to see the inside of it. The request was politely complied with, and the owner, who it subsequently appeared was *the brother of Lord Sandwich*, conducted him through the apartments, dwelling with especial emphasis on the merits of his pictures. The subject, I suppose, was *caviare* to the Chancellor; for at length Mr. Montagu said, pointing to "two female figures, beautifully painted, in all their native, naked charms," "These ladies you *must* certainly know, for they are most striking likenesses." The Chancellor again acknowledged his ignorance. "Why, where have you led your life, or what company have you kept?" said Mr. Montagu, "not to know *Fanny Murray* and Kitty Fisher." This was the "Fanny" to whom the Essay, which Lord Stanhope *has not seen*, was inscribed.

I believed, and believe, that not more than a single copy of so much of the *Essay on Woman* as was printed at Wilkes's press is in existence; and as to the existence of that single copy I have great doubts. We know, *on* the oath of Curry the thief, that only twelve copies were printed for Wilkes, and a thirteenth surreptitiously by Curry for himself — Lord Stanhope says fourteen, a difference of no consequence, but I believe a mistake; that the work was never completed — that so far as printed every copy was kept under lock and key — that the few other pages submitted by Lord Sandwich to the House of Lords were a proof, or a revise with manuscript corrections, which another of the printers had stolen; and I believe that the copies in Wilkes's possession were subsequently destroyed. I have, however, been assured by a gentleman that he many years since saw a copy of the original edition. With all respect for my informant I doubt it. The only *proof* that I could make out was, that the copy he saw was printed in *red letters*, and so far answered the description given by Curry the thief. But another description, by a contemporary, is somewhat more particular:

> "Tis printed ——
> In letters red, on paper fine,
> *On copper curiously engraved*
> *The title of the work;*"

and so says the indictment, "a frontispiece or *sculpture* prefixed."

I thought it possible, however, that *the stolen proof* — or the stolen copy — might be in existence; but all I could discover from the indexes to the Journals of the House of Lords was, that the copy laid on the table by Lord Sandwich had been delivered to Webb, the solicitor to the Treasury, to enable him to carry on the prosecution — that it was returned — then redelivered — and not returned. It is possible, therefore, that Webb, who was an antiquary — a

curiosity collector—may have retained this unique copy, and it may have been sold with his collection, and be still in existence.

That other copies of the poem were at the time, or soon after, in existence, is beyond question; and the scoundrels who bribed the poor journeyman to betray and rob his employer, were very likely persons to take a copy before they delivered the original to Lord Sandwich; or copies may have been taken, as Wilkes said, after Sandwich, having blazoned forth his indignation, laid the poem on the table that the clerks and others of the House might take copies.

It is more to my purpose to show, what is equally indisputable, that there were *spurious copies soon after sold as genuine* — some with a few genuine passages, probably copied from the Bill of Indictment, worked into them, and others *without one genuine line*. Some of these are in our public libraries; but as they are more vile than the original, I need not specifically refer to them. Enough for me to show that it was one of these to which probably my informant referred, certainly one without a genuine line in it, which Lord Stanhope has mistaken for the original.

I will now proceed to proof; and for this proof I am indebted to "N. & Q." An intelligent correspondent referred, some time since (2nd S. iii. 308.), to works in his possession printed in red letters, and mentioned incidentally the *Essay on Woman*. Under very proper conditions, I was permitted to see this unique volume; and it turned out to be the very copy, or a copy of the very edition, seen and commented on by Lord Stanhope, inscribed to Lord Sandwich, and beginning, — "Awake, my Sandwich."

How, it may be asked, under the circumstances I have stated, can I be sure that this red-letter copy is not genuine? For many reasons. It does not even pretend to be genuine. Instead of being the work printed at Wilkes's press, and laid on the table of the House of Lords in 1763, it is declared on the title-page to be "Printed for George Richards, MDCCLXXII.;" and it declares this *in type*, whereas the genuine title-page was "on copper curiously engraved." Again, there is *not one single note throughout*, whereas, as the Parliamentary History shows, and my Lord Stanhope admits, "burlesque notes were appended" to the genuine edition "in the name of the Right Reverend the Bishop of Gloucester." Farther and conclusive, the indictment sets forth copious extracts both from the poem and the notes, and *not one line of these numerous paragraphs* is to be found in the copy printed for George Richards and commented on by the historian.

I will hereafter, with your permission, consider the evidence as to Wilkes having "composed" or written the poem. D.

(*To be continued.*)

THE FIRST SANSCRIT BOOK.

I have often reflected on the circumstance which prompts me to write this note. A language which boasts of vast antiquity — a language which, as affirms M. Eichhoff, "contient le germe de toutes les langues et de toutes les littératures de l'Europe" — was first made patent through the medium of the press at the close of the eighteenth century.

The work chosen on that memorable occasion must be noticed in our best biographical and other collections, and preserved in many public libraries: such, at least, are the fair inferences. Inquiry proves the reverse.

The *Seasons* of Cálidás, as edited in Sanscrit by sir William Jones, are not noticed in the *Nouveau dictionnaire historique*, nor in the *Biographie universelle*, nor in the *General biographical dictionary*. The same censure applies to the *Cyclopædia* of Rees, to the *Edinburgh cyclopædia*, to the *Encyclopædia Americana*, to the *Penny cyclopædia*, to the *Encyclopædia Britannica*, and to the *National cyclopædia*; also, to the bibliographical works of Watt, and Lowndes, and Ebert, and Brunet.

The precious volume is not in the British Museum, nor in the Bibliotheca Marsdeniana, nor in the Bodleian Library, nor in the Bibliothèque Impériale at Paris; nor does it appear to have been in the private collections of Langlès, De Chézy, Haughton, Silvestre de Sacy, or Bournouf.

I shall now describe it from a copy which came into my possession on the sale of the library of sir William Jones in 1831. It is entitled —

"The SEASONS: a descriptive poem, by CÁLIDÁS, in the original Sanscrit. CALCUTTA: M.DCC.XCII."

The volume is in royal octavo, and consists of thirty-four leaves of wove paper of very firm texture. An anonymous advertisement occupies the *recto* of the second leaf, and bears the autograph initials of the illustrious sir William Jones. The text, as professor Horace Hayman Wilson assures us, is in the Bengali character. The type-founder is not named, nor even the printer. The paper has the water-mark J. WHATMAN, and is in spotless condition.

The advertisement, though reprinted in the works of its author, must not be omitted on this occasion.

"ADVERTISEMENT.

THIS book is the first ever printed in *Sanscrit;* and it is by the press alone, that the ancient literature of *India* can long be preserved: a learner of that most interesting language, who had carefully perused one of the popular grammars, could hardly begin his course of study with an easier or more elegant work than the *Ritusanhára*, or *Assemblage of seasons*. Every line composed by CÁLIDÁS is exquisitely polished, and every couplet in the following poem exhibits an *Indian* landscape, always beautiful, sometimes highly coloured, but never beyond nature: four copies of it have been diligently collated; and,

where they differed, the clearest and most natural reading has constantly had the preference."

W: J: [Autograph.]

I do not mean to insinuate that the above-described volume is inaccessible, or unrecorded. There is a copy, as appears by the printed catalogue, in the library of the India-House; and the publication is noticed by professor Wilson in the Calcutta edition of *Megha duta*, and by F. von Adelung in his *Historical sketch of Sanscrit literature*. It is also noticed in the *Encyclopédie des gens du monde*, in the *Nouvelle biographie générale*, etc.

But in every instance which has come under my observation the title of the volume is misreported; or the place or date of its impression, or its size, is omitted; and, except in the advertisement, I have nowhere seen it designated as *the first Sanscrit book*.

Bolton Corney.

Fontainebleau,
(Rue de France, No. 16.)

SHAKSPEARE'S "PERICLES," AND WILKINS'S NOVEL FOUNDED UPON IT.

The readers of "N. & Q." are already acquainted with the fact of the reprint in Oldenburg of an English tract, bearing the title of *The Painful Adventures of Pericles, Prince of Tyre*. They are aware that it is a novel founded upon Shakspeare's *Pericles*, and not a novel upon which Shakspeare's *Pericles* was founded. It was a theory of mine, entertained and broached about twenty years ago, that this novel, printed in 1608, contains passages which are not found in the play, printed in 1609; and that those passages must have formed part of the original drama as it was acted at the Globe Theatre, in 1607, or, more probably, in 1608.

They are given as mere prose, and in a narrative form, in the novel; but sometimes, with the omission of two or three particles, and sometimes without the omission, or even change of a syllable, they run into such excellent and Shakspearian blank-verse, as to form of themselves a strong confirmation of my opinion, that by means of such passages we recover a genuine and lost portion of *Pericles*, as it was first acted, and as our great dramatist wrote it. In support of this notion, I published, in 1839, fifty copies of a small tract, called *Farther Particulars regarding Shakspeare and his Works*, in which I may here say (since comparatively few have had an opportunity of seeing it), that I endeavoured to establish three points, then entirely new. 1. That the novel was founded upon Shakspeare's *Pericles*. 2. That it contained portions written by Shakspeare, but not found in his play, as it has come down to us. 3. That it furnishes some most useful and valuable verbal emendations. This little production of mine attracted so little notice at the time, that when Rodd, the publisher (if publication it can be called), died, he was in possession of a number of unsold copies of it. When I printed the first edition of my Shakspeare in 1843, I used a part of my *Farther Particulars*, &c., in the "Introduction" to *Pericles*.

I apprehended that the copy of *The Painful Adventures of Pericles*, lent to me by the late Mr. Heber, was unique and complete. I soon discovered that it was not the sole existing exemplar, and a fragment, without commencement or conclusion, devolved into my hands; but it was not until within these last few months that I learned that Mr. Heber's book was incomplete: it wanted the dedication, which was the more important, because at the end of it was the name of the compiler of the narrative, George Wilkins, the author, as I then presumed, of a play entitled *The Miseries of Enforced Marriage*, first printed in 1607. I have now good reason to believe that they were different men with the same names. The discovery of a copy of *The Painful Adventures of Pericles*, in a public library of Switzerland, enabled Professor Mommsen, of Oldenburg, to reprint the tract in Germany, in its entire state; and as he favoured me with some copies of it, in return for a brief and imperfect sort of preface, with which, really at an hour's notice, I furnished him, I have been enabled to go over every line and letter it contains, with a view to the reprint I am now making of my Shakspeare of 1843.

The result has been the discovery of much new matter connected with the three points I urged in my *Farther Particulars* of 1839. I think that I have now established them all beyond the possibility of dispute; but my object is not at present to advert to the first and third, but to the second, which I hold to be the most important of all,—viz. that Wilkins's novel, founded upon *Pericles*, and probably derived from short-hand notes taken at the Globe Theatre during the representation, includes not a few passages, originally recited by the actors, but not contained in the very imperfect first edition of the play in 1609, from which all the subsequent reprints were made. I subjoin a few proofs.

Simonides, pretending wrath at the love his daughter Thaisa has declared for Pericles, calls him, in Wilkins's novel: —

> "A stragling Theseus, borne we know not where, one that hath neither bloud, nor merite, for thee to hope for, or himselfe to challenge even the least allowance of thy perfections."

How easily this passage, as it were, turns itself into blank-verse, will at once be seen: —

> "A straggling Theseus, born wee know not where,
> One that hath neither blood, nor merit, for thee
> Ever to hope for, or himself to challenge
> The least allowance of thy perfections."

Can we reasonably doubt that these were, and are, Shakspeare's lines? Not only are the particles omitted of no value, but how likely it is that they were inserted by Wilkins in the speedy process of transcribing his notes for the printer, who was, perhaps, actually waiting for them. If the passage had not been delivered on the stage, very nearly in the form we have given it, how would it have been possible for Wilkins, or for any other person, anxious to bring out the novel with all haste, for the purpose of gratifying public curiosity, to have deliberately composed such lines as those above-inserted? What is Thaisa's reply to them? Exactly in the same form and spirit:—

> "And what, most royal father, with my pen
> I have in secret written unto you,
> With my tongue now I openly confirm;
> Which is, I have no life but in his love,
> Nor being, but th' enjoyment of his worth."

These are, as nearly as possible, the very words in Wilkins's novel, with no omission of the slightest importance; moreover, the blank-verse is quite regular, which cannot be said of hundreds of lines in the play, as printed in 1609. I am convinced that the play was made up from notes, in many instances much more imperfect than those which Wilkins employed for his novel — that the two short-hand writers were, as it were, running a race for priority — that Wilkins was first ready with his prose narrative; and consequently that it came out in 1608, while the play was not completed for publication until some time afterwards. I do not alter, or omit, a single syllable of what Wilkins gives us as the speech of Simonides in answer to his daughter: I only divide it into lines: —

> "Equals to equals, good to good is join'd:
> This not being so, the bavin of your mind,
> In rashness kindled, must again be quench'd,
> Or purchase our displeasure."

I do not complain of Mr. Singer, or of any body else, for using the extracts I formerly gave from this publication, without the slightest acknowledgment that I was the first to direct attention to it: all I am anxious about is, that the value of the novel, not of the discovery, should be admitted.

J. Payne Collier.

Maidenhead, June 22, 1857.

AN OLD AUTHOR'S MUSICAL ADVICE.

The following interesting chapter is taken from a rare little volume entitled, —

"The Rules of Civility; or, certain ways of Deportment observed amongst all Persons of Quality upon several Occasions. Newly revised and enlarged London: Printed for R. Chiswell, T. Sawbridge, G. Wells, and R. Bentley, 1685. 12mo."

It illustrates a passage in Shakspeare's *As You Like It*, Act V. Sc. 3.:

"Shall we clap into't roundly, without hawking or spitting; which are the only prologues to a bad voice;"

and shows how correct the great poet was in his observance of little things.

"Chap. XV. — *If we have a faculty in singing, playing upon the Musick, &c., how we are to demean.*

"If you have a talent in singing, musick, or making of verses, you must never discover it by any vanity of your own. If it be known any other way, and you be importun'd by a person of quality to show him your skill, you may modestly excuse yourself. If that will not satisfie, 'tis but civil to gratifie him readily, and the promptitude of your compliance atones for any miscarriage; whereas a sullen and obstinate denial favours too much of the mercenary, and either shows that you would be paid for what you do, or that you think him unworthy of your skill; and this unwillingness and difficulty to sing, &c., does many times dispose people to censure, and make them cry out to his face sometimes, 'Is this all he can do? This is not worth the trouble he put us to to intreat him.'

"When you begin to sing, or play upon the Theorbo, Lute, or Guitar, *you must not hawk, nor spit*, nor cough (before those that attend) to clear up your voice. Neither must you be too long in tuning your instrument.

"You must have a care of seeming to applaud yourself by any affected or fantastical gesture, nor by any expression that may signifie how much we are delighted ourselves: as to say, 'Now observe this note; this is well; this excellent; take notice of this cadence,' &c.

"You must observe likewise not to sing or play so long as to tire the company; you must end therefore so discreetly as to leave them with a relish, and opinion of your faculty, that they may be tempted to invite you another time; otherwise you will be in danger of being told, 'It is enough,' which on his side (if the person who sings be a gentleman) is as much rudeness as to talk to him and interrupt him."

Edward F. Rimbault.

INEDITED VERSES BY COWPER.

If the following lines have not already appeared in print, they may be interesting to some of the readers of "N. & Q." T.

Worcester.

"*Lines addressed by Cowper to Mary Unwin, on her becoming Blind.*

> "Mary, oft my mind recals thee,
> Resting on the Arm Divine!
> Happy, whatsoe'er befals thee,
> Faith, the Christian's anchor, thine.
>
> "Though in outward darkness journeying,
> Glorious light for thee is sown;
> Israel's pillar brightly burning,
> Guides thee on to Mercy's throne.
>
> "Worldly pomps no more attracting,
> Half the Christian's conflicts cease,
> Worldly lights no more distracting,
> Thou canst trim thy lamp in peace.
>
> "Though the World may little heed thee,
> Thou hast joys it knows not of,
> For the Lord thy God doth lead thee
> To the fount of peace and love.

"Mary! think what lies before thee!
Think what *first* thine eyes shall see,
Christ, the Lord of life and glory,
Crying 'Ephatha!' to thee.

"Think how blessed thy condition,
Think what dawn shall chase thy night;
Faith shall end in brightest vision,
Christ himself shall be thy light."

OXFORD AND DR. JOHNSON.

From the reverence entertained by Dr. Johnson for the University of Oxford, and the honours it conferred upon him while living, it would seem natural and becoming that after his death the University should seek to perpetuate the memory and the fame of so great a man by a statue worthy both of him and of its own renown. For such a memorial, however, I have looked in vain; and would now, after the lapse of so many years, seek to revive the interest of the present age and of future generations in all that was truly great and noble in the character of one of England's worthiest sons, by proposing that a statue should be erected to him in the centre of the Bodleian quadrangle,—a spot above all others, next to the House of God, where his spirit would hover with the greatest complacency. In such a situation he would be seen by foreigners of all nations, as well as by his own countrymen; while all would rejoice to see the University embodying, in everlasting granite, the massive form of the giant of English literature.* BOSWELL, JUN.

Minor Notes.

Gloves given on Reversal of Outlawry in 1464. — One Sir John Bell having been outlawed on an indictment for murder, the outlawry was reversed on error brought, —

"And he paid the fees of gloves to the Court, two dozen for the officers of the Court (for these in all four shillings), and in addition three pairs of furred gloves for the three judges there, to wit, Markham, Chief Justice, Yelverton and Bingham, and so the prisoner went to God," &c. — *Year Book*, 4 Edward IV. 10. pl. 14.

In the original the words are "ala a Dieu," &c., a not uncommon termination to the reports of acquittals in those days. I note them here to contrast them with the concluding words of another case which occurred almost a hundred years earlier — in 1369. In that case, which is reported in the *Year Book*, 43 Edward III. 34. pl. 43., the king sought to recover an advowson from the Bishop of Chester (as the Bishop of Lichfield was then sometimes called) upon a very flimsy pretext, and judgment was given for the bishop. The report concludes, "and you bishop go to the very great devil without day," "au tres graund deable sans jour." Is this the fun of the court, or of the reporter, or of some subsequent copyist? A. S. J.

Abbreviation wanted. — The word *Professor* will not get itself properly shortened. It is an awful prefix; especially for a trisyllabic surname. It has as many letters in it as Mr., Dr., M.A., and Esq., put together. If N. & Q. had been in existence when I corrected the proofs of my evidence before the Museum Commissioners, I should have made my protest earlier. The constant occurrence of "Professor *Augustus De Morgan*" in the head margin of page after page made me feel that "thrice to thine" and "thrice to mine" were bad enough, but that "thrice again to make up nine" was an enormity. Some journals usually cut it down into Prof., which is ambiguous: it may mean *proficient*, *profitable*, or *profound*; but it may mean *profuse*, *profane*, or *profligate*. Now in like manner as Mister becomes Mr., and Doctor becomes Dr., why should not Pr. take the place of Professor: this need no more stand for *Prosy* than Dr. for *Drony*. Surely N. & Q., or *?, so fortunate in its own abbreviations, should set a good example, save its own space (the word takes half an inch in capitals), and cease to make a certain class of contributors feel as if they were being looked at through a microscope.

A. DE MORGAN.

General Todtleben. — In Hardwicke's *Annual Biography* for 1856, p. 313., there is a long obituary notice of the above-named officer, in which it is stated that —

"In the death of General Todtleben, Sebastopol has lost its greatest hero, and the loss of this Russian General of Engineers, from the effect of a wound received on June 18, is an event of no mean importance to the Russians."

This singular error should be corrected, and it cannot be more readily done than by giving the following quotation from the *United Service Gazette*, of May 23, 1857:

"*General Todtleben.* — This distinguished Russian engineer has fixed the first week in September for visiting England and attending the banquet to be given to him in London by the officers of the Royal Engineers."

W. W.

Malta.

Bristol Artillery Company. — In the beginning of the year 1679 an artillery company was established here. The Marquis of Worcester, Lord Lieutenant of the city and county of Bristol, as well as of the counties of Gloucester, Hereford, and Monmouth, on March 6, 1678–9, communicated to the mayor, Sir John Lloyd, his majesty's

* A subscription of 5*s.* from each of the 900 heads, fellows, and scholars of the University, not to speak of the commoners, who are probably twice as numerous, would probably accomplish the object in a worthy manner; but if the sum thus raised should be inadequate, there must be many individuals throughout the British Empire who would feel honoured by assisting to erect the statue.

approbation; and on the 12th of December following, certain articles and orders were agreed on "to be observed and performed by every person that shall be admitted into the friendly Society of the Exercisers of Armes within the Citty of Bristoll." No person was to be admitted into the society until he had produced a certificate under the hands of two of his majesty's justices of the peace, purporting "that such person had before them taken the oaths of allegiance and supremacy, and the Declaration in the statute." The marquis, on the 1st of March, 1679–80, appointed his "dear Son, Charles Lord Herbert, to be Captain and Leader of the said Artillery Company." Their other officers were a lieutenant and ensign, appointed probably by the same authority, with a drum-beater, marshal, and armourer. The Institution was probably intended as a royalist or high-party association. They met every Friday for exercise, and on the first Friday in every month they were —

"to appear in the habits, and to be provided as followeth: Every Pikeman habitted in a gray cloth coat lined with scarlet, a scarlet pair of breeches and stockings, and a white hat, a shoulder buff belt, a silk crimson scarf with a good pike, and a sword or rapier; every Musketteer with a gray cloth coat lined with scarlet, a scarlet pair of breeches and stockings, and a white hat, buff collar of bandeliers, buff girdle and frog, with a good muskett and four and twenty charges of powder, and a good hanger or cutting sword."

These particulars were extracted from the original paper (signed by 101 members) by the late Rev. Samuel Seyer of Bristol. Anon.

Epitaph. — I was glad to see the suggestion by J. G. N. (2nd S. iii. 424.), as to recording in the pages of "N. & Q." anything of interest which may be found in manuscript on the fly-leaves of old books. Many curious old epitaphs have appeared from time to time; the following may add another to the number of them. It is written at the end of a copy of Trapp's *Commentary on the Epistles and Revelation*, 1647, small 4to.:

"*Epitaphium super Puerulos meos dilectos, Samuel et Sarah Moon.*

"My Children Dear, whom God to me did give;
God here alloted you few days to live.
Unerring Wisdom see it best for you;
And we your Parents ought to think so too:
For God, whose word's infallible and true,
Hath promised unto all Believers true,
That he unto their infant Seed will be
A Covenant God, as we in Scripture See.*
No matter then, what, though you Lived not long:
If fit for God and Christ, it is all one,
As if a hundred years or more you'd Seen;
Death's the Conclusion of the longest Scene.
And though your Bodies unto dust resolve;
Being united unto Christ your head,
The Grave shall not for ever them involve,
You with his Saints at Last being gathered."†

* Gen. xvii. 7.; Acts ii. 39. † Ps. l.

If the above is deemed worthy of insertion in "N. & Q.," I shall be induced to send you several other extracts from fly-leaves of old books in my possession worth making "a note of." J. N.

Bangor, N. Wales.

Uffington Family.—I have in my possession an old Bible, "imprinted at London by Robert Barker, 1610." This must have belonged to a respectable family: there are many of the names and birth-dates of the family of Uffingtons of Woodford, co. of Northon, I suppose Northamptonshire. It is a very curious book, with a great number of plates. If this should meet the eye of any of the family, they may communicate to you if they wish to possess it. George Searle.

18. Lower Baggot Street, Dublin.

Queries.

PORTRAITS OF MARY STUART.

Amongst the numerous and valuable portraits of Queen Mary now on view at the apartments of the Archæological Institute, 26. Suffolk Street, there is none equal in singularity of design to that noticed in the Hawthornden MSS., to which Mr. Peter Cunningham has kindly called my attention:

"Queen Marie having sent upon ane brode the portrait of her Husband Henry and her owne, w^t^ the portraite of David Ricci in prospective, to the Cardinall of Lorraine her Uncle, he praised much the workmanship and cunning of the Painter; but having asked what he was that was drawen by them, and hearing it was her Secretarye, 'Je voudrois (said he) qu'on oistoit ce petit Vilain de là! Qu'a il à faire d'estre si pres?' After the slaughter of Ricci, one told him that the Scots had done what he desired: 'Car ils avoyent osté le petit Vilain auprès de la Royne.'"

Can any of your readers supply a clue to this singular "brode," signifying, of course, a painting on panel? Albert Way.

Reigate.

Minor Queries.

George Washington an Englishman. — An article, under the above heading, appeared a short time since in the correspondence of the *Morning Post*, in which the writer, after alluding to a statement in *Stars or Stripes, or American Impressions*, that "General Washington never went to England," proceeds to show that he had good grounds for "wishing to do so, because he was born in England," viz. "at Cookham in Berkshire, nineteen miles from Windsor," where, he says, "he was assured that the books of the *parish have been destroyed by Americans*." He further adds, "The case was slightly mentioned at the time of the election of Mr. Washington to the Presidency,

but the general enthusiasm to the great man stopped the rumour."

Is there any truth in this remarkable story? *

HENRY W. S. TAYLOR.

Southampton.

Lord Chesterfield's Characters of Eminent Personages of his Own Time. — I have a thin 12mo. volume entitled *Characters of Eminent Persons of his Own Time, written by the late Earl of Chesterfield, and never before published. The Second Edition. London, printed for William Flexney, Holborn*, 1777. It contains characters of George I., Queen Caroline, Sir Robert Walpole, Mr. Pulteney, Lord Hardwicke, Mr. Fox, and Mr. Pitt. The character of Mr. Henry Fox is drawn with so much bitterness that the editor of the volume has deemed it right, *in his preface*, to correct some of the statements. My Query is, is this work genuine? and, if so, under what circumstances was it published, and by whom was it edited? C. C.

Ocean Telegraph. — In the *London Literary Gazette* of March 10, 1849, the following notice appeared:

"A *telegraph* across the Atlantic has been mentioned or proposed in the Congress at Washington, which we have no doubt will be executed as soon as there is gold enough from California to make the wires. Meantime the packets, it is thought, will sail to and fro as usual."

Might I ask if this is the earliest notice of an ocean telegraph, and by whom was it first proposed? W. W.

Malta.

Dixons of co. Kildare, Ireland. — A supposed offshoot of the Yorkshire family of Dixon, who bear for arms, "Sable, a fleur-de-lis, or, and chief ermine," went to Ireland *temp.* Henry VIII., gave a bishop to the see of Cork *temp.* Eliz., and a lord mayor to the city of Dublin in 1632; and by marriage with the family of Borrowes, Barts., who now represent them, became allied to the Earls of Cork and Kildare. Is there any Yorkshire correspondent of "N. & Q." who can trace the connexion between the two families bearing the *same name and arms?* The Rev. Erasmus Dixon Borrowes, Bart., has obligingly communicated to me the above information, but we are both unable to supply the necessary proof of connexion. I hope some kind and valued contributor will assist, and by doing so, greatly oblige RT. WM. DIXON.

Seaton-Carew, co. Durham.

Compound Manual. — In 1471 (11 Edw. IV.) a question arose in the King's Bench, whether St. Edmund's Day in the 5th year of Edward IV.'s reign fell upon Tuesday or Wednesday; and the judges said that they would ascertain how the fact was from some one who knew the "Compound Manual." Query, What was this? an almanac or some table, like those now prefixed to Books of Common Prayer? My note is taken from the Year Books, 11 Edw. IV. 10. pl. 4., edition of 1680. A. S. J.

"*Patois.*" — Information is requested from "N. & Q." with regard to the derivation of the French word *patois*. The "Patavinitas" which Quintilian relates to have been discovered by Asinius Pollio in the writings of Livy has been proposed. Is this with any foundation? M.

Kirkpatricks and Lindsays. — When in 1306 Sir Roger Kirkpatrick, ancestor of the Empress Eugenie, accompanied his cousin, Robert Bruce, on his escape from England to the Grey Friars, Dumfries, to meet the Regent Cumming, whom he there despatched with his dagger, James Lindsay was one of Kirkpatrick's companions.

Fifty years afterwards Lindsay's son, then a guest of Kirkpatrick's son at Caerlaveroc Castle, for some cause not handed down, stabbed his host in his bed and fled; but losing his way in the dark was taken towards morning by Kirkpatrick's men, and dealt with according to the prompt law of Border feud.

Many years afterwards the murderer's grandson meeting Margaret Kirkpatrick at Holyrood, the young people forgot the feudal duty of eternal hatred. On her return home young Lindsay, prowling about Caerlaveroc, was seized by Kirkpatrick's men and thrown into the castle dungeon, from which in the night he was duly released by Margaret, who, while refusing to flee with Lindsay from the roof of her stern father, was betrayed into vows which after a time she was permitted to perform, her dutiful affection having melted the old man's feudal heart.

Upon this love tale Mrs. Erskine Norton founded a pretty ballad called "The Earl's Daughter," commencing:

"Up rose Caerlaveroc's grim Earl,
Right joyful shouted he,
My hated foe for ever now
My prisoner shall be.
What brought the Callant near my towers,
Scarce armed and all alone;
'Twas the hand of Heaven that gave him up,
His father's crime to atone."

This ballad appeared in the *Literary Gazette* about twenty years since. Can any of your readers refer the querist to the number of the *Literary Gazette*, or to any other publication in which the ballad has appeared. K. K. K.

"*Sweeping, vehemently sweeping.*" — Is this from Wordsworth? If so, from what poem? and what is the ancient legend to which he refers, in which

[* A Query respecting Washington's birth-place appeared in our 1st S. x. 85. 176., which never received a reply. — ED.]

"sweeping" is metaphorically applied to the persecution of some individual or family by an evil demon? Σ.

Ballad of "Puir Mary Lee." — The gifted authoress of *Shirley* alludes to the above as being of uncertain origin, — "written," she says, "I know not in what generation or by what hand." Are these inferences correct, or is anything known of the writer? The burden of the song or lament seems an imprecation of "*Black Robin à Ree*," who, from the digest given of it in the work above quoted, had worked woe and desolation in poor Mary's lot; one verse only is given as a specimen:

"Oh ance I lived happily by yon bonny burn,
The warld was in love wi' me;
But now I maun sit 'neath the cauld drift and mourn,
And curse Black Robin a Ree."

"She recalls every image of horror, the yellow wymed ask,' . . . . 'the ghaist at e'en,' — 'the sour bullister,' 'the milk on the taeds back,' as objects of intense hatred, — but 'waur she hates Robin a Ree.'"

I apprehend if the above had been of easy reference, its origin would at least have been hinted at. Perhaps some of the readers of "N. & Q." may be able to supply the deficiency. Some explanation also of the "images of horror," as given above, and others to be found in the volume, would be acceptable. Henry W. S. Taylor.

Southampton.

William Collins, Ord. Præd. — A book with the following title is in the library of Trinity College, Dublin:

"Missa Triumphans, or, The Triumph of the Mass; wherein all the sophistical and wily Arguments of Mr. de Rodon against that thrice Venerable Sacrifice, in his funestuous Tract, by him called, 'The Funeral of the Mass,' are fully, formally, and clearly Answered. Together with an Appendix by way of Answer to the Translator's Preface. By F. P. M. O. P. Hib. Lovain, 1675. 8vo."

In a dedicatory epistle "to the Queen's most excellent Majesty," subscribed by "your Majestie's most Loyal and Devoted Beadsman, W. C.," the dedicator speaks of the book as his own production. All this, however, may be known to any one who has access to a copy of the book. But what renders this particular copy interesting is the following passage, probably in the handwriting of the author, on a fly-leaf:

"This is the very same booke which the author dedicated to the Queene, and presented into her hands, which being accidentally returned unto him, he sends as a memoriall to the convent of Bornhem, whereof he was formerly a son, fr. William Collins, Ordis Præd. S. T. Mgr."

Can any of your readers give me information respecting this William Collins? Ἁλιεύς.

Dublin.

J. C. Frommann. — Any information that you or any of your numerous correspondents could give me respecting the following work would much oblige. R. C.

Cork.

"Tractatus de Fascinatione novus et singularis in quo Fascinatio vulgaris profligatur, naturalis confirmatur, et magica examinatur; hoc est, nec visu, nec voce fieri posse Fascinationem probatur, etc. Auctore, Johanne Christiano Frommann, D., Medico Provinciali Saxo Coburgico et PP. Norimbergæ. Sumptibus Wolfgangi Mauritii Endteri et Johannis Andreæ Endteri Hæredum, 1675."

Early Harvests. — As this promises to be an early year, perhaps some of your correspondents residing in different parts of England can say the date of the month and year in which they recollect the earliest wheat rick to have been put up. A neighbour of mine, who farms 2000 acres, informs me that in 1828 he had a wheat rick set up on July 18, and finished harvest, with the exception of beans, on the 28th of the same month. The yield was not heavy, but it was of excellent quality. H. T.

Essex.

Quotation wanted: "Second thoughts not always best." — Can any correspondent refer me to a passage — I think, somewhere in Bishop Butler's works, — to the effect that, in *moral* questions, a man's *first* and *third* thoughts (which usually agree together) are more to be depended on for his guidance than his second thoughts? Ache.

Pickersgill's "Three Brothers." — A literary friend of mine in the country, who is a perfect *helluo librorum*, but who really digests his mental food with the power of a hippopotamus, in spite of its quantity, asks me if I remember a strange romance called *The Three Brothers*, which he thinks "I must have read when a boy" (I *have* a glimmering recollection of the book), "and which Lord Byron studied. The author was a lad, Joshua Pickersgill, Jun.,* if I remember right, much under age. I thought this was a fictitious name, but it was a real one; and the author entered the East India Company's service, was Adjut.-Gen. in Gen. Ochterlony's army in the Nepaul war, and died soon after.

"I want to know something more about him, and if he ever wrote anything else? The book itself is full of faults and deformities, but showed much talent and great imagination in so young a man. Lord Byron's *Deformed Transformed* is founded on the story."

Was the author of the family of Pickersgill the distinguished portrait painter?

G. Huntly Gordon.

John Lake, Bishop of Chichester. — I should feel obliged to any of your correspondents who could afford me information respecting the family connexions of Bishop Lake, one of the seven pro-

* I find in Watt's *Bib. Br.*, "*The Three Brothers*, by Joshua Pickersgill, Esq., 4 vols. 12mo., 1803."

testing bishops in the reign of James II. His will was proved at Doctors' Commons in Aug. 1689, from which it seems he had two sons, James Lake, citizen and haberdasher; and William Lake, Fellow of St. John's Coll., Cambridge. He died seised of lands in Pontefract, in Yorkshire. Judith Lake, his widow, was his executrix. What was her maiden name? JOHN BOOKER.

Prestwich.

Moravian Query. — Walpole, in his *Memoirs of the Reign of George II.* (vol. iii. p. 97.), speaking of the year 1758, says: —

"There were no religious combustibles in the temper of the times. . . . Lurzendorffe plied his Moravians with nudities, yet made few enthusiasts."

What scandal does Walpole allude to? M. N.

Kitchenham Family. — Wanted any information respecting the Kitchenham family, one of the ancestors of which (Baron Kitchenham of Wadhurst) obtained a grant from the Crown (*temp.* Edw. IV.) for military services at Leeds Castle, in Kent. Any information as to the pedigree and descendants of Baron Kitchenham would be very acceptable, especially with reference to the abovenamed grant, as to where the original may be seen, or a copy of the same obtained. G. P.

Nathaniel Mist. — Nathaniel Mist, the publisher, died at Boulogne. What took him there? Had he fled from a prosecution? WISSOCQ.

Dutch Protestant Congregations. — The descendants of the Dutch Protestant refugees, who settled in the city of Norwich to avoid the fierce and bloody persecutions of the Duke of Alva, retain to this day estates bequeathed to the Dutch congregation in that city, and have the choir of the Black Friars' Conventual Church assigned to them for their use.

Service is performed only once a year: the sermon being preached first in Dutch, and afterwards in English, by the Rev. H. Gehle, D.D., chaplain to the Netherlands ambassador, and minister of the Dutch Church, Austin Friars, London. It is always held on a Sunday near Midsummer Day; and this year took place on Sunday, June 28.

The congregation possess a series of valuable registers and old books, including a large folio Bible in Dutch for the use of the minister, printed at Leyden by Louys and Daniel Elzevier, and bearing the following imprint: "Tot Leyden. By de Weduwe ende Erffgenamen van Johan. Elzevier, Boeckdruckers van de Academie, 1663."

Does a similar congregation exist, and is a similar service held at the present time in any other part of the United Kingdom?

THOMAS ROBINSON TALLACK.

St. Andrew's, Norwich.

Minor Queries with Answers.

John Rule, A.M.—There was published a work, entitled *The English and French Letter Writer*, by the Rev. John Rule, A.M., Master of the Academy at Islington, 12mo., Lond. 1766. Can you oblige me with some biographical notices of the author?

R. INGLIS.

[More seems to be known of the celebrated dramatic recitations of Mr. Rule's pupils than of his own personal history. A comedy called *The Agreeable Surprise*, translated from the French of De Marivaux, was published in a volume entitled *Poetical Blossoms, or the Sports of Genius*; being a Collection of Poems upon several Subjects, by the Young Gentlemen of Mr. Rule's Academy at Islington, 12mo., 1776. In the *Public Advertiser* of Dec. 30, 1766, appeared the following notice: "On the 10th, 11th, and 12th December, a Lecture of Heads, with several poetical pieces, were delivered by the Young Gentlemen of Mr. Rule's Academy, Islington, and a Comedy presented, called *The Agreeable Surprise*, followed by the entertainments of the Lying Valet and the Miller of Mansfield, with the Prologues and Epilogues suited to the occasion, in presence of a numerous, polite, and genteel company." Again in the same paper of Dec. 20, 1769. "We hear the Young Gentlemen of Mr. Rule's Academy, Islington, acted the tragedy of *Cato* with suitable entertainments, prologues, &c., on Wednesday and Thursday last, at Sadler's Wells, to the entire satisfaction of a numerous and polite audience." Mr. Rule's academy was in Colebrooke Row, on the banks of the New River, and memorable as the residence of William Woodfall, the friend of Garrick, Goldsmith, and Savage. Here lived and died, too, Colley Cibber, poet-laureate to George II.; James Burgh, author of *Dignity of Human Nature; Political Disquisitions*, &c.; and the Rev. George Burder, author of *Village Sermons*, &c. Charles Lamb, in a letter to Bernard Barton, dated Sept. 2, 1823, thus graphically describes his residence in this locality: "When you come Londonward, you will find me no longer in Covent Garden: I have a cottage in Colebrooke Row, Islington — a cottage, for it is detached; a white house, with six good rooms in it; the *New* River (rather elderly by this time) runs (if a moderate walking pace can be so termed) close to the foot of the house; and behind is a spacious garden, with vines (I assure you), pears, strawberries, parsneps, leeks, carrots, cabbages, to delight the heart of old Alcinous. You enter without passage into a cheerful dining room, all studded over and rough with old books; and above is a lightsome drawing-room full of choice prints. I feel like a great lord, never having had a house before." Poor Charles Lamb's cottage was subsequently occupied by Master John Webb, of soda-water celebrity! *Sic transit gloria mundi!*]

Rev. R. W. Mayow. — There was published in 1821, *Sermons*, by the Rev. R. W. Mayow, of Exeter College, Oxford, who died in 1817, to which is prefixed an account of the author. Could you oblige me by giving a short biographical notice of Mr. Mayow? R. INGLIS.

[Robert Wynell Mayow was born at Saltash, Devon, Oct. 8, 1777. His parents had early instilled into him so strong a love of truth, and such a sense of the constant presence of God, that it was said of him, when at the Grammar School of Liskeard, that "Mayow never could be brought to tell a lie." He was designed for the law, and in 1794 was articled as clerk to an attorney at Bath; but the perusal of Law's *Serious Call*, and his practical

Treatise upon Christian Perfection, indisposed him to relish the profession selected by his parents. Being permitted to follow the bent of his own inclinations, he was sent to Oxford, where he was entered at Exeter College in June, 1797. In May, 1801, he was ordained deacon by the Bishop of Winchester, and entered on the curacy of Weston, near Bath. After serving several curacies he finally settled at Colerne, near the above-named city. He married, in 1805, his cousin Elizabeth, daughter of W. Harding, Esq., of Liverpool. At Colerne Mr. Mayow resided for four years; thence removed to Rosthern, and afterwards, for the space of five years, officiated in the chapel of E. B. Wilbraham, Esq., of Lathom, Lancashire, and at length, three months previous to his death, he removed to St. Thomas's Chapel, Ardwick, near Manchester, where he died Jan. 8, 1817, æt. 39.]

Colonel John Howard Payne, Author of "Home, sweet Home." — I trust you will permit me to record in the pages of "N. & Q." that the remains of my late deceased friend, the well-known author of *Home, sweet Home*, lie interred in the cemetery of St. George at Tunis; a ground supported by contributions from the English, American, and other Protestant countries. I would also add that over the spot which marks the place of his burial, the government of the United States have very recently erected a monument, which bears the following inscription:

"In Memory
of
Colonel John Howard Payne,
Twice Consul of
The United States of America,
For
The City and Kingdom of Tunis,
This stone is here placed,
By a grateful Country.
He died at the American Consulate
In this City after a tedious illness,
April 1st, 1852.
He was born at the City of Boston,
State of Massachusetts.
His fame as a Poet and Dramatist
Is well known wherever the English language
is understood, through his celebrated Ballad of
'Home, Sweet Home,'
And his popular tragedy of 'Brutus,' and other similar
productions."

I remember to have read in a London publication a complimentary notice of Colonel Payne, shortly after his decease. I think it appeared in the *Literary Gazette*, and although I have referred to several volumes of this work for the purpose of finding it, still I have failed in my search, there being no index to guide me.

Can I be favoured with this reference, as also with the date of Colonel Payne's birth, the writer of his epitaph having left a blank on the marble for its insertion, so soon as it shall be correctly known. W. W.

Malta.

[According to the *Memoirs of John Howard Payne, the American Roscius, compiled from Authentic Documents*, London, 1815, this celebrated dramatist was born in the city of New York, on June 9, 1792, and was soon after, while yet an infant, removed with his family to Boston. A complimentary notice of him appeared in *The Literary Gazette* of 1852, p. 517; but a more extended sketch appeared in the *New York Literary World*, which was copied into the *Gentleman's Magazine* of July, 1852, p. 104. "Home, Sweet Home," first appeared in his *Clari, the Maid of Milan.*]

Replies.

JAMES HOWELL AND THE "EPISTOLÆ HO-ELIANÆ."

(2nd S. iii. 167. 212. 315. 410. 489.)

I should feel greatly obliged if some of your correspondents would furnish a list of his works and the dates of their publication, with any further particulars of his life; for it is very evident from the letters themselves, that he was very intimate with the royalists. Query, When was he appointed as one of the Clerks of the Council? — to which he alludes, September 7, 1641 (No. 46., sect. 6.):

"*To the Honorable Sir P. M.*

"Now that Sir Edward Nicholas is made Secretary of State, I am put in fair hopes, or rather assurance, to succeed him in the Clerkship of the Council."

With regard to the cause of his imprisonment, it is equally evident that it was political; as where he relates the manner of his arrest, he says, that upon being brought before the *Close Committee*, he was ordered to be forthcoming till his papers were perused, and that Mr. Corbet was appointed to examine them. Again, at the commencement of the second volume, after the dedication (to which I shall allude), comes, —

"*The Stationer to the Reader.*

"It pleased the Author to send me these ensuing letters as a supplement to the greater Volume of *Epistolæ Ho-Elianæ*, where they could not be inserted then, because most of his papers, whence divers of these letters are derived, were under sequestration. And thus much I had in commission to deliver.

"Humphrey Moseley."

With regard to the time of his imprisonment, he alludes to it in the Epistle Dedicatory to the same volume, which is as follows:

"*To His Highness James Duke of York, a Star of the greatest Magnitude in the Constellation of CHARLES-WAYN.*

"Sir,

"This Book was engendred in a Cloud, born a Captive, and bred in the dark shades of Melancholy; He is a true *Benoni*, the son of sorrow, nay, which is a thing of wonderment, He was begot in the Grave by one who hath been buried quick any time these five and fifty months. Such is the hard condition of the Authour, wherein he is like to continue untill some good Angell roll off the stone, and raise him up, for *Prisoners* are capable of a double Resurrection: my *Faith* ascertains me of *one*, but my *fears* make me doubtfull of the other, for, as far as I see yet, I may be made to moulder away so long among these

walls, till I be carried hence with my feet forward. Welcom be the will of God, and the Decrees of Heaven.

"*Your Highnesses most humble and most obedient Servitor,*

"James Howell.

"From the Prison of the *Fleet* this *May*-day, 1647."

Five-and-fifty months takes us back to December, 1642. During the year 1641 and 1642 there are only three letters, one only of which (the one above alluded to of Sept. 7, 1641) alludes to political matters; he therefore could not or would not print any of his correspondence of those years; the first most probably being the case, from the fact of his papers being under the control of superior power.

As my copy is considerably earlier than those alluded to by your correspondents, I may, perhaps, be permitted to describe its contents. It consists of four volumes bound in one: the title-page of the first is missing. It is dedicated to his Majesty, but there is no date to the dedication. The letters are in six sections, sect. i. contains 44, sect. ii. 25, sect. iii. 38, sect. iv. 28, sect. v. 43, and sect. vi. 60. The title-page of the second volume is "*A New Volume of Familiar Letters, &c.* The Third Edition with Additions, 1655." The dedication, as above stated, May-day, 1647. I find one letter dated Aug. 5, 1648, and another Feb. 3, 1649. I suppose these are the "Additions." It contains eighty letters: the last letter is (dated Jan. 3, 1641) to Sir K. D., and relates to a poem, a copy of which accompanied the letter: after the index to the volume follows a poem which, I suppose, is the one alluded to (dated Calendis Januarii, 1641); it extends to eight pages, not numbered, entitled "*The Vote; or, a Poem-Royal presented to His Majesty for a New Year's Gift by way of Discourse twixt the Poet and his Muse.*" The next volume is entitled "*A Third Volume of Familiar Letters of a fresher Date, &c.* Never Published before, 1655," and contains twenty-six letters. The last volume is entitled "*A Fourth Volume of Familiar Letters upon Various Emergent Occasions, &c.* By James Hovvell, Esq., Clerk of the Councell to his late Majestie. Never published before, 1655." It contains fifty letters; there is no year stated to any of these letters (except two, Nos. 5. and 10.), — only the month and the day of the month. The latest date is Feb. 18. (1654–5 ?); the Epistle Dedicatory, to Thomas Earl of Southhampton, is dated March 12th; in the dedication the year is mentioned as follows: "the year sixteen hundred fifty-five (which begins but now, about the Vernal Equinoctial)."

I would suggest to your correspondents and others the much better practice of citing (in such works as the one above), instead of the page, the number of the letter or the date, and the person to whom it is addressed, as where a book has gone through several editions, it very rarely happens that the same page answers to the same matter.*

James Bladon.

[It may not be generally known that Howell's scattered poems were collected into a volume, and published by Payne Fisher. It bears the following title: *Poems on several Choice and Various Subjects, occasionally composed by an Eminent Author.* Collected and published by Sergeant-Major P. F., Lond. 1663. See *Censura Literaria*, iii. 259—267.—Ed.]

CHATTERTON'S PORTRAIT.

(2nd S. iii. 492.)

Mr. Fulcher's courteous notice of my communication on this subject demands an early reply, particularly as Mr. Fulcher has now obtained from Mr. Naylor a more copious description of the portrait. I am more convinced than before that it is not a portrait of Chatterton painted by Gainsborough. I wish I could think that it was: for every admirer of the talents of the wonderful boy would be glad to study the lineaments of his countenance. Mr. Naylor describes him as dressed "in a green, apparently a charity coat." And Mr. Fulcher says, that such a dress "is noteworthy, for it is well-known that Chatterton was placed at Colston's charity school, and that he remained there till July 1, 1767." This period is three years, within a month, before he committed suicide, and when Chatterton was in his fourteenth year. In reply, I may be allowed to say, that the dress of the boys at Colston's school is similar to that of the boys at Christ's Hospital,—*blue*, and not green. Further, it was not until Chatterton was clerk to Mr. Lambert, that any event had occurred in his life to attract public attention to his superior talents; for it was not until Sept. 1768, that he sent to *Felix Farley's Bristol Journal* his account of the opening of Bristol Bridge, which first brought him into notice. Was it probable, therefore, that Gainsborough had any inducement, until Chatterton's name had acquired celebrity, to have taken his portrait? Again, was it probable, after it was taken, that it would not have been presented to his mother, or to one of his family? But there is no allusion in any life of Chatterton, or in any letter that has been preserved, that any portrait was taken of him. I may add, that there is another charity school in Bristol, where the dress of the boys is green. May not Mr. Naylor's portrait represent one of them? Mr. Naylor says, "that several persons from Bristol have seen the

[* Our correspondent's suggestion respecting citations from Howell's *Letters* would only increase the difficulty of verifying passages, as the earlier editions are without dates, and in the later ones the numberings have been altered, *e.g.* the letter quoted in the first paragraph of this article as No. 46. is No. 54. of the first edition, 1645, and undated. — Ed.]

portrait, *and all declare it to be Chatterton!!*" I would ask upon what grounds? I am afraid I must apply to such admirers of the boy the adage: "Qui vult decipi, decipiatur." J. M. G.

Worcester.

ANNE A MALE NAME.

(2nd S. iii. 508.)

The great soldier, Anne de Montmorency, was so named after his godmother, the good Anne de Bretagne. Then, there was the fourth son of the first Earl Poulett, who was named Anne in honour of his godmother, Queen Anne. He was born in 1711 and died in 1785. J. G. N. will find a notice of him in Wraxall's *Memoirs of his Own Times*. Several of Queen Anne's godsons bore her Christian name. With regard to Lord Anne Hamilton, there is a tradition respecting the cause of his having the Queen for a sponsor, which may lead to a knowledge of the year of his birth. After the union, Anne created the Duke of Hamilton Duke of Brandon in England; but the House of Lords resolved (in Dec. 1711) that "no peer of Scotland could, after the union, be created a peer of England." This resolution remained in force till 1782. The tradition is, that the Queen stood godmother to Lord Anne, as some compensation for the Duke losing his seat as an English peer. If this be true, the christening could not have taken place earlier than the close of 1711. The Duke himself fell in the famous duel with Lord Mohun, in Hyde Park, 1712. The Duchess of Marlborough ridiculed the custom of giving the Queen's name to her godsons, by proposing once, at the christening of a girl, to follow the example of confusion, by calling the little lady "George." That name, it will be remembered, was one of the baptismal appellations of the celebrated actress, George Anne Bellamy, who was born on St. George's Day, 1733.

In Roman Catholic countries it is not unusual for a boy to have the appellation of a female saint among his names, particularly Mary, as it ensures for the wearer of the name the protection of the saint. So with women: I have known a Mary George. When the old Trappist Abbey was flourishing, every new member abandoned his worldly, and took up a new name. Sometimes the recluse took a Pagan name: *Achilles* is an instance; but some, carrying their singularity in another direction, adopted a female name; — for instance, Francis Carret (1685), John Colas (1690), and John de Vitry (1693), surrendered their baptismal and family names; and each was known during his sojourn in the monastery by the appellation of Brother Dorothy! Why they did not prefer to be called "Theodore" (the male form of "Dorothée"), is not explained by the author of *Relations de la Vie et de la Mort de quelques Religieux de l'Abbaye de la Trappe*.

No Pope, I think, ever adopted a female name on assuming the tiara. Pagan names were sometimes given at baptism, and changed at confirmation. Thus, the two sons of Henry II. of France were originally Alexander and Hercules. At their confirmation they became Henry and Francis. Our own bishops still possess the right of changing at confirmation improper names conferred at baptism. The prelates no longer address each candidate by name, and therefore do not exercise, but they are in legal possession of the right. Montaigne, in his essay, *Sur la Force de l'Imagination*, has a story apt to this subject, showing how, and why, a bishop changed a girl's name into that of a boy:

"Passant à Vitry le François, je pus voir un homme que l'Evêque de Soissons avait nommé *Germain* en confirmation; lequel tous les habitants de là ont connu et vue fille, jusqu'à l'âge de 22 ans, nommée *Marie*. Il étoit à cette heure là fort barbu, et vieil, et point marié. Faisant, dit-il, quelques efforts en sautant, ses membres virils se produisirent; et est encore en usage entre les filles de là une chanson, par laquelle elles s'entre-avertissent de ne faire point de grandes enjambées de peur de devenir garçon comme Marie Germain."

Can this have been more than a satirical legend levelled at a boyish-girl or a girlish-boy who bore names belonging to both sexes? J. Doran.

It is not unusual to give the name of a *patron Saint* to a child, and without reference to sex. Thus, Carl Maria Weber, Jean Marie Farina, names appearing at this time in numberless shop windows in the metropolis. I have a little girl bearing the name of St. John, and if Lord Anne Hamilton were born on St. Anne's Day there is a reason for his having her name.

H. J. Gauntlett.

The fourth son of the first Earl Poulett was named *Anne*. The Hon. Anne Poulett was born July 11, 1711 (Barlow's *Peerage*, i. 419.), and was member for Bridgewater from 1774 till his death in July, 1785 (*Companion to the Royal Kalendar* for 1788, p. 11.). J. W. Phillips.

Haverfordwest.

Besides Lord Anne Hamilton, the late Lord Rancliffe, of Bunney Park, Notts., was named George Augustus Henry *Anne:* born June 10, 1785.

The title is extinct. Debrett, edit. 1838, gives his pedigree, &c.

I have heard that a gentleman named Beaumont, in Yorkshire or Durham, named all his latter born children "*Jane*," in consequence of a family will which bequeathed certain property to Jane, the *child* of . . . . . When the will was

made, he had a daughter Jane, who died; he therefore renewed the name that there might be no loss for an heir, male or female. P—r—y.

PORTRAITS OF MARY QUEEN OF SCOTS.

(2nd S. iii. 448. 511.)

In the list of portraits of Mary Queen of Scots given by your correspondent Edward F. Rimbault, p. 511., he has omitted one of at least local celebrity. In the absence of a copy of the inscription, the following translation from an accomplished author must suffice to explain the little that is known of this portrait. From repeated inspection there can be no hesitation in characterising the picture as a pretty and well-painted likeness of a beautiful woman. Edmond Le Poittevin de la Croix, in his *Histoire, Physique, et Monumentale de la Ville D'Anvers*, speaking of the monument and portrait in the church of St. André, at p. 498., says:

"Le monument le plus intéressant que possède cette église est le mausolée en marbre élevé à la mémoire de deux dames d'honneur de Marie Stuart, Reine d'E'cosse. Le portrait de cette infortunée princesse lequel surmonte l'épitaphe. est d'une bonne ressemblance; il est dû au pinceau de Porbus et peint dans le style de Van Dyck.

"Le monument funéraire est décoré des statuettes de Ste Barbe et de Ste Elizabeth et porte deux inscriptions latines en lettres d'or, sur un fond de marbre noir. En voici la traduction: —

"'Marie Stuart, Reine D'E'cosse et de France, mère de Jacques I., Roi de la Grande-Brétagne, chercha en 1568 un asile en Angleterre, où, par la parfidie de la Reine Elizabeth, sa parente et l'inimitié d'un Parlement hérétique, elle fut décapitée après une captivité de 19 années, et y souffrit le martyre, en 1587, la quarante-cinquième année de son règne et de son âge.

"'E'tranger, tu vois ici le monument où reposent en attendant la résurrection des justes, les restes mortels de deux nobles dames Anglaises, dont l'attachement à la religion orthodoxe leur fit abandonner leur patrie, pour venir se placer sous la protection de Sa Majestie Catholique.

"'La première, Barbara Maubray, fille du Baron John Maubray, Dame d'honneur de Sa Gracieuse Majesté, Marie Stuart, Reine d'E'cosse, épousa Gilbert Curle, qui, pendant plus de vingt ans, fut Secrétaire du Roi. Ils vécurent ensemble pendant 24 ans dans l'union la plus parfaite, et elle donna le jour à huit enfans, dont six ont déjà été appelés au Seigneur. Les deux fils qui ont survécu furent élevés dans la carrière des lettres; Jacques, l'aîné, entra dans la Société de Jésus à Madrid. Hyppolite, le cadet, devint également membre de la milice du Christ en se faisant membre de la même Société dans la province de la Gaule Belgique.

"'Ce dernier, pleurant la perte de le meilleure des mères, qui quitta cette existence terrestre pour une vie éternelle, le 31 Juillet, 1616, âgée 57 ans, a fait élever ce monument.

"'La seconde, Elizabeth Curle, descendant de la même illustre famille de Curle, était aussi Dame d'honneur de la Reine Marie Stuart, et, après avoir été pendant huit ans sa campagne fidèle dans la captivité, ce fut elle qui peu d'instants avant l'exécution de la Reine reçut son dernier baiser.

"'C'est également en l'honneur et à la mémoire de cette Dame, sa tante, que Hyppolite Curle, fils de son frère, a érigé ce monument, comme un témoignage de sa piété et de sa reconnaissance.

"'Elle quitta cette vie le 29 Mai, 1620, âgée de 60 ans.

"'Qu'elles reposent en paix!'"

Henry D'Aveney.

In one of the churches of Antwerp, I believe St. Jaques, there is a portrait of Mary Queen of Scots, painted on stone and placed over the memorial tablet of one of her maids of honour. The tablet, so far as I remember, is near the south-west corner of the transept arch of the church, and the portrait is well known to the Swiss.

W. B.

Warrington.

TO BE WORTH A PLUM.

(2nd S. iii. 389.)

I respectfully submit for consideration, to your learned correspondent who hails from Leatherhead, an explanation of this phrase, which is not of great antiquity, though it has now passed into disuse. The expression is Spanish, and was probably borrowed by our London merchants from those of Spain.

Pluma, which in Spanish signifies *plumage*, bears also in that language the metaphorical and colloquial signification of *wealth*. The Spaniards, speaking of a man who has acquired riches, and of whom *we* should say that he had "feathered his nest," use the expression "*tiene pluma*" (*he has got plumage*). Hence our English expression, *he has got a plum*.

The case, however, is one of those, *many of which will occur to the experienced etymologist*, in which a phrase, adopted from without, adjusts itself the more readily to our vernacular, because it falls in with some native term or form of speech. Plume, in old English, stands for the prize of a struggle or contest, the emblem of success. Thus Milton speaks of winning a *plume*. We may suppose, then, that from this *English* use of the word plume, as well as from the Spanish phrase, the London merchant who by honourable enterprise had realised 100,000*l.*, the prize of mercantile success being set at that amount, was said to have got a plume, or plum; while the man who had realised 50,000*l.* was said to be worth half a plum.

But here the question may be asked, "What, after all, has the term plum to do with 100,000*l.*, more than with any other amount?"

To this we might reply that few, perhaps none, of the cant terms for money, adopted in our language, originally signify the exact sum for which we employ them. Thus, neither a *pony* (which is properly a deposit — or the guardian of a deposit, for a stakeholder is also sometimes called a pony),

nor a *tanner* (Ital. danaro, small change), nor a *bob* (baubee), nor a *bull* (bulla, a great leaden seal), strictly expresses the amount for which the term passes current in our elegant vernacular. And therefore much as a bull (or a hog) stands arbitrarily for a five-shilling-piece, half a bull for half-a-crown, a bob for a shilling, a tanner for sixpence, &c., with equal propriety might a plum stand for 100,000*l.* A fortune of this amount, acquired in trade, was considered — say at the beginning of the last century — a great success. Hence the phrase, "Such an one has got a plum," when adopted into our language from the Spanish "Fulano tiene pluma," would gradually attach itself to the sum acquired in trade to that amount.

This, then, we *might* answer. But before we quite abandon the inquiry, ought we not to look a little closer at the word "plum," and to ascertain, if possible, whether there exist not some *specific* reason for connecting it with 100,000*l.*?

The *letters* of the word plum express that amount. P stands for pounds. U is the old Gothic form for double I. And therefore "plum" is 100,000*l. literally* expressed. Thus:

Plum = P. lum.
= Pounds lum.
= Pounds liim
= Pounds l × ii × m
= Pounds 50 × 2 × 1000.
= 100,000*l.*

Thomas Boys.

Lethrediensis does not seem to have been aware that Richardson in his convenient manual —the 8vo. edition of his *Dictionary*—first published in the year 1844, and lately reprinted, says that *Plum* is perhaps *plump* or *plumper*, and, referring to *Plump*, there tells us that to "*Plim* is still a provincialism: to swell, to increase in bulk." I have frequently heard the word so used by Cornish friends. Taking this for the origin of the word, *a plum* may be considered to be (consequentially) a sum swelled or increased to any given bulk, *e.g.* that of 100,000*l.*, the largest expected or looked upon as attainable in the days of the writers quoted as using it. The explanation sought by your correspondent seems to be satisfactorily arrived at.

It is difficult to say what would be deemed a plum by our monied men of the present day, when we hear a man called a millionaire without being startled. Q.

Bloomsbury.

Musical Acoustics (2nd S. iii. 507.): Greek Geometers (2nd S. iii. 518.)

These two matters having both relation to music, I answer both in one.

Mr. Hewett's Queries are matter for a volume. If the mention of my name be an invitation to me to reply, I can only say that I am sure music has science in it, and also art which pretends to be science. As I wrote the articles *Acoustics*, *Cord*, *Pipe*, *Scale*, *Tuning*, in the *Penny Cyclopædia*, I may refer to them as containing very nearly or exactly my present opinions on the subject.

Y. B. N. J. is wrong in supposing that I either said, or seemed to say, that only three of the authors proposed by Bernard have been printed at the University press. I said, and I was right, that only three of the volumes of *Bernard's proposed series* have been published. Wallis's edition of *Ptolemy*, a very well-known work, was not in that series, for two reasons. First, it was in another series. Meibomius published his two-volume collection of musical authors — as well known as Wallis's *Ptolemy*, but not so easily procured — in 1652; it did not contain either Ptolemy or Bryennius, which were intended for a third volume. Wallis, learning that insufficiency of means prevented Meibomius from proceeding, published the *Ptolemy* in 1682, and again in the third volume (folio, 1699) of his collected works. In this last folio also appeared, for the first time, Bryennius, and Porphyry's commentary on Ptolemy.

Secondly, Wallis's *Ptolemy* was published in 1682; Bernard's series was first thought of, at the instigation of Bishop Fell, about 1673. (T. Smith, *Vita Bernardi*, 1704, p. 23.) The synopsis, which sets forth the matter and the volumes, was not completed till many years after, and was never published till 1704, as an appendix to the life just cited. This synopsis settles the manuscripts which were to be used, a work of long time and great labour. It is very unlikely that its fourteenth and last volume could have been settled until long after Wallis's publication; and there is nothing to show that Wallis was even cognizant of the existence of any written programme of Bernard's plan.

Those who have Meibomius's two volumes and Wallis's *Ptolemy* should consider them as three volumes of one set, in spite of a little difference of size. A. De Morgan.

Beckford's Letters.

(2nd S. iii. 487.)

I am indebted to the Query of C. S. for the pleasure of renewing my acquaintance with those charming volumes, *Letters from Italy, Spain, and Portugal*, by the author of *Vathek*; and, in turning over a few of the earlier pages, rich beyond measure with thoughts of rare beauty, clothed in language of the most marvellous felicity, I soon found that, without noticing mere ordinary coincidences of thought, I should meet with enough to

justify Mr. Beckford's quiet remark, that "some justly-admired authors had condescended to glean a few stray thoughts from his letters."

The following extracts will show that Moore at least did not disdain to appropriate one of the most striking thoughts in the MS., lent him, I believe, by the author; a privilege also extended, and it will be seen with similar results, to Mr. Samuel Rogers:

"I left them to walk on the beach, and was so charmed with the vast azure expanse of ocean, which opened suddenly upon me, that I remained there a full half hour. More than two hundred vessels of different sizes were in sight, the *last sunbeam* purpling their sails, and *casting a path of innumerable brilliants athwart the waves. What would I not have given to follow this shining track! It might have conducted me straight to those fortunate western climates, those happy isles* which you are so fond of painting, and I of dreaming about."—*Beckford*, Letter II. [1780.]

"How dear to me the hour when daylight dies,
And *sunbeams* melt along the silent sea;
For then sweet *dreams* of other days arise,
And memory breathes her vesper sigh to thee.

"And, as I watch the *line of light, that plays*
Along the smooth wave to the burning west,
I long to tread that golden path of rays,
And think 'twould lead to some bright isle of rest."
Moore, *Irish Melody.*

A few pages farther on I find the following in a letter from Venice (Aug. 1, 1780):

"Our prow struck foaming against the walls of the Carthusian garden before I recollected where I was, or could look attentively around me. Permission being obtained, I entered this cool retirement, and putting aside with my hands the boughs of figs and pomegranates, got under an antient bay-tree on the summit of a little knoll, near which several tall pines lift themselves up to the breezes. I listened to the conversation they held with a wind just flown from Greece, and charged, as well as I could understand this airy language, with many affectionate remembrances from their relations on Mount Ida."

Again, Letter from Venice, No. VI.:

"An aromatic plant, which the people justly dignify with the title of marine incense, clothes the margin of the waters. It proved very serviceable in subduing a musky odour which attacked us the moment we landed, and which proceeds from serpents that lurk in the hedges."

Now turn we to Rogers's *Italy*, p. 66., ed. 1830:

"——— Adventurer-like I launched
Into the deep, ere long discovering
Isles such as cluster in the southern seas,
All verdure. Everywhere, from bush and brake,
The musky odour of the serpents came . . . .
Dreaming of Greece, whither the waves were gliding,
I listened to the venerable pines
Then in close converse, and, if right I guessed,
Delivering many a message to the winds
In secret, for their kindred on Mount Ida."

There is, in the third Letter from Venice, another passage that Rogers has copied nearly *verbatim*, but I cannot find at this moment my reference to his poems. A glance forwards over the remaining Letters has shown me several remarkable coincidences with Moore, Rogers, and Byron, which I have not time to verify. I leave them for the discovery of any of your readers who may be disposed to engage in the (to me) not very agreeable employment of hunting after plagiarisms. W. L. N.

Bath.

"DURST."

(2nd S. iii. 486.)

This word is the original preterite of the verb *to dare*. Ang.-Saxon *Dearan* or *Durron*; German *Durfen*.

	Present.	*Past.*
Ang.-Sax.	- ic dear	- ic durste.
German	- ich darf	- ich durfte.

The preterite *dared* is of quite modern introduction. The word is not found in our authorised version of the Scriptures. *Durst*, therefore, in reply to Anon's first Query *is* a thoroughly English word.

In reply to his second Query, "whether *durst* is related to *dare* in the same way as *must* seems to be to *may*," there appears here a slight confusion of ideas. Properly speaking *must* has no more relation to *may* than there exists between any other two verbs in the language. *May* is the present, and *might* the past tense of the Ang.-Saxon verb *Magan*, German *Mögen*, always used in the sense of expressing ability. The Ang.-Saxon verb *most* is defective, only existing in a single tense, the present or indefinite. The modern English *must*, which is its lineal descendant, labours under the same defect. It is always used to express the idea of necessity or obligation. The German equivalent verb, *Müssen*, is not subject to the same deficiency, forming its preterite in the same manner as other verbs.

Such phrases as "*I durst n't*," "*I could n't*," "*I should n't*," are in the conditional mood, and are really auxiliaries to a verb understood, implying a hypothetical state of things irrespective of time. Our mother tongue, the Anglo-Saxon, possessed no inflections to mark the difference between the simple expression of past time and the statement of a possibility whether past or future, nor is its congener, the German, much better off. In this respect the classical tongues have much the advantage. The verb *must* only existing in a single tense, is frequently the cause of ambiguity and circumlocution. We can say for instance, "I can do this to-day, I could have done it yesterday," but we cannot say, "I must do this to-day; I must have done it yesterday." We say, "I was obliged to do it yesterday;" the phrase "I must have done it," conveying not the statement of a fact, but the expression of what would have taken place under given circumstances. J. A. P.

Liverpool.

PHOTOGRAPHIC CORRESPONDENCE.

Chloride of Strontium in Photography. — Having found it difficult to obtain sufficient intensity with an iodide of cadmium collodion, after some experiments, I overcame it by the following process: — Making a solution of chloride of strontium, 10 grains to the ounce in alcohol, I added 1 part of this to 7 parts of plain collodion. I then prepared a nearly saturated solution of ferro-cyanide of potassium in mythelated spirit: of this solution $\frac{1}{20}$ part by measure to the iodized collodion, and then $\frac{1}{10}$ part of the chloridised collodion. The exact proportions do not seem to be important; an excess, however, produces too great opacity in the lights, and absence of middle tints. The time for exposure seems rather accelerated than otherwise. The collodion may be used colourless, and should give a creamy film. Should it show a tendency to mistiness in the shadows, the addition of a slight extra quantity of acid in the developer will correct it. I imagine that other chlorides, soluble in alcohol, may be substituted for strontium, and perhaps with advantage.

W. J. Miers.

Red Lion Square, June 23, 1857.

Photographic Copy of the Ulfilas. — Most of our readers are aware of the great philological and literary value of the Gothic version of the Gospels by Ulfilas, preserved in the well-known *Codex Argenteus* at Upsala — so called because it is written on purple vellum in letters of silver. This remarkable version, the MS. of which is supposed to be of the sixth century, has long exercised the learning and ingenuity of scholars, while the want of accurate copies of it has added to the difficulties of their labours. This want is now about to be supplied. The aid of Photography has been called in, and arrangements have been made for the publication of photographic copies of the original, with illustrative notes by Dr. F. A. Leo. The undertaking, which has the special commendation of Jacob Grimm and Pertz, deserves to be encouraged by the heads of all great libraries; and we shall be glad to hear that it has in England received due patronage. The work, the cost of which is 85 thalers, will be issued by Hertz of Berlin.

Sutton on the Positive Collodion Process.—The admirers of this process, unquestionably one of the most delicate and beautiful in its results, are under great obligations to Mr. Sutton for the little *Treatise* on the subject which he has just put forth. The instructions are very minute and distinct, and the work abounds in small hints, having for their object to make the pupil produce not only a good photograph, but a good artistic picture.

Replies to Minor Queries.

Cromwell at Pembroke (2nd S. iii. 467.) — The tradition which I have always heard respecting the surrender of Pembroke Castle, and the one which is generally current in the town and neighbourhood, is to the following effect: — On May 1, 1648, the Parliament, alarmed by the increase of strength on the part of Major-General Laugharne and Colonel Poyer, who had possessed themselves of Pembroke and Tenby, and held them on behalf of the King, came to a resolution of sending Lieut.-General Cromwell to South Wales with an additional force, for the purpose of routing the Royalists out of that part of the kingdom. After the great defeat of General Laugharne on Colby Moor by Colonel Thomas Horton, Poyer and Laugharne threw themselves into Pembroke Castle, the garrison being reinforced by troops withdrawn from Carmarthen, of which place Cromwell had taken possession on his way down. (Fenton's *Pembrokeshire.*) Although suffering from gout, and short of ammunition (being compelled to send to Carmarthen for the purpose of having cannon balls cast, and while these were getting ready being driven to use round stones), Cromwell prosecuted the siege of Pembroke Castle with great vigour, but without success; until a man of the name of Edmonds showed him the position of a staircase leading into a cellar in one of the bastions, in which was placed the well from whence the garrison derived their principal supply of water. This staircase, being commanded by Cromwell's artillery, was speedily battered down, and the supply cut off. The garrison then took possession of the castle keep, which they defended with incredible valour for several days. At length, worn out and exhausted, they were compelled to capitulate; and it is said, that when Cromwell took possession of the castle, he ordered Edmonds to be hanged as the fitting reward of his treachery. The family of the "traitor," as he was called, lay under a ban ever after; and a friend of mine, now resident in Pembroke, remembers a man of the same name as, and supposed to be a descendant of, the "traitor," who always went by the *sobriquet* of "Cromwell." I do not know whether any of the family are still alive.

John Pavin Phillips.

Haverfordwest.

George Herbert's Portrait (1st S. xii. 471.) — J. C. C. asks if a portrait of George Herbert can be found? I beg to say that recently I met with a portrait, beautifully painted, with arch nose, full grey eye, dark hair and dress, with a collar and tassel tie; on panel, split in the background, and marked at the back "Mr. Herbert," dated 1642 or 5,* without, I believe, the Christian name. It is in the country, and at present have not pursued its authenticity, as the painting alone is sufficient recommendation to me.

George P. Maricote.

37. Devonshire Street, Queen Square, Bloomsbury.

London Directory (2nd S. iii. 270. 342. 431.) — There is a collection of directories at the *Post Office Directory* Office, 19. and 20. Old Boswell Court, W.C.

Holden's *Triennial Directory* is deficient of four pages in the copies in the British Museum, and *Post Office Directory*, and in my copy.

I have seen lists of carriers of the seventeenth century bound up with a *London Guide.*

[* George Herbert died on March 1, 1632.]

Materials for reference as to the seventeenth century and part of the sixteenth are to be found in various lists, which have been published, of city officers, printers, serjeants-at-law and barristers, physicians, tradesmen issuing tokens, &c. The records of the city companies contain copious materials for what may be called the "Directorial" matter of the chief trades. I have in my collection a very copious MS. list of watchmakers of the seventeenth and eighteenth centuries.

A class of books, of which no complete collection exists, and which are condemned to destruction, consists of the little pamphlets issued yearly by the several city companies, containing lists of their liverymen, and in some cases of the freemen.

During the subsistence of the Levant Company as a trading company, lists of the members were yearly published, and I presume there are lists of the Russia Company.

The administration of the city companies having been very strict during the sixteenth, seventeenth, and eighteenth centuries, their records and lists furnish complete directories of nearly every trade then subsisting. As some of the companies are nearly extinct, it is very desirable their records should be acquired for Guildhall, and that the Library Committee of the Common Council should see to the preservation of documents relating to the trades of the City of London.

All that has been said as to the preservation of London directorial matter applies likewise to provincial directories, of which the remains in the British Museum are very small. Hyde Clarke.

Old Painting (2nd S. iii. 487.) — The "old painting" here described is a *Madonna del Rosario*: the male kneeling figure probably S. Dominic, of whom the lilies are emblematical, and the female an abbess of the same order.

The rosary, or chaplet of beads, was re-arranged by S. Dominic during his stay in Languedoc, and dedicated by him to the Virgin. F. C. B.

The Wiccamical Chaplet (2nd S. iii. 404.) — I see that a copy of verses in this work "On the amphibious N. Elliot, of Oxford, shoemaker and poet," p. 221., is ascribed ("probably") to T. Warton.

In the year 1793, when I was a lad, I boarded for a few days in the house of Elliot, who was a great oddity. And I remember going by water to Godstowe with two members of his family, in company with the then University Orator, Crowe, who also was an oddity; and to whom fifteen out of the twenty-eight pieces are attributed. N. Elliot was lively, facetious, and fond of quoting Shakspeare; one of whose passages he adapted in a playful reply to his aged wife, who had shaken her head at him reprovingly for one of his *double entendres* at dinner — thus: "Shake not thy *hoary* locks at me." He wrote the *Prophecies of Merlin*, but I long ago mislaid the copy he gave me. "The amphibious N. Elliot" was much more than a "shoemaker and poet," as appears from some doggrel verses written by one of his schoolboys, which were in circulation at Oxford, and some years afterwards were repeated to me by a clergyman who had been a student there at the time — as follows:

> "Nathaniel Elliot liveth here,
> A poet, coroner, and Auctioneer;
> He teacheth boys to read and spell;
> And mendeth old shoes very well."

I have not seen a copy of the "Chaplet," but though the above cannot be *the* verses written by T. Warton, they may yet be acceptable to the readers of "N. & Q., as relating to one whom it is supposed that Warton "delighted to honour" with his satirical notice. P. H. F.

America and Caricatures (2nd S. iii. 427.) — C. Roberts has certainly not afforded a true theory for the absence or deficiency of works of caricature in the States. Incompetency for political caricature is a characteristic of enslaved and not of free countries. Nowhere in Europe has caricature flourished as in England; but though caricature has not flourished in the States, it has not been for want of idiosyncracy, but for want of artists. In time of war and excitement, caricatures have been produced in the States; and the very fact to which he alludes, that various caricature publications have been started, is an indication of the disposition to enjoy them, though the artistic talent has been wanting in a new country to produce works such as the American public would receive. The Americans show no want of appreciation of *Punch*; and with regard to the strange assertion of Mr. Roberts, that it is a national singularity that holding up public men to ridicule, as is done in *Punch*, would not be tolerated in New York or Washington, I can only say that he must be forgetful of the vituperation to which every statesman has been subjected by press and people, and of the execution in effigy of many an eminent character. When our brethren have their own Rowlandson, Gillray, H. B., Cruikshank, Doyle, and Leech, they will have a school of caricature, and enjoy it. Hyde Clarke.

William Corker, M.A. (2nd S. iii. 509.) — We can add but little to Knight's account of William Corker. He was one of the Proctors of the University, 1674; and has verses in the University collection on the death of the Duke of Albemarle, 1670. A ludicrous mistranslation of Mr. Corker's epitaph occurs in Carter's *Hist. of Univ. of Camb.*, 338.

A list of Cambridge Doctors from 1500 to [about 1575] is appended to Drake's edition of Abp. Parker's *Antiquitates Ecclesiæ Britannicæ.*

Generally speaking, the surnames only are given. With this exception, there is not any printed register of Cambridge degrees before 1659.

C. H. & Thompson Cooper.

Cambridge.

"*Raining Cats and Dogs*" (2nd S. iii. 328. 519.) — It were needless to dwell further on this phrase, already discussed and elucidated by two of your learned correspondents, were it not that the words have a civic significance, and throw light on the "sanitary" condition of our metropolis at the commencement of the last century.

By Swift's "Description of a City Shower" (1710), we are made acquainted with certain concomitants of a rain-storm in the city as he knew it, and became cognisant of a state of things which might very naturally lead the observer to exclaim, when caught in a London shower, "It rains cats and dogs!" — *dead*, however, not *living* dogs and cats.

The poet with his usual felicity describes how, on the falling of a heavy shower, torrents of water form and unite, carrying along with them the refuse of the streets, 'specially from Smithfield and "St. Pulchre's," down Snow Hill to Holborn bridge:

> "Now from all parts the swelling kennels flow,
> And bear their trophies with them as they go."

The enumeration of these "trophies," for the sake of your readers, we may as well omit. Let the last two lines suffice:

> "*Drown'd puppies*, stinking sprats, all drench'd in mud,
> *Dead cats*, and turnip-tops, come tumbling down the flood."

Viewing the "drown'd puppies" and "dead cats" as they tumble on in the torrent caused by the shower, observant childhood asks an explanation of the phenomenon, and receives the very satisfactory, though marvellous reply, "It is raining cats and dogs!"

Thomas Boys.

Passage in Hegel (2nd S. iii. 487.) —

> "Le nombre des étoiles fixes n'a pas plus d'importance que le nombre de pustules qu'offre une éruption de la peau."

This is ascribed to Hegel by Bartholmèss, in his *Histoire Critique des Doctrines Religieuses de la Philosophie Moderne*, ii. 284. Perhaps some one better read in Hegel than myself will help us to the German. There is a similarity in the style of thinking; each thought may be original; and we can say to both, "Et *vitula* tu dignus et hic."

H. B. C.

U. U. Club.

Bell Gables (2nd S. iii. 339.) — Gosforth Church, Cumberland, is another example of a three-bell turret at the west end. This arrangement, however, is modern, as in "Jefferson's Allerdale-above-Derwent" it is described as carrying only two bells.

R. L.

Raphael's "Madonna della Sedia" (2nd S. iii. 483.) — Mr. Cuthbert Bede might have added to his notice of this beautiful and well known work, a curious illustration of what strange things there are in the history of Art. Raphael was so pleased with his original circular picture, which is still preserved in the Pitti Palace at Florence (see Eastlake's *Italian Schools*, ii. 375.), that he afterwards painted it of a larger size with some few alterations. This larger picture is lost; but a fine copy of it in Gobelin Tapestry is in the possession of Lord Brougham, and forms one of the Art Treasures at Brougham. From this copy of Raphael it is that Baxter has produced that very excellent specimen of his colour-printing which is no doubt familiar to most of the readers of "N. & Q."

T.

Tall Men and Women (2nd S. iii. 347. 436.) — A remarkable instance of unusual stature, if not of gigantic height, was to have been found in the family of a gentleman residing in this county some years ago. The family consisted of father, mother, and nine children — six sons and three daughters; and their aggregate height was sixty-eight feet. The father and mother measured respectively, 6 ft. and 5 ft. 11 in. The height of the eldest son was 6 ft. 8½ in.; that of the second, 6 ft. 5 in.; that of the third, 6 ft. 4 in.; that of the fourth, 6 ft. 6 in.; that of the fifth, 6 ft. 5 in.; the other was not so tall. The eldest son is still living, and is the finest and most symmetrically proportioned man I ever beheld.

John Pavin Phillips.

Haverfordwest.

"*Dramatic Poems*" (1st S. xii. 264.) — The author of the volume entitled, *Dramatic Poems*, published 1801, was Dr. R. Chenevix. He also wrote two plays, published in 1812, but is perhaps best known for his attainments in the science of chemistry. I believe he was a student at the University of Glasgow about 1785–6; although that circumstance is not mentioned in the sketch of his life given in the *Gentleman's Magazine*, June, 1830.

During a great part of his life he resided in France, in which country he died (at Paris), on April 5, 1830.

The dramas in the volume are, "Leonora," a tragedy, and "Etha and Aidallo," a dramatic pastoral. In a paragraph at the end of the work the author says:

> "If the circumstances were known under which the dramatic pastoral of 'Etha and Aidallo' was written, they would plead in excuse of its many imperfections. It was wholly composed in a French prison, under the government of Robespierre, early in July, 1794, in that

* Aboue. H. † Blwe. H.

very month the 28th day of which terminated his existence and saved the lives of millions. I was confined with fifty-three innocent individuals (whose fate I was to share), doomed to suffer on a scaffold, and expected every hour the mandate of that tribunal which was at once the accuser, the judge, and I may add, the executioner; which assumed the forms of justice; but to be acquitted by which was more degrading than to die, in such a moment, had been painful."

R. Inglis.

Archbishop Abbot (1st S. xii. 74.) — I believe the Rev. Wm. Gilpin, vicar of Boldre, had something to do with the authorship of the work inquired after by your correspondent G., viz. *Three Dialogues on the Amusements of Clergymen*, 2nd edition, 1797. R. Inglis.

Translation of Gessner's Works (1st S. xii. 383.) — The translation of Gessner's *Works*, published at Liverpool in 1802, was by Mrs. Lawrence, author of *Recollections of Mrs. Hemans* and other works. Mrs. Lawrence is the sister of the late General Sir Charles D'Aguilar, and, I think, is still living. R. Inglis.

Portrait of George III. (2nd S. iii. 447.) — I am much obliged by C. L.'s communication. The portrait in oil, which he saw at Hamburg, is evidently the original (or a copy of the) portrait from which the engraving in my possession was taken. The blindness and mental alienation constitute the "other peculiarities" which I hinted at in my query. I ought to have mentioned that the print is $10\frac{3}{4} \times 8$ inches. It is strange that *such* a portrait should be the work of an inferior hand. The engraving is not so; and I may add that, notwithstanding the physical infirmities delineated with such apparent truthfulness, the old King is represented as having a finer head and nobler features than in any other portrait of him that I have seen. W. W. W.

Tiverton.

"*My dog and I*" (2nd S. iii. 509.) — These verses are taken from an ancient song in the Gloucestershire dialect, which is still sung at the anniversary dinners of the Gloucestershire Society in London. The entire song, *in extenso*, is given in the Hon. Grantley Berkeley's Historical Novel, *Berkeley Castle*, vol. iii. p. 160. The novelist, with what may be not unfairly called poetical license, gives this song as sung before a baronial battle between the retainers of the Marquis of Berkeley and those of Lord Lisle, in which the latter was killed, in 1469. This song, however, though ancient, cannot, if all the verses were written at the same time, be of so early a date as 1469, as the verse which follows "My dog and I" begins, —

"When I ha' dree *sixpences* under my thumb."

Now, I believe that there were no sixpences before those of 1551, issued by King Edward VI. The song was probably written in the reign of Queen Elizabeth, in whose reign sixpences were common, as is quite manifest from the number of her sixpences met with now. F. A. Carrington.

Ogbourne St. George.

"*Think what a woman should be — she was that*" (2nd S. iii. 507.) — In the *Venus and Adonis* of Shakspeare is this verse, which has a line somewhat parallel or coinciding to the above:

"Round hoof'd, short jointed, fetlocks shag and long,
Broad chest, full eye, small head, and nostril wide,
High crest, short ears, straight legs, and passing strong,
Thin mane, thick tail, broad buttock, tender hide:
Look what a horse should have, he did not lack,
Save a proud rider on so proud a back."

H. J. Gauntlett.

Banks and his wonderful Horse (2nd S. iii. 391.) — Your correspondent H. T. Riley will, I think, inquire in vain for any particulars of the "trial and execution" of either of the above culprits; although, as the affair is stated to have taken place at Rome, one would think that "the archives of the Roman see," so lightly spoken of, would, supposing them attainable, be the best possible authority. The accuracy of the statement has always been doubted, and Mr. Halliwell has now set the question at rest. If your correspondent will refer to that gentleman's noble folio edition of *Shakspeare* (in the notes to *Love's Labour's Lost*) he will find that Banks was a thriving vintner in the city of London many years after the date of the supposed burning at Rome. L. A. B. W.

Colour (2nd S. iii. 513.) — Would Mr. E. S. Taylor be so good as to say whether Weale, in his *Papers*, gives any authority of ancient date for his assertion that "colours were very early adopted as symbols." I should be especially thankful for references. Of course I know all Durandus has said. As to there being any "conventional" adoption of certain colours by mediæval artists and painters, I totally deny it: the very contrary is, in my opinion, an undoubted fact. (Vide *Ecclesiologist*, Nos. 117, 118, and 119.)

J. C. J.

Orts (1st S. xii. 55.) — Besides the remains of victuals, this word is used in Forfarshire to designate the light corn blown aside by the thrashing and winnowing machines. Stufhuhn.

Trailing Pikes (2nd S. iii. 448.)—In the "Illustrations of the Pikeman's Exercise," of the time of the civil wars, given by Capt. Grose in his *Mil. Ant.* (vol. i. p. 356. pl. 4. fig. 29.), the pikeman *trayles his pike*; he holds it with his right hand just below the blade, resting the hand on his right hip; the residue of the pike being straight behind him, with the butt on the ground. Capt. Grose gives, in the same volume, engravings of the ex-

ercise of the matchlock musket and rest, and of the pistol for cavalry of the same period.

F. A. Carrington.

Ogbourne St. George.

Miscellaneous.

NOTES ON BOOKS, ETC.

So great has been the interest excited by the exhibition of the extraordinary collection of portraits of Mary Queen of Scots now assembled in the rooms of the Archæological Institute, Suffolk Street, Pall Mall, and which was to have closed this day, that we believe it will be kept open for a few days longer. We had hoped by this time to have been able to lay before our readers some details of this very interesting historical collection, in which are to be found, not only some hundreds of portraits, paintings, and engravings of the unfortunate Mary, but also many personal reliques of the highest interest — such as the enamelled rosary formerly belonging to her, and now the property of Mr. Howard of Corby — and the veil said to have been worn by her on the morning of her execution.

Acting under the belief that the history of enslaved Greece is one well deserving the attention of the statesman and the political economist — since Greece under the government of the Byzantine emperors affords an instructive example of the great power that scientific administrative arrangements exert on the political existence and material prosperity of a nation, even when the government is neither supported by popular sympathies, nor invigorated by the impulse of national sympathies, — Mr. Finlay has devoted himself to the long and arduous task of narrating such history. The success which has rewarded his labours is shown in the fact that we have now before us a second edition of the first of the five volumes which he has devoted to this subject. *Greece under the Romans; a Historical View of the Condition of the Greek Nation from its Conquest by the Romans until the Extinction of the Roman Power in the East*, B.C. CXLVI. to A.D. DCCXVI., as it is entitled, well deserves the attention of the historical student who is desirous of knowing what has been the political condition of this great nation under its different masters.

It was the boast of Falstaff that he was not only witty himself, but the cause of wit in others. Did the fat knight make this boast in a prophetic spirit, anticipating that there would appear in the nineteenth century *The Life of Sir John Falstaff, illustrated by* George Cruikshank, *with a Biography of the Knight from Authentic Sources by* Robert B. Brough, Esq. This question the reader may solve for himself: we must content ourselves with chronicling the appearance of the first two Parts of this illustrated Biography, and declaring that George Cruikshank was never more *Cruikshankish* than in the work before us. Can we say more.

Mr. Pettigrew has just published, in *Bohn's Antiquarian Library*, a volume which will interest many readers. It is entitled *Chronicles of the Tombs; a Select Collection of Epitaphs, preceded by an Essay on Epitaphs and other Monumental Inscriptions, with Incidental Observations on Sepulchral Antiquities*, by T. J. Pettigrew, F.R.S., F.S.A. Mr. Pettigrew well observes that — "though Time corrodes our Epitaphs, and buries our very Tombstones" — the number remaining is so numerous as to make the task of selection a difficult one. Equally difficult is the task of arrangement; but the book, in which the reader will find much gossiping information pleasantly interspersed, is made particularly useful by an Index of the names of those whose epitaphs are recorded in it.

We have for some time intended to call attention to a clever and most praiseworthy attempt to make our friends on the other side of the Channel acquainted with the poetic talents of Geoffrey Chaucer. To the Chevalier de Chatelain, the translator into French of *Gay's Fables*, is due the credit of being the first to translate into "French of Paris" any of the writings of that quaint humourist and true poet. His first Essay was *La Fleur et La Feuille, Poëme, avec le Texte Anglais en regard, traduit en Vers Français de Geoffrey Chaucer:* and the success which has attended this short work has tempted him to the bolder task of translating the *Canterbury Tales;* and we have now before us *Contes de Cantorbery, Traduits en Vers Français de Geoffrey Chaucer, par* Le Chevalier de Chatelain, Vol. I. The work, as a mere literary curiosity, is deserving of some attention; but it has also in the skill exhibited by the translator yet higher claims to notice.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Divine Inversion, or a View of the Character of God as in all respects opposed to the Character of Man. By David Thom, now D.D. 8vo. 1842. Three copies.
T. Boston's Memoirs.
Ricaltoun's Reply to Sandeman. 1759, or 1761.
D. S. Wylie's Essay on the Kingdom of Christ. Paisley, 1797.
Burney's History of Ancient Music.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Library of Entertaining Knowledge: —
"Insect Architecture."
"Insect Miscellanies."

Wanted by *Rev. J. B. Sellwood*, Collumpton, Devon.

Shakspeare's Works. Malone's Edition. By Boswell. 1821. 21 Vols. 8vo. In boards.

Wanted by *Charles Wylie, Esq.*, 50. Devonshire Street, Portland Place. W.

Lord Stranford's Translation of the Lusiad of Camoens.

Wanted by *Rev. G. Bayldon*, Cowling, Cross-Hills, Yorkshire.

Notices to Correspondents.

We are compelled to postpone until our next No. many articles of great interest which are in type.

Paul Pry's Query *would, if published, we fear do what the writer does not intend, — give offence. We shall probably be able to answer it.*

The Index to the Volume just completed *is at press, and will be ready for delivery on Saturday the 18th instant.*

Barham, *who has sent us a Note and a Query about* Cobham *has, we hope, by this time regretted the palpable and wilful misstatement which forms the subject of his communication.*

Excelsior, *who writes respecting* Bank of England Notes of a million sterling, *is referred to our* 1st S. xii. 325. 366. 392.

R. Swanzcky. *The* Historie of Xenophon, *by John Bingham, is priced in Lowndes at 5s. and 12s.*

G. D. S. *For some notices of* Uriel, *see Milton's* Paradise Lost, book iii. l. 648. 654. 690.; iv. 125. 555. 577. 589.; vi. 363.; ix. 60.

R. Inglis. *See any biographical dictionary for an account of Sir Edward Sherburne, the poet; also Johnson and Chalmers's* English Poets, *and* Gent. Mag., vol. lxvi.—*A notice of William Cockin is given in the* Gent. Mag. *for June*, 1801, p. 575.; *there is also a biographical sketch of him prefixed to his* Rural Sabbath, and other Poems, 12mo. 1805.

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11s. 4d., *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C.; *to whom also all* Communications for the Editor *should be addressed.*

LONDON, SATURDAY, JULY 11, 1857.

Notes.

WILKES AND THE "ESSAY ON WOMAN."

I come now (*antè*, p. 1.) to the further statement of Lord Stanhope that Wilkes, "several years before [1763], and in some of his looser hours, *composed* a parody of Pope's *Essay on Man*," which, "*according to his own account*, had cost him a great deal of pains and time;" and that the "poem had remained in manuscript, and lain in Wilkes's desk, until in the previous spring [1763] . . he was tempted to print fourteen copies only as presents to his boon companions."

For this circumstantial narrative I know not the authority. As, however, if I succeed in my general argument, and raise a doubt as to whether Wilkes was the writer of the poem, the whole will, of itself, vanish into thin air, or be weakened according to the force of that doubt — it will be enough, for the present, if I draw attention to the assertion that *Wilkes acknowledged himself* to be the writer; for the allegation as to "pains and time" means that or means nothing. Now, voluble as was the tongue, facile the pen of Wilkes, and constant his reference to the subject, I do not think that either word or letter of his can be produced to justify this statement. It is true that Wilkes often talked and wrote enigmatically, — it was in his nature not to deny anything when charged with it as criminal — all parties, indeed, talked enigmatically, for no one cared to fix the authorship on a dead man. It is true that Michael Curry, the compositor who stole the copy, and who subsequently declared on oath that he had received "instructions" from the Solicitor of the Treasury as to "what he should say," did depose to that effect; and the question and answer will show how well all parties were "instructed;" for no man would have asked so absurd and irrelevant a question who did not foreknow the answer.

"Did Mr. Wilkes say anything to you about *what number of years* he was in composing the work?— He informed me that it took him a great deal of pains and time to compose it."

If we are to believe with unquestioning faith the deposition of this single government witness, what are we to say of all the patriots, as we call them, who were convicted on the evidence of *two* or more witnesses, and after a searching cross-examination? Yet here is one only — a servant who had avowedly robbed his master — a man with a handsome provision promised for life if he established the case, which was only to damage the moral character of the master he had robbed, not to hang him, about which the witness might have had some scruple — a thief not condemned because in law phrase taken with the mainour, but holding up the mainour as if it were a testimonial to his character — a witness deposing what he pleased to a confiding and rejoicing audience, and without fear of a cross-examination — yet the historian records *this deposition as if it were an acknowledgment of guilt by the accused!*

What authority there may be for the statement that the poem "had remained in manuscript and lain in Wilkes's desk until the previous spring," that is, until it was delivered to Curry to be printed, I cannot conjecture. The evidence leads me to a different conclusion. Of course it would greatly damage Wilkes if the government could create and circulate an opinion — which many of the ministers assumed and believed — which the king believed, and he we now know was the real prosecutor, and prosecuted against the judgment of George Grenville, then minister — that Wilkes was the author. The prosecuting attorney employed by the Solicitor of the Treasury had no doubt, and prepared his case accordingly. I have a copy of his bill before me, and it contains some curious items; amongst others, for attending with copies of the depositions at Mr. Grenville's and at *St. James's*. But the following is more immediately to my purpose:

	£	s.	d.
"Nov. 4, 1763. Attending at Mr. Webb's in Queen Street all day taking examination as to Mr. Wilkes being the *author*, printer, and publisher of the *Essay on Woman* -	2	2	0
Paid coach hire for Mr. Kidgell, Mr. Fadan, and Curry, that day - - - -	0	7	6
Several attendances on Mr. Webb relating to this matter preparatory to the complaint intended in the House of Lords -	1	6	8
12th. Attending all day at Mr. Webb's methodising the evidence and transcribing with my own hand a fair copy for Lord Sandwich, that the matter might be kept secret - - - - - -	2	2	0
13th. Attending Mr. Webb and the witnesses all day preparatory to the motions	2	2	0
14th. Attending all this day on the same -	2	2	0
15th. Attending the House of Lords on the complaint made there against Mr. Wilkes	2	2	0"

After all this training and methodising — and the principal witness Curry "for several weeks lodged and boarded in Webb's house," and received instructions "what he should say" — it must be quite evident that Lord Sandwich knew what to ask, and the witness what to answer. There was evidently some skill required in asking questions about authorship, as probably Sandwich knew better than either the witness or the attorney — still it was an important point — it would barb the arrow — and therefore there was to be an examination as to handwriting. The handwriting of what? Of the poem? No. Of "four words" — corrections on the margin of a proof — and the handwriting of "the copy *of the frontispiece* in which the name of Dr. Warburton is printed at length."

The *not* asking a pertinent question by so skilful a questioner of so willing and so well instructed a witness is, in itself, open to large inferences. The eager purpose of all parties was to create a belief that Wilkes was the author; and the witness Curry, who could and did depose as to the handwriting on the copy of the frontispiece, could with more certainty have deposed to the handwriting of what is technically called the "copy" of the poem. *The question was not asked*, and therefore the reasonable inference must be, either that the copy of the poem delivered to Curry was not in manuscript, or that the manuscript was not in Wilkes's handwriting.

Sandwich, Le Despencer, and a very few peers knew the fact as to authorship; but the king, the majority of the peers, the ministers, and all persons down to the attorney who prepared the case, may have believed, and I think did believe, that Wilkes was the author; and in this faith the Lords resolved to pray his majesty to order the immediate prosecution of "the *author or authors*:" to which his majesty replied that he would "give immediate directions *accordingly*."

It is another and still more significant fact that after this formal declaration by the House of Peers, and formal promise by the king, Wilkes was *not prosecuted as the author*, but for having "*printed* and published, and caused to be printed and published:" and so far as I know, Wilkes not only never acknowledged himself to be the author, but though a man who would, and often did, take on himself any consequences if a threat were held out, he on important occasions drew a distinction between the author and what the law called the publisher — maintaining, however, that he was prosecuted for publishing what was never published, except by Sandwich in the House of Lords, and the government in the Courts of Law. Wilkes was long after emphatic on this point in his reply to George Grenville, who had, without, I suppose, considering the exact distinction, said that Wilkes had been convicted as *author*.

"There is, Sir, in almost every part of your speech a rancour and malevolence against Mr. Wilkes, which has betrayed you into a variety of gross mistakes, and palpable falsehoods. . . . You say in page 8. that 'he (Mr. Wilkes) was tried and *convicted* for being the *author* and publisher of the three obscene and impious libels,' &c. You repeat the accusation, page 14., 'with regard to the three obscene and impious libels, which were *written* by him.' I have examined your charge with an office copy of the second sentence passed on Mr. Wilkes, and I find it absolutely groundless. There is not a syllable of *author* or *authorship* in any part of it. The words are, 'being convicted of certain trespasses, contempts, and grand misdemeanours, in *printing* and *publishing* an obscene and impious libel, entitled *An Essay on Woman*, and other impious libels in the information in that behalf specified, whereof he is impeached,' &c. I may now appeal to the impartial public, if truth is not here shamefully violated by you. Is this 'that justice which is due to every man, and which we ought to be more particularly careful to preserve, in an instance where passion and prejudice may both concur in the violation of it'? page 8." — *Letter to G. Grenville*, 1769.

With one other paper on the evidence, as to authorship, I shall conclude. D.

UNPUBLISHED LETTER OF REV. JAMES GRANGER.

[The following letter from the Rev. James Granger, the author of that charming book *The Biographical History of England*, has, we believe, never before been printed. It is of considerable interest, as showing that at the time this letter was written, the book had, "in money and marketable commodities, brought him in above 400*l*." We are indebted for the opportunity of publishing it to the kindness of the Earl of Harrowby, the grandson and representative of Granger's kind patron, the first Earl of Harrowby, the "Mr. Ryder" to whom it was addressed, and who at one time had a house at Shiplake.]

"Shiplake, 28 Nov. 1771.

"To Mr. Ryder.

"Honoured Sir,

"I received your letter of the 28th of October, and also the packet of Bank Notes; among which was one that struck me with surprise at your great generosity, which was as far beyond my expectation, as it was beyond my merit. I return you, Sir, my best, my sincerest thanks, for your noble present, intended as a gratification for what was itself a pleasure, and therefore its own reward. I really loved my little pupil, and from the most ready and pleasing of all motives, was ever willing to instruct him to the utmost of my power. I have often said since I have been vicar of this place, beyond which my wishes never aspired, that I had no expectation of being worth 100*l*. of my own acquiring. But I have Sir, by the help of your note, lately purchased 150 Stock, as a resource in case of sickness. I find upon a fair calculation, that my book hath, in money and marketable commodities, brought me in above 400*l*. I am still what the generality of the beneficed clergy would *call* a poor vicar; but am really "rich as content," and enjoy the golden mean. May every true enjoyment that earth and heaven can afford be the portion of you and yours, here and hereafter! Mrs. Granger joins me in the sincerest Respects and good wishes to yourself, Mrs. Ryder, and your whole Family, including Miss Jennings as a part of it. We often drink your healths and oftener think of You.

"I am Sir,

"Your most obliged and truly grateful humble Servant,

"James Granger.

"The 10 Guineas, &c. sent by J. W. we received. Thanks, Thanks.

"Address.

"A' Monsieur,

"Monsieur Ryder, à la Poste restante a Aix chez Monseigneur Achevêque de Tuam,

"en Provence."

CHATTERTON: WAS HIS BODY REMOVED FROM LONDON TO BRISTOL FOR INTERMENT.

I have received so many applications from gentlemen personally unknown to me, requesting me to give my opinion in "N. & Q." upon the supposed removal of Chatterton's remains from London to Bristol, that I have been at some pains to draw up as succinct an account as I could from books and documents in my possession; as from these communications it is obvious the public still feel an interest in the Chattertonian controversy.

The gentleman who first gave currency to the supposition that Chatterton's body was removed from the parish burying-ground in Shoe Lane, London, to Redcliffe Churchyard, Bristol, for interment, was George Cumberland, Esq. It was in 1807–8 he collected evidence in relation thereto; but it was not published until 1837, when it appeared in the appendix to Dix's *Life of Chatterton*. It was collected by Mr. Cumberland with much perseverance from persons then living, some of whom were acquainted with Chatterton's mother. The removal of the body to Bristol is still credited by many Bristolians of the present day. Mr. Cumberland's narrative is too long for insertion in "N. & Q.;" but as the greater part of it relates to Chatterton's personal character and his early course of life, extracts from it which relate only to the supposed removal of the body to Bristol, are all that is necessary for the object of this communication.

It was in the year 1807 that Mr. Cumberland was informed by Sir Robert Wilmot, that at a basket maker's in Bristol he had heard it positively stated that Chatterton was buried in the churchyard of St. Mary Redcliffe. Mr. Cumberland thereupon instituted inquiries to ascertain the fact, and at length traced Sir Robert Wilmot's information to Mrs. Stockwell, the wife of a basket-maker in Peter Street. On requesting her to repeat what she knew of the circumstance, she informed him that at ten years of age she was a scholar of Chatterton's mother; that she remained with her until she was near twenty years of age; that she slept with her, and found her kind and motherly; insomuch that there were many things which in moments of affliction she communicated to her, that she would not wish to have been generally known; and among others, she often repeated how happy she was, that her unfortunate son lay buried in Redcliffe, through the kind attention of a relation or friend in London, who, after the body had been cased in a parish shell, had it properly secured and sent to her by the waggon; that when it arrived it was opened, and the corpse found to be black and half putrid, having burst with the motion of the carriage, or from some other cause, so that it became necessary to inter it speedily; and that it was interred by Phillips, the sexton, who was of her family. Mrs. Stockwell also told Mr. Cumberland that Mrs. Chatterton said her son's grave was on the right-hand side of the lime tree in the middle paved walk in Redcliffe churchyard, about twenty feet from the father's grave; which Mrs. Stockwell said was in the paved walk, where Mrs. Chatterton and Mrs. Newton, her daughter, lie. Thus much for Mrs. Stockwell's information.

Mr. Cumberland was also referred to Mrs. Jane Phillips, of Rolls Alley, London, sister to Richard Phillips, sexton at Redcliffe in 1772. She remembered Chatterton having been at his father's school. Phillips liked Chatterton for his spirit, and there could be no doubt he would have risked the privately burying Chatterton on that account. That soon after Chatterton's death, her brother told her that poor Chatterton had killed himself; on which she said she would go to Madam Chatterton to know the rights of it, but that he forbid her, and said if she did so he should be sorry he had told her. She did go, and asking if it was true that he was dead, Mrs. Chatterton began to weep bitterly, saying, "My son indeed is dead." And when she asked her where he was buried, she replied, "Ask me nothing, he is dead and buried."

The last person with whom Mr. Cumberland had communication was Mrs. Edkins. Much stress has been laid upon this conversation; but the only allusion to the burial of Chatterton is, that she had gone to see Mrs. Chatterton immediately after the news came of her son's death. On entering she found Mrs. Chatterton in a fit of hysterics. She said she had come to ask about her health. "Ay," said Mrs. Chatterton, "and about something else," on which she burst into tears, and they cried together, and "no more was said till they parted."

The foregoing statements relative to Chatterton's burial in Redcliffe churchyard were, as before mentioned, collected in 1808, but not printed in Dix's *Life* until 1837. But the following slight corroboration having in 1854 been given in Mr. Price's *Memorials of Canynge*, from a letter written by Mr. Joseph Cottle, who with Mr. Southey in 1807 published a *Life of Chatterton* for the benefit of his sister, great reliance has been placed upon the contents of this letter by the believers in Chatterton's body being removed from London to Bristol.

"About forty years ago," says Mr. Cottle, "Mr. Cumberland called upon me and said, 'I have ascertained one important fact about Chatterton.' 'What is it,' I said. 'It is,' said he, 'that that marvellous boy was buried in Redcliffe churchyard.' He continued, 'I am just come from conversing with old Mrs. Edkins, a friend of Chatterton's mother. She affirmed to me this fact with the following explanation. Mrs. Chatterton was passionately fond of her darling and only son, Thomas, and when she heard that he had destroyed himself, she immediately wrote to a relation of hers, the poet's uncle, then residing in London, a carpenter, urging him to send home

his body in a coffin or box. The box was accordingly sent down to Bristol; and when I called on my friend Mrs. Chatterton to condole with her, she, as a very great secret, took me up stairs, and showed me the box; and removing the lid, I saw the poor boy, whilst his mother sobbed in silence. She told me that she should have him taken out in the middle of the night, and bury him in Redcliffe churchyard. Afterwards, when I saw her, she said she had managed it very well, so that none but the sexton and his assistant knew anything about it. This secrecy was necessary, as he could not be buried in consecrated ground."

Commenting upon this last statement of Mrs. Edkins, Professor Masson makes the following remark:

"There is some difference, it will be observed, between the account given in Mr. Cumberland's surviving memoranda and that given by Mr. Cottle as his recollection of what Mr. Cumberland had told him. In the one Mrs. Edkins says nothing whatever about the private burial; in the other she makes the detailed statement just quoted. Either, then, Mr. Cumberland had seen Mrs. Edkins a second time, and got from her particulars which she had not thought fit to communicate in 1808, or there was a confusion between Mrs. Edkins and Mrs. Stockwell in Mr. Cottle's memory."

The preceding extracts contain, I think, an impartial statement of all that has been published, and which has led to the belief that Chatterton's body was buried in Redcliffe churchyard.

In contravention of this belief the following reasons are submitted.

A friend of the writer's is still living near Penzance, the Rev. C. V. Le Grice, who in 1796, twenty-six years after Chatterton's suicide, visited the Shoe Lane burying-ground to verify, if he could, the place where his body lay; and in August, 1838, will be found in the *Gentleman's Magazine* a long letter written by him, in which, after showing how much Chatterton was indebted to Bailey's *Dictionary* for his knowledge of the Saxon language and of heraldry, he concludes the article with these remarks:

"The story of the remains of Chatterton's body being re-interred in Bristol is perfectly absurd. His remains were deposited in a pit, which admitted of many bodies, prepared for those who died in the workhouse of Saint Andrew's, Holborn. The admittance for the corpse was by a door like a horizontal cellar door; so it was pointed out to me many years ago. I wished to stand on the grave, the precise spot. 'That,' said the sexton, 'cannot be marked.'"

In the *Gentleman's Magazine* for December in the same year, 1838, is a letter from Mr. Richard Smith, the nephew of the Rev. Mr. Catcott, who inherited from him several valuable manuscripts and relics of Chatterton, containing the following paragraph. Mr. Smith was a zealous advocate in favour of Chatterton being the author of the *Rowleian Poems:*

"The rumour respecting the removal of Chatterton's body I consider to be quite apocryphal: certainly there is no memorial in Redcliffe churchyard; and it is unlikely that after incurring the expense of a removal, the parties should have neglected to mark the spot, or to write a notice in the newspapers of the day."

In 1842 was published at Cambridge, by W. P. Grant, Esq., a new edition of Chatterton's poems, with notices of his life. Mr. Grant was materially assisted in the compilation by Mr. William Tyson, of Bristol, who had for many years, in connexion with Mr. Richard Smith, been engaged in collecting any new occurrence which could elucidate Chatterton's career; and these gentlemen corrected many of the sheets in Mr. Grant's publication. In allusion to Chatterton's suicide Mr. Grant writes as follows:

"That a coroner's inquest was held on the body; a verdict of insanity returned (*felo-de-se* it should be), and the poet was buried among paupers in Shoe Lane, and this without a single question being asked, or any inquiry being instituted by his friends or patrons. Indeed, so long was it before his acquaintance heard of these circumstances, that it was with the greatest difficulty that his identity could be established, or his history traced with any degree of probability."

Let us now try the case between both parties by the rules of evidence, and we would ask if any judge would direct a jury to give a verdict in favour of the re-interment of Chatterton in Redcliffe churchyard. Without casting a doubt upon Mr. Cumberland's veracity, and considering Mr. Cottle's conflicting statements, would not a judge state both to be mere hearsay or secondary evidence, and consider that of Messrs. Le Grice, Smith, Grant, and Masson, most to be relied upon? How came it, too, that Southey and Cottle, when publishing Chatterton's *Life*, &c., for the benefit of his sister, and they were in constant communication with her, that she was silent upon such an interesting subject? The Shoe Lane burying-ground was *consecrated*, so that Chatterton was not buried in the usual revolting manner of suicides. Again, after the interment of the body in London, was it probable that Chatterton's uncle should, "after the body had been cased in a parish shell, have had it properly secured, and sent by waggon to Bristol; that after it was opened the corpse was found to be black and half putrid, having burst with the motion of the carriage, so that it was necessary to inter it speedily?" As Mr. Le Grice says, it is absurd to believe such a statement. As it occurred in the sultry month of August, the body must, even before its first interment, have been in a rapid state of decomposition from the quantity of arsenic that Chatterton had swallowed. In those times it must have taken three or four days at the least to have taken it by waggon to Bristol. The expense also must have been considerable, and Chatterton's relatives were not in affluent circumstances to bear the expenses of removal. Much more might be advanced to show the improbability of the removal and the evidence bearing upon it. But enough has been said to leave the verdict in the hands of a discern-

ing and impartial public. Would that it might be otherwise! for everyone who is an admirer of the talents of Chatterton would rejoice to believe that he lies interred in Redcliffe churchyard with his mother and other relations.

John Matthew Gutch.

FOLK LORE.

Scottish Superstitions. — On an infant entering the first strange house, the person who carries it demands a piece of silver, an egg, and some bread for good luck to the child. This is a folk lore in Edinburgh: does it exist elsewhere?

2. When a pea-pod containing nine peas is found by a young woman while shelling pease, she places it above the outer door, and the first young man who enters the door thereafter is to be her future husband.

3. There are fishermen in Forfarshire who, on a hare crossing their path while on their way to their boats, will not put to sea that day.

4. In some parts of Scotland a horseshoe that has been found, when nailed to the mast of a fishing-boat, is a great means of ensuring the boat's safety in a storm. Stufhuhn.

Charms. — I have before me the manuscript account book of a deceased neighbour, a notable woman in her way. Besides her receipts and disbursements, it contains the pharmacopœia by which she worked the wondrous cures which have spread her name through her own and the bordering parishes. Leaving the material nostrums (as "a cure for rumaticks," and a "drunch for a horse"), I select a few charms and superstitious remedies, and hope that this betrayal of her mysteries may not disturb the ghost of a once kind-hearted and very useful neighbour: —

"*A Charm for the Bite of an Ader.*

"'Bradgty, bradgty, bradgty, under the ashing leef,' to be repeted three times, and strike your hand with the growing of the hare. 'Badgty, bradgty, bradgty,' to be repated three times nine before eight, eight before seven, seven before six, six before five, five before four, four before three, three before two, two before one, and one before every one, three times for the bite of an ader."

In the list of provincialisms, collected by Video (1st S. x. 179.), *Braggaty* is said to mean "mottled, like an adder," &c.

"*For Scal.*

"There was three angels came from the West,
The wan brought fier, and the other brought frost,
And the other brought the book of Jesus Christ,
In the name of the Father," &c.

"*For Stanching Blood.*

"Our Saveour was born in Bethleam of Judeah: as he passed by the rivour of Jorden, the waters waid ware all in one, the Lord rise up his holy hand, and bid the waters still to stand, and so shall thy blood. Three times."

"*For a Thorn.*

"Our Saveour was fastened to the Cross with nails and thorns, which neither rots nor rankels. No more shant thy finger. Three times."

"*To cure Worts.*

"Take a nat (knot) of a reed, and strike the worts downward three times. Bury the reed."

T. Q. C.

Bodmin.

Letting-in the New Year. — In the "Memorabilia" of the *Illustrated London News*, for May 2, 1857, a specimen of Lancashire and north of England folk-lore is given, — "that it is extremely unlucky to admit a fair-complexioned person first across your threshold on the morning of New Year's Day." The correspondent states that "many wealthy and educated families firmly adhere to this practice."

I have met (in Shropshire) with a piece of folk-lore which was also adhered to by educated people, but which made the ill-luck to proceed from the sex, and not the complexion. The man brought the good luck, the woman the bad; so that this is by no means a polite piece of folk-lore.

Cuthbert Bede.

Ash Wednesday Folk-Lore. — If you eat pancakes on "Goody Tuesday" (Shrove Tuesday), and grey peas on Ash Wednesday, you will have money in your purse all the year.

Cuthbert Bede.

Doves unlucky.—Perhaps some reader of "N. & Q." could explain the superstition apparently involved in the following story, for the actual occurrence of which I can vouch: — A month or two back a family, on leaving one of the Channel Islands, presented to a gardener (it is uncertain whether an inhabitant of the island or no) some pet doves, the conveyance of them to England being likely to prove troublesome. A few days afterwards the man brought them back, stating that he was engaged to be married, and the possession of the birds on his part might be (as he had been informed) an obstacle to the course of true love running smooth. The point on which I should desire information is as to the existence of any superstition with regard to the possession of doves by persons about to be married. M.

The Devil and Runwell Man. — I do not know if the enclosed legend of "Devil and Runwell Man" has ever appeared in print. I have taken it out of the Common-Place Book of an old clergyman, written some years ago. It seems curious, and may amuse your readers.

"*Devil and Runwell Man.*— The Devil wished the builder to build the church in a particular place; but the builder would not consent; and continued to erect it in another. The Devil and he fought a pitched battle on the occasion; and the man beat him. The Devil asked by what assistance he had vanquished him? He an-

swered, 'Through God and two spayed bitches.' A second battle ensued soon after with the same success and interrogatories and answers. They afterwards fought a third battle, in which the man was again successful. On the Devil asking him who were the combatants, he answered, 'Himself and God.' The Devil finding he could not vanquish the man living, said he would have him at all events, when dead, whether buried in the church he was building or out of it. To elude this he ordered himself to be buried half in the church and half out of it. His coffin, or rather the cup of it, is to be seen of exceeding hard black stone."

T. S.

Old Rhyme. — The following is a curious rhyme which I took down from the recitation of an old woman the other day. She remembers her father singing it to his children. I know not whether it is a novelty, or has previously appeared:

"There was a wee ghaist,
Nae mair than a midge at maist: —
Wha married the wee ghaist?
Wha trow ye?
Wha but the Spanish flee?
They had bairns them between;
Archus and the Elf-king;
King Cawn, Moose Skirlet — mony mae.
. . . . . .
The wee ghaist was a settle,
Staw falla, its ain whittle.
Staw red an' dee-a milk-mug,
An' a grey meer . . . .
Whan ye see the wee ghaist come,
Fy, cry-killy lay zum;
Fy, cry-blutter, blatter;
Fy, cast halla' water,
Plunge in wi' glim, glam;
The cat jamp ower the mill-dam."

I have marked where, from the rhyme, we may infer something to be lost. In those parts where the sense could not guide my spelling, I have kept as near to the sound as possible. The whole piece seems to be a political satire composed at the time when our throne had connexions with Spain.

J. B. Russell.

Glasgow.

"LOFCOP."

In *The Times* of May 27, 1857, p. 11. col. 4., is the report of a case touching the right of H. R. H. the Prince of Wales as Duke of Cornwall to "lofcop," *i. e.* to one moiety of the charges on exported grain, seeds, and corn, levied at a certain town upon the coast. The court inquired what was the proper meaning of the term "lofcop?" Counsel could not tell. Is not this a case for "N. & Q.?" *

Having never before met with the word, I cannot pretend to give such an explanation of it as ought to satisfy the learned inquirer. Nevertheless, some light may be thrown upon its component parts.

In old and provincial English, "lof" apparently signifies to levy, to take; and "cop" is a certain amount or measure of grain thus taken or levied. Formerly, in all probability, the lofcop was an *excise* in the strict sense of the word, that is, was taken in kind.

1. With "lof" compare the old English word "laughe" (taken), which probably was pronounced like lof, or nearly so. This old term "laughe" appears to be a participle of the verb "lache," to *catch*, or to *take* ("to lache fische," to catch fish).

> "Lordes of Lorayne, and Lumbardye bothene
> Laughe [lof] was and lede ——."

Lof, then, may be viewed as "something taken," a *levy*, a *toll*. Compare "lef-silver," a composition formerly paid by tenants in the Weald of Kent.

2. "Cop," as a certain quantity of grain, appears in the phrase "a cop of peas" (15 or 16 sheaves). In this sense, *cop* stands connected with "kype," "cipe," "*coupe*" (a basket).

"Cop" does not, however, mean simply a certain amount of grain. It means also an amount levied as *tollage*. Conf. "cope," a tribute; but, specially, a tribute paid to the lord of the manor; for instance, when lead was smelted at his mill. Conf. also *coupe* (a piece cut off); and "a *cup* of sneeze," which is a pinch of snuff (une *prise* de tabac).

Nearly all the terms here cited are to be found in Halliwell.

The above remarks are merely offered in the way of suggestion, with the hope that, among the many able correspondents of "N. & Q.," some one will throw further light upon "lofcop."

Thomas Boys.

[* Some conjectures respecting the meaning of *lofcop* will be found in our 1st S. i. 319. 371.; iv. 411.; viii. 245. — Ed.]

THE "RULE OF THE PAVEMENT."

Why will some people insist on keeping the wall, though they have no right to it?

Is there not a "rule of the pavement" as well as a "rule of the road?"

Here are two questions, which, after the fashion of Parliamentary proceeding, I put to you or any of your readers, in order that, having observed the requisite forms, I may myself answer them.

It is not always from a motive of impertinence that people do impertinent things, nor from a mere wish to annoy do they persevere in a course which must be productive of annoyance. Ignorance is, as often as anything else, the cause of misconduct. Ladies are great offenders in this way. They are not over-fond of historical inquiries; they adopt very readily any tradition of society, and assume as of course its continued duration. Even up to the days when Gay wrote his *Trivia*,

the miserable condition of London streets (matters had been much worse in foreign towns), the utter absence of pavement, and the consequent unprotected state of the foot passenger in many of our streets, made it a matter of honourable gallantry that a man should present himself to face the dangers of the way, and thus protect his fair and defenceless fellow pedestrians. This was very laudable, though, truth to say, it was, if not the origin, at least the companion of a not highly eulogistic phrase, "the weakest goes to the wall." But the fair sex, of course, willingly accepted the practical safety without inquiring into, or perhaps even being conscious of, the dislogistic proverb. It became in their minds a settled rule that a lady was entitled to take the wall, and that rule appeared to them established in virtue of a complimentary deference to their sex, and not through a sensible and manly desire to protect them from danger. To them, therefore, it still appears quite natural and proper that they should continue to keep the wall, and that everybody, under all circumstances, should make way for them to enable them to do so. With the present crowded state of our streets this has come to be a real public inconvenience, but that is not all. Whenever a privilege is supposed to exist there will always be aspirants for its enjoyment. It matters not that the aspirant has not the smallest title to the privilege, he will nevertheless claim it. Imitation of those above them is not confined to such scenes as those enacted in *High Life below Stairs*. The tendencies there laughed at are in universal activity. So, because ladies are supposed entitled to keep the wall, every dirty cobbler's boy claims the same privilege, and insists on it to the great hindrance of free movement, and the inconvenience and sometimes danger of the general passengers. It is hardly possible to expect a remedy for this evil except by an appeal to the good sense of the ladies. If they cease to claim a privilege, the necessity for which no longer exists, (for our pavements supply the protection which individual gallantry formerly afforded,) they will do much to improve the freedom and ease of walking in the crowded streets of London; and those who wrongfully usurp what might be a graceful concession to the ladies, ceasing to think that a privilege existed, would cease to annoy others by claiming it.

There does exist "a rule of the pavement" quite as clear as the "rule of the road;" but, as the same danger and the same legal liability do not follow its infraction, it is treated with neglect. If you violate the "rule of the road," and a horse or a carriage is injured, a demand for damages follows; if you perform the same misdeeds in walking, and tread on your neighbour's corns, or tear a lady's gown, an apology is the only penalty, and the graceless will walk off without even offering that, no fear of an attorney's letter haunting their minds. Public convenience is forgotten, because the fear of actions and costs does not exist. Yet this disregard of public convenience is something that ought to come to an end. Our streets are not large enough for the increasing numbers that now crowd through them. We must walk according to rule if we do not desire to lose both time and labour. Each line of pedestrians must keep to its own side, *the right-hand line keeping the wall*, and in this way will the streets be found sufficient for the traffic of the town; and people, instead of walking like crabs in angles, thus, Z, or moving like vessels tacking against the wind, like Commodore Trunnion and his wedding party, will walk like sensible men and women in a straight line, and with ease, facility, and comfort.

CE.

Minor Notes.

Cheshire Antiquities.—The Archæological Institute of Great Britain being about to hold its Annual Meeting at Chester, from the 21st to the 29th of this present month, July, the Committee are most desirous to obtain, for their temporary Museum, the loan of any objects of Ancient Art and Manufactures, especially such as possess a *local* interest for Cheshire and the surrounding counties. As no doubt many readers of "N. & Q." have both the will and the way to assist us in this endeavour, I should feel particularly obliged by their communicating with me, *immediately*, at my address as under, in order that the necessary arrangements may be made for the safe conduct of the antiquities to and from the Museum.

T. HUGHES.

4. Paradise Row, Chester.

Irish Justice. — Among the

"Statutes and ordinances made and established in a Parliament holden at the Naas the Friday next after the feast of All Saints, in the 35th year of the reign of King Henry the sixth, before Thomas Fitz Maurice, Earl of Kildare, deputy to Richard Duke of York, the King's Lieutenant of his land of Ireland, Anno Dom. 1457,"

is the following enactment of the Irish Parliament, chap. ii.: —

"*An act that every man shall answer for the offence of his sons as the offender ought to do, saving punishment of death.*" — *Rot. Parl.*, cap. vii.

"Also, at the request of the Commons, that forasmuch as the sons of many men from day to other do rob, spoil and coygnye the King's poor liege people, and masterfully take their goods, without any pity taking of them: Wherefore, the premises considered, it is ordained and established by authority of the said Parliament, that every man shall answer for the offence and ill-doing of his son as he himself that did the trespass and offence ought to do; saving the punishment of death, which shall incur to the trespasser himself."

F. A. CARRINGTON.

Ogbourne St. George.

A shrewd Decision of Ali, Caliph of Bagdad.— In the Preliminary Dissertation to Richardson's *Arabic Dictionary*, 2 vols. 4to., 1806, the following curious anecdote is recorded:

"Two Arabians sat down to dinner: one had five loaves, the other three. A stranger passing by desired permission to eat with them, which they agreed to. The stranger dined, laid down eight pieces of money, and departed. The proprietor of the five loaves took up five pieces, and left three for the other, who objected, and insisted on having one-half. The cause came before Ali, who gave the following judgment: 'Let the owner of the five loaves have seven pieces of money, and the owner of the three loaves one; for, if we divide the eight loaves by three, they make twenty-four parts; of which he who laid down the five loaves had fifteen, whilst he who laid down three had only nine; as all fared alike, and eight shares was each man's proportion, the stranger ate seven parts of the first man's property, and only one belonging to the other; the money, in justice, must be divided accordingly.'"

Vox.

An early Mention of Snuff.—In the quaint tract, *Pappe with an Hatchet* (for the benefit of Martin Mar-Prelate), ascribed to Tom Nash, an allusion is made to snuff; which, just now, when all are agitated respecting the "Tobacco Controversy," may not be uninteresting:—

"He beate all his wit to powder. What will the powder of Martin's wit be good for? Marie, blowe up a dram of it into the nostrils of a good Protestant, it will make him giddie; but if you minister it like Tobacco to a Puritane, it will make him as mad as a Martin."

This tract was written in 1589; therefore the allusion to snuff must have been "quite new; and very sharp."

The story of Sir Walter Raleigh having a pail of water dashed over him while smoking, is well known; but, in the excellent *Handbook to Wilts*, published by Mr. Murray, another anecdote is told of Sir Walter, not so well known. During his disgrace, Raleigh visited Corsley, near Warminster, and indulged there in the luxury of a pipe; thereby causing the wretched landlord to take him for the Evil One, and refuse his money. In Sherborne Park "a stone seat is pointed out as the spot where Raleigh was in the habit of smoking. It has a lower stone for the pipe to rest on."

J. Virtue Wynen.

Hackney.

King John's House at Somerton.—Dr. Doran has made a great mistake in his *Monarchs retired from Business*, in saying that King John of France was confined as a prisoner in the castle of Somerton in Lincolnshire.

There is no such place in Lincolnshire. King John's house in the town of Somerton, Somerset, was in existence twenty years ago. It was well known by that name. It was occupied at that period, if I mistake not, by an innkeeper. The building was at that time in good preservation.

Balliol.

Aphorisms respecting Christian Art, from the German of Reichensperger.—The opposite of the genuine and right thing is scarcely so dangerous as its distortion.

Our diseased times cannot be cured with writing-ink, or printing-ink; deeds are wanted.

Our philosophers abstract the flesh of things from their bones, and then throw the latter at one-another's heads.

Everything noble loses its aroma as soon as men choose to restrict it to an unchangeable form.

In art also (as in politics) everything depends upon bringing again into currency the true notion of freedom.

Where fashion rules, art keeps away. None but an eminent man can be an eminent artist.

Life and individuality are the first essentials for artistic training. In these days mechanical facility alone is produced, because training begins with the abstract, instead of the concrete. Imitation wears away all independent, creative power.

A desire for the beautiful must be awakened before we proceed to satisfy it. Without hunger there is no digestion. The Laocoon and the Apollo Belvidere should come last in the series: let the characteristic, not the beautiful, be the first task.

If from the first we only aim at producing something faultless, we shall never arrive at an individual development.

One ought to give each stomach only what it can assimilate. Our method of training is based upon the supposition of a normal stomach.

Notsa.

Queries.

CURTAIN LECTURE.

When and where did this phrase originate? The idea probably may be ascribed to Juvenal, who in that ferocious invective against the fair sex, his Sixth Satire, treats the subject at full length. In lines 267–8. he says:

"Semper habet lites, alternaque jurgia lectus,
In quo nupta jacet: minimum dormitur in illo," etc.

And in lines 447–9.:

"Non habeat matrona, tibi quæ juncta recumbit,
Dicendi genus, aut curtum sermone rotato
Torqueat enthymema," &c.

The first of these passages Sir R. Stapylton (whose translation was first published in 1647) renders thus:

"Debates, alternate brawlings, ever were
I' th' marriage bed; there is no sleeping there."

In the margin are the words "*The Curtain Lecture.*"

Dryden, in his translation of the same passage,

(published in 1693) introduces the phrase into the text:

"Besides, what endless Brawls by Wives are bred:
The *Curtain-Lecture* makes a mournful Bed."

So in *The Spectator**, No. 243. (published in 1710), Addison, describing a luckless wight undergoing the penalty of a nocturnal oration, says:

"I could not but admire his exemplary patience, and discovered, by his whole behaviour, that he was then lying under the discipline of a *curtain lecture*."

Is the facetious author of the famous "Mrs. Caudle's Curtain Lectures," then, in jest or earnest, when he appropriates to himself the merit of originating the idea? In his preface (see edition of 1856) he says:

"It has happened to the writer that two, or three, or ten, or twenty gentlewomen have asked him . . . '*What could have made you think of Mrs. Caudle? How could such a thing have entered any man's mind?*' There are subjects that seem like rain-drops to fall upon a man's head, the head itself having nothing to do with the matter. . . . And this was, no doubt, the accidental cause of the literary sowing and expansion — unfolding like a night-flower — of MRS. CAUDLE. . . . The writer, still dreaming and musing, and still following no distinct line of thought, there struck upon him, like notes of sudden household music, these words — CURTAIN LECTURES."

I had scarcely penned the above remarks when I learnt that the talented author of the *Curtain Lectures* had passed away from our midst. Without commenting then on this extract from his preface, I will merely ask, does an earlier example of the phrase "curtain lecture" occur than the one quoted, viz. Stapylton, 1647? VOX.

Minor Queries.

Lord Chief Justice Glynne. — In Antony Wood's account of John Glynne, Cromwell's Chief Justice of the Upper Bench (edit. 1817, vol. iii. col. 754.), he says he has seen a book entitled

"A True Accompt given of the Proceedings of the Right Honourable Lord Glynne, the Lord Chief Justice of England, and the Honourable Baron Roger Hill, one of the Barons of the Exchequer, in their Summer Circuit in the Counties of Berks, Oxon, &c. London, 1658, qu."

He says that it was "writ in drolling verse by one that called himself Joh. Lincall." As this book is not, I believe, in the library of the British Muscum, I should feel obliged to any of your learned correspondents who will tell me where it is to be found, or give me some account of its object and contents. EDWARD FOSS.

Boswell. — I should be glad of information respecting a set of caricatures relating to his Tour in the Hebrides, published in May and June, 1786, "by E. Jackson, No. 14. Mary-le-bone Street, Golden Square." The plates are about eleven inches by ten. I have twenty. Is that the whole set? Are they common? Is there any history connected with them? N. B.

"*Hark! to old England's merry Bells.*" — Who was the author of a short poem which appeared under the above title in or immediately preceding the year 1841? It was given in one of the cheap publications of the day (of which just then there were several, published in opposition to the stamped newspapers), and was, I believe, published by Lloyd. I assume that there is no file of the publication to be seen. The first verse was as follows:

"Hark to old England's merry bells, how musical they chime,
And sing to-day the same glad song they sung in olden time;
They breathe a nation's loyalty, the blessings of the Queen,
And glad the footsteps of the gay upon the sunny green;
O'er hill and dale the echoes ring: past ages seem to swell,
And join with nature in their song of merry ding dong dell."

H.

Leopold, King of Belgium, Duke of Kendal. — In some book lately, I found him mentioned as "Duke of Kendal in the English Peerage." This statement, I believe, is incorrect. Was it ever contemplated conferring on him this title? one that would not have been very complimentary, after being held by such a person as Erangard de Schulemberg, the ugly mistress of George I.

HENRY T. RILEY.

"*Time and again.*" — No doubt a true idiomatical expression, as in the sentence "He was frightfully ill used, and time and again was ordered," &c. But can anyone reduce it to grammatical structure? Y. B. N. J.

University Hoods. — In addition to the question already asked, may I inquire the origin of the present shape of university hoods?

A BACHELOR OF ARTS.

Toronto, Canada.

Rentals of London Houses. — Dr. Doran makes the following statement (vol. i. p. 112., in his *Monarchs retired from Business*), as copied from the English newspapers of 1698.:

"Count Tabard, Ambassador of France, has taken the house of the Duke of Ormond in St. James's Square, for three years, at the rate of 600*l.* a year."

Was not this a very exorbitant rent for that period? BALLIOL.

Venetian Coin. — I found the other day, amidst some old coins, a copper coin, in size between a half-crown and florin, but rather thinner, bearing

[* *The Tatler?* — ED.]

on one side a winged lion, with a glory round his head, and his paw resting on an open book, surrounded by the inscription: "Ο ΑΓΙΟΣ ΜΑΡΚΟΣ." Beneath the figure were marks which appeared to be the Roman numeral IIII. On the other side, round which ran the legend, "ΙΩΑΝ ΚΟΡΝΗΑΙΟΣ Ο ΔΟΤΞ," were the words "ΤΟΡΝΕΣΙΑ ΕΞΙΗΝΤΑ." I supposed the coin to be Venetian, but can find no mention of a Cornelius high in office in that state. Can any of your subscribers inform me what the coin is? and when and where it was struck?

E. K.

Oxford.

Dark or Darke Family. — I am curious to know the derivation and history of the surname Dark or Darke, which is common in Gloucestershire and Worcestershire.

It has occurred to me that perhaps it may be a corruption of D'arc, which (from a communication in your seventh volume, signed "W. Sneyd") appears to have been a surname of some note in France.

I should feel particularly obliged for any information or hints, or for the mention of any work likely to assist me. A. D.

"*Which the world will not willingly let die.*" — What is the origin of this very often-used exprcssion? James J. Lamb.

Underwood Cottage, Paisley.

Thomas Ingledew. — Can any reader of "N. & Q." give an account of the family or birth-place of Thomas Ingledew, a clerk of the diocese of York, chaplain to William of Waynflete, Bishop of Winchester, who, in 1461, founded two Fellowships in Magdalen College, Oxford?

The statutes of Magdalen College given by the founder, William of Waynflete, in 1479, printed, by desire of her Majesty's Commissioners for Inquiring into the State of the University of Oxford, from a MS. in the Bodleian Library, contain the tenor of an ordinance, intituled "Compositio Magistri Thomæ Ingeldew," a clerk of the diocese of York, gave to Magdalen College a sum of money to be laid out in the purchase of land for founding two Fellowships. The two Fellows were to celebrate for the souls of Thomas Ingeldew and of John Bowyke and Eleanor Aske, and it was provided that Thomas Ingeldew's cousin, Richard Marshall, of University College, should hold one of the Fellowships. C. J. D. Ingledew.

Northallerton.

Henry Clements. — Is anything known of this person? In 2nd S. iii. 496. it is stated that an edition of the *Epistolæ Obscurorum Virorum* was "printed in 1710, 'impensis Hen. Clements, ad insigne Lunæ falcatæ in cæmeterio ædis Divi Pauli.'"

In the chained copy of Dean Comber on the Liturgy, at Great Malvern (*v.* 1st S. viii. 206. 273.), is a transcript of a letter (given at length in 1st S. x. 174.) from "Henry Clements," and dated "Oxford, September 3, 1701." It long ago occurred to me that the writer of this letter (which commences "I am order'd by a person whose name I am obliged to conceale to direct Dr. Comber's workes to you," &c.) was probably a bookseller, who was commissioned to send the volume direct to the Vicar of Great Malvern, in order that the donor's name might not transpire. Can it be shown to be probable that the Henry Clements who dates from Oxford in 1701, is the Hen. Clements of St. Paul's Churchyard, 1710?

This Query reminds me that your own pages furnish a Reply to Mr. Norris Deck's inquiry (1st S. x. 174.), whether there is "any later instance than this of 1701, of books being chained in churches." In 1st S. viii. 453., your correspondent P. P. had stated that "a *Preservative against Popery*, in 2 vols., dated 1738," is chained, together with Foxe and Jewell, in Leyland Church, Lancashire. Ache.

Thermometrical Query. — Upon an old spirit thermometer I observed the other day a — placed at No. 16. below 0 of Reaumur, with the figures 1776 immediately opposite.

Query, does that infer that in the winter of the period alluded to we had a temperature of such severity? R. F.

Marshall's Collections for St. Pancras. — The Rev. John Marshall, LL.B., who was Vicar of St. Pancras, Middlesex, about the years 1690 or 1700, made and left a large collection in MSS., &c., for a *History of St. Pancras.* Can you, or any of your readers, inform me in whose possession it is now? R. W.

Rygges and Wharpooles. — Grafton, in his *Abridgement of the Chronicles of England*, 8vo., Lond. 1571, in his notice of the year 1551, says:

"This year were taken at Quinborough and Gravesend, and in divers other places, many monstrous and great Fishes, whereof some were called *Dolphyns*, some *Rygges*, and some *Wharpooles.*"

The dolphin is a fish described by Pennant in his *Zoology:* but where can any account be found of the fish here denominated *Rygges* and *Wharpooles?* P. P.

"*Sis sus, sis Divus,*" *&c.* — Perhaps some of your correspondents may be able to trace the hexameter quoted by Coleridge in his preface to his *Aids to Reflection.* It is this:

"Sis sus sis Divus, sum caltha et non tibi spiro."

I have hunted for it in vain in Riley's *Dictionary of Quotations*, and in the Indexes of Ovid, Martial, Juvenal, and Persius. Etc.

Jerusalem Letters. —

"If heaven should ever bless me with more children, said Mr. Fielding, I have determined to fix some indelible mark upon them, such as that of the Jerusalem Letters, that, in case of accident, I may be able to discover and ascertain my own offspring from all others." — Brooke's *Fool of Quality*, chap. xi.

What were these "Jerusalem Letters?"

C. Forbes.

Temple.

Matthew Weavers. — Could you oblige me by giving some information of Matthew Weavers, Esq., of Friern Watch School, author of *Agrippa Posthumus, a Tragedy, and other Poems*, pp. 142, 12mo., 1831? Edited by W. Weavers, the author's brother. R. Inglis.

Bow and Arrow Castle, Portland, Dorset. — In about the centre of the south-eastern side of the island of Portland are the ruins of an ancient castle. Nothing is left standing, save the walls of a single tower (apparently the keep), pentagonal in form, and full of small loop-holes, from which latter circumstance, says Mr. Hutchins, in his *History of Dorset*, it is vulgarly known as Bow and Arrow Castle. It is said to have been built by William II., and hence is sometimes called Rufus's Castle. I remember reading some few years since, I think in a county newspaper, a legend (*temp.* Will. II.?) relating to this castle. Can any of your correspondents refer me to the paper, or any source where I may meet with the legend? Any information about Bow and Arrow Castle will be very acceptable to me.

Mercator, A.B.

"*Huntington Divertisement.*" — Can you give me any information regarding the authorship of *The Huntington Divertisement; or, an Enterlude for the general Entertainment at the County Feast, held at Merchant Taylors' Hall, June* 20, 1678, 4to., by W. M. Dedicated to the nobility and gentry of the county. In the sale catalogue of Mr. Heber's library, the author's name is said to be L'Estrange. I presume this was Sir Roger L'Estrange, but I do not know what reason there is for supposing the piece written by him.*

R. Inglis.

Minor Queries with Answers.

Images set up in Moulton Church. — A duodecimo pamphlet of twenty-two pages has recently come into my hands bearing the following title:

"The Case concerning setting up of Images or Painting them in Churches, Writ by the Learned Dr. Thomas Barlow, late Bishop of Lincoln, upon his suffering such Images to be defaced in his Diocess. . . . Published upon occasion of a Painting set up in White-chappel Church. London, Printed and Sold by James Roberts, at the Oxford Arms in Warwick Lane, 1714."

It seems that this tract was written by Dr. Thomas Barlow in 1683–4, on the occasion of the "Setting up of Images in the Parish Church of Moulton," in the county of Lincoln. Unfortunately the doctor treats of the law and theology of the question, but gives no light as to the particulars of the case. We are not told the names of the persons who caused the twelve apostles, S. Paul, Moses and Aaron, &c., to be painted, and the artist is only spoken of as "an ignorant painter." The case seems to have been a very strange one, for the legal authorities were by no means unanimous. The Deputy Chancellor of Lincoln approved and confirmed what had been done; but at length the Chancellor himself reversed the order. Many of the parishioners were in favour of the pictures. Thirty-seven of them protested against the "effigies," as they were called.

I am anxious to know where a full account of these proceedings may be found. K. P. D. E.

[In the year 1683, the parishioners of Moulton, when beautifying the church, and by virtue of an order from the Deputy Chancellor, set up the images of thirteen apostles (St. Paul being one), and the Holy Ghost in form of a dove over them. After this they petition Dr. Barlow, the bishop of the diocese, for his approbation. He denied their petition: hereupon the Chancellor annulled the order of his deputy, and the images were removed. Upon which the persons concerned appeal to the Prerogative Court; the bishop was cited by the Dean of the Arches, to show cause why he suffered such images to be removed. On this occasion his lordship wrote a breviate of the case, as published in the work quoted by our correspondent. Upon reading this case the prosecution against the bishop was immediately stopped. Bishop Barlow's *Case* was particularly noticed when Dr. Welton set up his memorable painting in Whitechapel Church. (See "N. & Q.," 1st S. ii. 355.), as well as the altar-piece introduced into the church of St. James's, Clerkenwell, in 1735. All that seems known of this case will be found in *The Old Whig*, Sept. 30, 1736, and *Gentleman's Magazine*, vi. 597.]

Richard Clitheroe. — In the *New Monthly Magazine*, 1821 (vol. i. p. 123.), there is an article regarding Richard Clitheroe, an author of the time of James I. He was the author of plays printed in two vols. 4to. The names of the plays are *Crichton* (of which some specimens are given), *Julius Cæsar*, *Fortune's Fool*, *The Unlucky Marriage*, *Julian the Apostate*, and *Virginia, or Honour's Sacrifice*. "To these tragedies is prefixed a history of the early part of the author's life, which is curious for the quaint simplicity with which it is written, and the interesting anecdotes which it contains of contemporary poets." Can any of your readers give me any information regarding the author? R. Inglis.

[The article in *The New Monthly Magazine* referred to by our correspondent seems to be a transparent hoax; for not only are the plays and name of Richard Clitheroe unknown in the annals of dramatic literature; but the

[* It was simply licensed on May 16, 1678, by Roger L'Estrange, as stated on the title-page.]

quotations read more like the poetry of the nineteenth century, than of the era of Shakspeare, Ben Jonson, and Donne. Besides, how is it that W. W., the writer, never printed, as he promised, some extracts from the curious memoir prefixed to this collection of plays?]

Cox's Museum.—Where can a catalogue of this be seen? It will be remembered it is alluded to in Sheridan's *Rivals:* "And her one eye shall roll like the bull's in Cox's Museum."

Geo. Cape, Jun.

[The British Museum contains three copies of Cox's Museum Catalogue, entitled "A Descriptive Inventory of the several exquisite and magnificent Pieces of Mechanism and Jewellery, comprised in the Schedule annexed to an Act of Parliament, made in the 13th George III., for enabling Mr. James Cox, of the City of London, Jeweller, to dispose of his Museum by way of Lottery." Lond., 4to., 1774. At p. 67. is a notice of "The Curious Bull."]

Replies.

THE PORTRAIT (AND THE HEAD) OF MARY STUART AT ANTWERP.

(2nd S. iv. 13.)

The story of Monsieur de la Croix does not altogether agree with that given by Mark Napier in his *Memoirs of John Napier of Merchiston.* According to the latter,—while the queen, on the morning of her execution, was at prayer, two of her maids, Barbara Mowbray and Mdlle. de Beauregard, affectionately complained to Mary's physician, Bourgoin, that their mistress had forgotten to name them in her hastily drawn up will. Mary, hearing the complaint, repaired the omission, and acknowledged the fidelity of those two attendants by a written testimony on the blank leaf of her book of devotions. The work I have named then proceeds to say:

"As for Barbara, it is a curious fact that some time in the last century a Flemish gentleman of talent and consideration in the Low Countries, possessed an ancient Flemish MS., which narrated that William Curle, accompanied by two ladies of the same name, came over to Antwerp after the execution of the Queen of Scots, *carrying with them* a picture of that unhappy princess, *and her head*, which they contrived to abstract; that in the little church of St. Andrew there, they buried this fearful relic at the foot of one of the pillars, where their own tombs were to be, upon which pillar they hung the picture of their Queen, and placed a marble slab to her memory. Thus far the Flemish MS. Whoever visits this little church may still see upon the pillar that self-same picture of Mary, Queen of Scots, and read the inscription which records her martyrdom. He will also find beneath it the tombs of Barbara Mowbray and Elizabeth Curle, and may peruse their story engraved upon the slabs that cover their dust." *

According to the above, the portrait of Mary at Antwerp was carried over from England by her attendants, and would seem to have been one taken during the queen's lifetime. M. de la Croix ascribes it to "Porbus;" my guide-book to the church says it is "by Vandyck." Of the three painters named Pourbus, Peter "the Old" died in 1583, and Francis "the Elder" in 1580; either of these might have painted the picture for Barbara Mowbray and Elizabeth Curle, but certainly not, as M. de la Croix says, "dans le style de Van Dyck," as the last was not born till March, 1598–9. Francis Pourbus "the younger" was then in his thirtieth year, and as he died in 1622, when Vandyck was in his twenty-third year, Francis can scarcely be supposed to have painted after the manner of so much younger an artist. There is certainly nothing of "the manner" of either painter, as far as I can recollect, in the portrait in question. After all this traditionary matter it is worth noticing that, according to the contemporary authorities quoted by Mignet, in his account of the death of Mary, the only women present at her execution were Jean Kennedy and Elizabeth Curle, "being those of her waiting-women to whom she was most attached."

J. Doran.

[* See some interesting notices of this tomb in "N. & Q.," 1st S. v. 517.; vi. 208.; vii. 263.]

There is a portrait of Queen Mary at Workington Hall, Cumberland, said to have been given by herself to the ancestor of the present Mr. Kirwan; the portrait is in bad condition, and little valued by its possessor. The face is very beautiful, and the dress not like that of any other of her pictures; she has a white veil and an open embroidered jacket. Queen Mary rested a night at Workington Hall when she left Scotland, at the treacherous instance of Queen Elizabeth, and it is said presented her portrait to the family as an acknowledgment of the hospitality she had received from them on her fatal journey. L. M. M. R.

I cannot give any clue to the place where the singular painting mentioned by my friend Mr. Albert Way is now deposited, should it be still in existence; but those who may be curious to know the reason why *le petit vilain*, David Rizzio, is introduced into it, and why the Cardinal de Lorraine expressed himself so strongly on the subject, may probably derive some information by consulting Sir Henry Ellis's *Original Letters illustrative of English History*, 1st series, vol. ii. pages 207., &c. W.

UNIVERSITY MUSICAL DEGREES.

(2nd S. iii. 451. 491.)

The debate on the new title of A. A., in congregation at Oxford, on Friday, June 5, I had imagined would have put an end to further writing on this matter. The Heads of Houses severally advanced the arguments I have used, and the wonder is that there should be found such an

anomalous graduate, as the Oxford Doctor in Music. *The Provost of Oriel* objected to the new title, as it might be considered equivalent to a degree, *and thus break up the system by which residence for some years was deemed necessary for a degree. The Vice-Principal of Brazenose* would not confer a title on those *who did not go through the University course. The Master of Balliol* thought the new title in no way equivalent to a degree, and would ever keep up a distinction between the *children* and the *clients* of the University. *The Master of Pembroke* would not rob the Universities of members, or diminish their privileges. The general opinion was, that the new title was no degree, that test and certificate were not education, and that Oxford is not Giessen nor Göttingen. Indeed, in congregation, Thursday, May 28, in a discussion on the medical course, Dr. Acland remarked, "the great thing was to put *medical education in Oxford* on a right footing." And in this congregation Mr. Gordon of Christ Church considered it doubtful whether Bachelors were graduates.

I would fain believe steps have been taken to make the Oxford Musical Degree of some authority. The whole profession is at sixes and sevens as to the ordinary scale of music, and, of a consequence, no two Professors agree upon the chords of the scale. Science there is none: how few are there who *compose with their own ideas*, and who is there such a master of form as not to exhibit formal restraint? In execution we are unrivalled: the playing of the band at the late Handel Festival has utterly destroyed the recollection of all antecedent, and for some time will cast a melancholy shade over all coming, performances. Since the creation of part music, there has been nothing approaching this marvellous body of English instrumentalists, and their exquisite realisation of so much grand music. If Doctor and Master were once convertible terms, why may not Oxford and Cambridge grant to the executant the degree of *Master of his Instrument?* The authority of the Professor is trustworthy in proportion as the results of his teaching, and the appropriation of the University distinctions meet the general approval of the learned and scientific. No person could grudge a degree of merit to very many artists in our orchestras; but to grant degrees *upon scientific grounds* where there is no science, no school, no process or education, appears to me not the best way of fostering music in England. The *science* of music is most imperfect; let us hope it is advancing, and, if so, authority will increase, erroneous opinions will pass away, and ascertained truths take their place. Controversy leads to progress; and the publication of class-books and examination papers will tend to form new points of general agreement.

Is it not most remarkable that music, which is founded on the absolute property of numbers, should be a puzzle to our most distinguished mathematicians? And why should this be so? Just because these great scholars will not burn every book they have on the science, take a string of twelve feet in length, and work out of nature the wonders of nature and truth. I appeal to Professor de Morgan, and to all mathematicians in England, and request them to try the following divisions, $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{5}$, $\frac{1}{7}$, $\frac{1}{11}$, $\frac{1}{13}$, $\frac{1}{17}$, and $\frac{1}{19}$, and if the result does not show the absurdity of the pretended scientific teaching of music in this country, I will offer the most humble apology; and, if possible, believe in Smith's *Harmonics* and Crotch's *Elements of Composition.* The Oxford degree is given, or ought to be given, for power and facility in the *Alla Cappella* school of composition. To do this, a man must know *the doctrine of proportions*,—that is to say, the absolute vibrations of every sound in the gamut; *the law of rhythmic action*,—that is to say, the *positivi* chords, or chords in *thesis*, and the *elativi* chords, or chords in *arsis* *; and, lastly, *the mode of joining the scales in order*, for the semitone makes music, and its proper change creates progress and form. In these days proportions are taught by *intervals;* joining the scales is called *modulation*, which means nothing, and the law of rhythmic action is not taught at all.

I refer Mr. Jebb to Ackermann, who describes the second dress of Doctors in Law and Physic to be "a habit of scarlet cloth faced with fur."

H. J. Gauntlett.

THINGS STRANGLED AND BLOOD.

(2nd S. iii. 486.)

This injunction (Acts xv. 29.) applied to the mixed Jewish and Gentile churches. The principles on which such injunction rested are explained by St. Paul in Romans xiv. and 1 Corinth. viii. and x. The restrictions as to food were designed originally to keep the Jews separate from the Gentiles (Acts x. 28.); but when both Jews and Gentiles became united as Christians, the restrictions as to food were partially removed in Antioch, Syria, and Cilicia, where the Jews were numerous, and were wholly abolished at Rome and Corinth, where the number of the Jews was inconsiderable (Neander's *Church Hist. by Rose*, vol. ii. p. 5.; Stanley's *Apostolic Age*, p. 193.). This point is important as bearing on the conversion of the Jews; and is illustrated in the circumcision of Timothy by St. Paul (Acts xv. 3.), notwithstanding his general declaration

* I use the terms *thesis* and *arsis* in an opposite sense to Dr. Bentley: *thesis* is the stress, *arsis* the remission. The first is the putting down the foot, the second the raising it.

that circumcision was unavailing (1 Cor. vii. 19.; Gal. v. 6., vi. 15.). The act of circumcision bound Timothy to keep the Jewish law (Rom. ii. 25.), and would add weight to his ministerial offices amongst the Jews. On the other hand, the apostles at Jerusalem, although "of the circumcision," did not compel Titus to be circumcised (Gal. ii. 3.). If the statement of St. Paul on this great controversy (Gal. ii. 11—21.) is considered, it will appear that the abstaining from flesh sold in the market, although previously offered to idols, as also from things strangled and from blood, is not generally enjoined on Christians of this age; nevertheless circumstances may be conceived where such abstinence may be needed, or where some deference must be paid to the prejudices of others in seeking their conversion (1 Cor. viii. 13.). From Gal. ii. 12. 14., it may be inferred that St. Peter, who moved the injunctions (Acts xv. 7.) dispensed necessarily with some of them in eating with the Gentiles; on which subject he had received a special communication (Acts x. 13.).

The inference from Minucius Felix (Oct. 30) is negatived by the declaration of Tertullian that Christians had the same diet, &c. as the heathen amongst whom they lived (Apol. 42.). But Origen (*Cels.* vii. 6.) asserts the contrary. Both may be correct, in different times and places.

T. J. Buckton.

Lichfield.

It is asked during what century the precept of abstaining from things strangled and from blood began to be departed from. St. Augustin, in the fourth century, testifies that it was no longer observed in the churches of Africa (*Adv. Faustum*, l. 32. c. 13.). It was observed longer in the northern countries, where Christianity was introduced later, and local reasons seemed to require it. Thus it was in force in England in the time of Venerable Bede in the eighth century, and it still prevails among the Greeks and Ethiopians. But in the western church it went gradually into disuse, so that it is impossible to state the precise time, even within a century. F. C. H.

CLOSHE OR CLOSSHYNG.

(2nd S. iii. 367. 517.)

Allow me to submit the following particulars by way of reply to the inquiry of H. E.

Bailey's *English Dictionary*, 1753:

"Closhe, the Game called Nine Pins. O. S. Forbidden by Statute An. 17 Ed. IV."

Statutes of the Realm (by Record Commission), vol. ii. p. 462., 17 Edw. IV. c. iii., A.D. 1477–8:

"*For unlawful Games.*—Item, Whereas by the Laws of this land no person should use any unlawful Games, as Dice, Coits, Tennis, and such like Games, but that every person strong and able of body should use his Bow, because that the defence of this land was much by Archers; contrary to which Laws the Games aforesaid, and many new imagined Games, called *Closh*, Kailes, Half bowl, Hand in and hand out, and Queckboard, be daily used in divers parts of this land, as well by persons of good reputation as of small having, and such evil disposed persons that doubt not to offend God in not observing their holydays, nor in breaking the laws of the land, to their own impoverishment, and by their ungracious procurement and encouraging do bring others to such Games till they be utterly undone and impoverished of their goods, to the pernicious example of divers of the King's liege people if such unprofitable Games should be suffered long to continue, because that by the means thereof divers and many murders, robberies, and other heinous felonies be oftentimes committed and done in divers parts of this Realm to the great inquieting and trouble of many good and well disposed persons, and the importune loss of their goods; which plays in their said offences be daily supported and favoured by the Governors and Occupiers of divers Houses, Tenements, Gardens and other places, where they use and occupy their said incommendable Games. Our Sovereign Lord the King, in consideration of the premises, by the advice of the Lords Spiritual and Temporal and the Commons in the said Parliament assembled, and by the authority of the same hath Ordained," &c.

Then follow enactments to the effect that whosoever shall allow any of the said games in his house or other place shall be subject to three years' imprisonment, and forfeit 20*l.* And whosoever shall play at such games shall be imprisoned two years, and forfeit 10*l.*

It will be observed that in this statute *closh* is one of several games which are called "new imagined games." Bailey furnishes no definition of any of the others, but *kailes*, in a subsequent statute, is mentioned as *skittles*.

By statute 33 Henry VIII. c. ix., 1541–2, it is enacted,

"That no manner of person of what degree, quality or condition soever he or they be, by himself, Factor, Deputy, Servant or other person, shall for his or their gain, lucre or living keep, have, hold, occupy, exercise, or maintain any Common house, Alley or Place of bowling, Coytinge, *Cloyshe*, Cayles, half-bowle, Tennys, Dysing table or Carding, or any other manner of Game prohibit by any Statute heretofore made,"—

upon pain to forfeit 40*s.* per day. And also every person using and haunting any of the said houses and places, and there playing, to forfeit for every time so doing 6*s.* 8*d.*

"And if any person sue for any Placard [licence] to have common Gaming in his house contrary to this Statute, that then it shall be contained in the same Placard what Game shall be used in the same House and what persons shall play thereat, and every Placard granted to the contrary to be void."

The licence quoted by H. E. appears to be framed in accordance with this last-mentioned proviso of this statute. Thos. Brewer.

Milk Street.

Replies to Minor Queries.

Antiquity of the Family of Bishop Butts. — I have just been reading G. H. D. (2nd S. iii. 75.) on the family of Butts, and as he seems to doubt "Mrs. Sherwood's tale of Poictiers," I must inform him that Sir William Butts, stated by Camden to have been one of the knights slain at Poictiers 1356, when fighting in the van of the army with Lord Audeley, was not the Sir William Butts who fought 191 years afterwards at Musselburgh or Pinkey, 1547, and there gained an honourable augmentation to the family arms. And further, that this Sir William Butts was not killed at Musselburgh, but lived many years afterwards, and was high sheriff for the counties of Norfolk and Suffolk in the year 1563. His tomb is in the parish church of Thomage, which the sexton told E. D. B., and probably still tells strangers, is the tomb of Lord But, "whose heart is in the tomb, but the body was left in Scotland." Such traditions often mislead the antiquary. E. D. B.

Patois (2nd S. iv. 7.) — This word means *sermo patrius*, in contradistinction to the language of polite society. See Menage, *Dict. Etymologique*, tome i. p. 296.:

"Dans certains lieux du Languedoc, *Etes-vous Patois* ou *Patoise?* signifie: êtes-vous de nôtre Province, ou du canton où l'on parle le même *patois* que chez-nous. De Pater noster nous avons de même fait *pate-nôtre.*"

It is a pity that this dictionary is not found in more libraries, for it is as cheap as it is useful.

E. C. H.

Was Dancing denounced by the Ancients? The Worship Dance (2nd S. iii. 511.) — The short forms of the Gregorian Chants which I think are oriental, and a portion of "The Lord's Song" alluded to in the 137th Psalm, are all *dance-tunes*, and of this rhythm, $\rfloor - \smile \smile \mid - - \parallel - \smile \smile \mid - - \parallel$. The *allegretto* movement in A minor in the sinfonia No. 7. of Beethoven is a perfect illustration of this rhythm, and I presume intended by the composer to illustrate the Psalm Dance of the Israelites. The English Cathedral Chant is a march rhythm — the Processional Psalm tune, and of this measure, $\mid - \smile \smile \mid - \parallel - \mid \smile \smile \smile \smile \mid - - \parallel$; a simple melody of four bars in *alla Cappella* time. To describe a chant of seven bars is sheer nonsense — the folly of modern organists, who have forgotten the laws of rythmic action and the stately measure peculiar to the Church. There has been a very curious and amusing correspondence for these many months past in *The English Churchman* upon the right way of chanting the *Venite exultemus.* Had the writers known that the rhythm of the Cathedral Chant was the same as that of the March chorus in Handel's *Judas*, or the March in Mendelssohn's *Athalie*, much printer's ink and editorial space might have been spared. The Church Dance still exists in Spain, and may be seen on certain festival days in the cathedral at Seville. It was stopped in France about the eleventh century. For the Hebrew dances consult Zeltner *de Choreis veteribus Judeorum Dissert.* 4to., Altorf, 1726. I think there is also a work by Renz, entitled *De Religiosis Saltationibus Judeorum*, and Herder quotes from the book *De Saltationibus Ecclesiæ.*

H. J. Gauntlett.

Oil of Egeseles (2nd S. iii. 289. 519.) — Is not this the "magistery of egg shells," a calx obtained by their precipitation? See *The Marrow of Chymical Physick*, London, 1669. A. A.

Colophony (2nd S. iii. 289. 519.) — A superior sort of resin, being the residuum, or *caput mortuum*, of the gum of the fir trees after the turpentine has been drawn over. (See Bailey, *Universal Dictionary*, vol. ii. 1731.) It is so called from Colophon in Asia Minor, whence the finest resins came. (See Pliny, *Hist. Nat.*, 14. 20.) A. A.

Dr. Moor and Gray's Elegy (2nd S. iii. 506.) — Your correspondent, Y. B. N. J., is, I am afraid, much mistaken in ascribing to Prof. Moor the authorship of the critique on Gray's Elegy. It was the production of *Prof. John Young*, of Glasgow, who died in 1820, in the forty-sixth year of his Greek professorship. It was published in 1783, and *reprinted* in 1810, under the title of *A Criticism on the Elegy written in a Country Churchyard; being a Continuation of Dr. Johnson's Criticism on the Poems of Gray.* No doubt it was, and is still, considered to be one of the happiest attempts at the style of Johnson. T. G. S.

Edinburgh.

Burial Place of Robert Bloomfield (2nd S. iii. 503.) — The author of *The Farmer's Boy* was buried in the chancel of Campton church, Bedfordshire. The epitaph has been published in *The Topographer and Genealogist*, vol. iii. p. 133. (1836), as follows:

"Here lie the remains of Robert Bloomfield. He was born at Honington, in Suffolk, December 3, 1766; and died at Shefford, August 19, 1823.

"Let his wild native wood-notes tell the rest."

The gravestone was inscribed with these lines at the expense of the Ven. Henry Kaye Bonney, Archdeacon of Bedford. J. G. N.

Old Prayer-Books (2nd S. iii. 353.) — The Notes and Queries inserted under this head have led me to search my library for editions of the Book of Common Prayer published previously to 1662. Of these I have discovered the following copies.

(1.) 1615. Small 12mo. No title-page (with N. T. by Barker, 1613). It contains prayers in the Litany for Queen Anne, Prince Charles,

Frederick the Prince Elector Palatine, and the Lady Elizabeth his wife.

(2.) 1616. Folio. Fine copy ruled with red lines. Printed by Robert Barker (with Bible of same date). Contains prayers for Queen Anne, Prince Charles, Frederick the Prince Elector Palatine, and the Lady Elizabeth his wife. Also the Psalms, by S. and H., 1612; with Form of Prayer to be used in Private Houses, &c.

(3.) No title-page. Small 8vo. About 1628. With Greek Test., 1633. Contains the "*Godly Prayers*."

(4.) No title-page. Folio. About 1629 (with Bible, 1629, printed by Thomas and John Buck; and Psalms, S. and H., 1629). Contains prayers for "Queen Mary, Frederick the Prince Elector Palatine, and the Lady Elizabeth his wife and their royal issue."

(5.) 1630. 4to. Printed by Thomas and John Buck. Contains prayers for "Queen Mary, Prince Charles, and the rest of the royal progeny," and the "*Godly Prayers*."

(6.) 1635. Small 8vo. Printed by Robert Barker and assignes of John Bill (with Greek Test., 1633). Contains Prayers for "Queen Mary, Prince Charles, and the rest of the royal progenie;" also the "*Godly Prayers*."

Hence it appears that the "Godly Prayers" were published as early as 1630, and probably as early as 1628; and they appear to have been discontinued about 1674.

Has no complete list been published of the editions of the Prayer Book between 1604 and 1662?

I have also a Prayer Book (folio, with the royal arms stamped on the outside) printed during the reign of Charles II., and during or after the year 1674, which contains *three* state services, viz. for the 5th November, 30th January, and 29th May, quite different from those *annexed* to our present Prayer Books; also two copies of the Prayer Book printed in 1712, with the Service at the Healing.

I shall be happy to lend any of the above, or to supply any of your correspondents with any further extracts or particulars. C. J. Elliott.

Winkfield Vicarage.

Almshouses recently founded (2nd S. iii. 39.) — Six almshouses for twelve poor widows in Little Bolton, Lancashire: erected in 1839 by Mrs. Linn. R. L.

Susanna Lady Dormer (2nd S. iii. 507.) — Susanna, daughter and co-heir of Sir Richard Brawne, of Allscott, co. Gloucester, married John Dormer, of Lee Grange and Purston, co. Bucks, who was created a baronet in 1661. The difference of date between the publication of Welles' volume and the custom of the baronetcy is of no consequence; as it was at that period the custom to make gifts of books, as well as of rings, in memory of departed friends. At the end of Woodward's *Fair Warnings to a Careless World*, there is, if I mistake not, a list of books suitable for that purpose. M. L.

Lincoln's Inn.

Old Painting (2nd S. iii. 487.) — The subject of this old painting is probably not any legend or vision. The two figures appear to be St. Dominic and St. Catherine of Sienna, and they are receiving rosaries from our Infant Saviour; as St. Dominic is the acknowledged author of the devotion of the Rosary, and St. Catherine of Sienna is the female patroness of his Order. There is a picture by Sasso Ferrato, which represents St. Catherine of Sienna receiving from our Infant Saviour a rosary and a crown of thorns. F. C. H.

Colour (2nd S. iii. 513.) — No colour can rightly be called peculiar to the B. V. M., because in a paper lately contributed to the *Ecclesiologist*, by J. C. J., it is stated that out of 209 miniatures of S. Mary, in Missals, Triptychs, &c., 174 are in various colours, and 35 in blue and red: nearly all these being Italian, 23 being in one book as late as A.D. 1525. She occurs in 20 different colours, viz. blue; blue, green, and red; blue, ermine, and pink; blue and red; blue and gold; blue and slate; red; blue, green, and gold; blue and brown; blue and black; white and blue; blue and white; blueish (nearly white); blueish and gold; blue and green; crimson and blue; blue and violet; slate; gold and red; black and violet. The colours blue and red are generally appropriated to Our Blessed Lord. Notsa.

University Hoods (2nd S. iii. 308. 356. 435.) — The following description of the hoods worn in the University of Toronto, — one of the wealthiest universities in the British colonies, — may not be uninteresting in the present discussion of the question. Some of the hoods, it will be seen, are copied from those worn at Oxford. All are of silk, and those of the bachelors of law, medicine, music, and arts, are fringed on the outside edge with white fur:

B.A., black, fringed with white fur.
M.A., black, lined with red.
Mus. B., white, fringed with white fur.
Mus. D., scarlet, lined with white.
M.B., blue, fringed with white fur.
M.D., scarlet, lined with blue.
LL.B., pink, fringed with white fur.
LL.D., scarlet, lined with pink.

Thomas Hodgins, B.A.

Toronto, Canada.

"*Halloo!*" (2nd S. iii. 510.) — In all cases where "halloo!" irrespective of dogs and the chase, is simply employed as a *shout*, must we not connect it with the large family of kindred words

in Hebrew, Greek, and Latin; for instance, with ἀλαλὰ, the shout used by soldiers of ancient Greece? Conf. ἀλαλάζω, ὀλολύζω, יְלֵלָה, &c.

Your correspondent 'Ουτις, no doubt intended to derive "halloo" from *au loup!* (not *au coup*). This is a derivation well deserving attention in all cases where "halloo!" is employed as a *cry for setting on dogs.*

But there is a third use of the word "halloo!" which is when we *call* a person at a distance, wishing him to come to us. This meaning is evidently connected with that first noticed; but in old English the word for calling was "holla!" "Holla!" is Spanish, French, Portuguese. In the Portuguese language, "olà" is "ho, there." In French, also, "holà" is an interjection used in calling. And in old Spanish "hôla" stands in like manner for "holla!" in calling to any one at a distance.

For this word "Holla!" common to so many languages, the German, always independent, and always original, has a phrase of its own, "he da!" —but still with the same signification, "Ho, there!" THOMAS BOYS.

Canne's Bible (2nd S. iii. 487.) — MR. GIBSON inquires in which edition the word "not" is omitted in John xvi. 26. This error is in those printed by the King's Printers in Edinburgh, Watkins, 1747, and Kincaid, 1766. Those published by Canne, who was a printer in Amsterdam in 1647 and 1662; republished in small and large type, 1682; in small type, 1684 and 1698; and in quarto, 1700; are all correct as to John xvi. 26. The account of Canne's useful Bibles should occupy some interesting pages in a history of the English Bible. I hope that, should it be out of my power to publish the result of my extensive researches on this subject, the MS. may prove available to some successor. GEORGE OFFOR.

In answer to your correspondent's inquiry as to Canne's Bible, I beg to state that in my duodecimo edition of that Bible, "Edinburgh, printed by Alexander Kincaid, His Majesty's Printer, MDCCLXVI.," the word "not" is omitted in John xvi. 26. JOHN FENWICK.

Deira Kings (2nd S. iii. 466.)—Not only MR. R. W. DIXON, but other readers of "N. & Q.," who delight in genealogical researches, may be glad to learn that it was King Æthelred II. whose daughter Æltgifu married Uhtred, Earl of Northumberland, kinsman of King Harthacnut and father-in-law of Maldred, progenitor of the second dynasty of the family of Neville. It is a great pity that the error of Thoresby in the *first* edition of the *Ducatus* (evidently a *clerical* one), escaped the quick eye and correcting hand of Dr. Whitaker in the *second*, as much time and labour might have been spared in efforts to trace a pedigree through a king (Ethelred III.) that never existed. I have received my information from Dr. Lappenberg, whose *History of England under the Anglo-Saxon Kings*, translated by Mr. B. Thorpe, is an invaluable addition to the literature of the nineteenth century. Δ.

Ivory Carvers of Dieppe (2nd S iii. 509.) — In answer to this inquiry I cannot say when the trade was established there. I lived a few years in Dieppe, and was often in communication with ivory carvers of that place, and am led to suppose that no record was ever kept of any principal artists engaged in that profession. One of the most distinguished artists who learned his profession at Dieppe, was a "Mr. Belletête," who established himself in Paris, and who had a very fine shop opposite the "Bourse," or "Exchange" of that city. I was often at his house, where I saw some very beautiful crucifixes and ships which he had worked. As well as I can remember, he died at his house in or about the year 1831.

H. BASCHET.

Waterford.

John Sobieski and Charles Edward Stuart (2nd S. iii. 449. 496.) — Whatever credit is to be attached to the claims of these brothers, there is no foundation for the report heard by L. M. M. R., that Lord Lovat had examined their papers, and was convinced of the truth of their story. It so happened that just after reading the paragraph last indicated, I had an opportunity of showing it to Lord Lovat, who assured me that he had never seen one of their papers; but during the whole time of their residence on an island on his estates, he had refrained from putting them any questions upon their history, being aware that they did not wish any allusion to the subject. F. C. H.

Stone Shot (2nd S. iii. 519.) — When I was in Rome in 1844, I went over the Castle of St. Angelo, and remember seeing piles of cannon-shot upon the platforms: these shot were made out of *marble*, and the custode told us that many works of art had been demolished in their manufacture; whether this is true, I do not pretend to say. Perhaps some of your numerous readers may have seen them at a later period. CENTURION.

Athenæum Club, Pall Mall.

Abbreviation wanted (2nd S. iv. 5.) — PROFESSOR DE MORGAN appears to have an antipathy to his own title in full, and does not feel flattered by the commonly-received abbreviation, "Prof.," for Professor. When, however, he suggests "Pr." as a better contraction, he forgets that both Priest and Presbyter have long been signified by those letters, and consequently his suggestion comes too late. Why the usual "Prof." should be considered "ambiguous" can only arise from an over-sensitiveness as to what can, or "may," be meant,

but supposing the six words cited *may* be taken as the equivalents of "Prof.," *might* not "Pr." be equally understood to mean *pragmatical*, *prince*, *prosy*, *prodigy*, *pretty*, *priggish*, *pretender*, or any other of the multitude of words rejoicing in "Pr." for their commencing consonants? If so, had we better not "leave well alone?" M. C.

Mr. Pr. A. De Morgan has certainly made a very sensible suggestion, and one easily carried out; but would it not be preferable to drop the word "Professor" altogether, without incurring even a suspicion that it is done from want of respect?

It is not usual at Oxford to give the prefix on every occasion to those who hold such distinguished appointments; and as the word is now usurped by almost every settled and itinerant lecturer and teacher of this, that, and the other, and even piano-tuners, those who have an undoubted claim to it can hardly desire to hear the incessant appellation. H. T. E.

O'Neill Pedigree (2nd S. iii. 117.) — A few months ago a correspondent inquired where a full pedigree of the O'Neill family, formerly kings of Ulster, could be found, and another referred him to some letters on the subject published in the *Belfast Commercial Chronicle*. I beg to inform them that no letters on the subject appeared in the *Chronicle*, which is long since extinct; but a series of articles, thirteen in number, I believe, appeared in the *Belfast Daily Mercury*, within the last two or three years, from the pen of Charles H. O'Neill, Esq., Barrister, Blessington Street, Dublin, headed "*O'Neill of Clanaboy*," which contained a large amount of family biography, and matter of pedigree. In one of those interesting papers, Mr. O'Neill announced that he was engaged in writing the *History of the House of O'Neill*. I understand he has several pedigrees and other rare documents connected with the O'Neill family. He is most accessible and obliging in giving information, as I observed in reference to inquiries from correspondents of the *Mercury*, and your correspondent in all probability will ascertain from him what he requires. The third part, recently published, of Sir Bernard Burke's valuable *History of the Landed Gentry*, also contains under the head "O'Neill of Shaneseastle," a considerable amount of interesting information on the family pedigree of the O'Neills.

J. Mackell.

Accidental Origin of Celebrated Pictures (2nd S. iii. p. 482.) — Admitting the truth of your talented correspondent's remarks, "that all authentic accounts relative to the production of famous pictures cannot fail to interest," I may observe, that the price stated to have been paid for Landseer's "Distinguished Member of the Humane Society," (80*l*.), is altogether erroneous, a sum much higher (but the precise amount of which I am not at liberty to mention), having been given for it. With regard to the future bequest of this picture to the National Gallery, I may state that such an intention has never, I believe, been expressed by the owner; nor do I think it at all likely that gentlemen, knowing the degradation to which their paintings would be exposed in our national lumber-rooms, will be persuaded into such bequests.

It may be interesting to add, that the owner of this *chef-d'œuvre* of Landseer's possesses also a picture by Haydon, the "Eucles," which was painted, like the "Mock Election," in prison, to raise a sum of 500*l*. The picture was raffled for in fifty tickets. The three highest numbers fell to the Duke of Bedford, Mr. Strutt of Derby, and Mr. Newman Smith. They all three threw again, when the latter gained the prize. Haydon, after this, borrowed the picture to exhibit to some of his friends; but during one of his frequent pecuniary embarrassments, the painting was seized by his creditors, but restored to the rightful owner on a proper explanation being made. Connected with the painting of "Eucles," Mr. Newman Smith has several interesting letters of Haydon, which Mr. Tom Taylor might have inserted in either of the editions of the painter's Autobiography. Tripos.

Archaisms and Provincialisms (2nd S. iii. 382.)— *Kursmas teea.* — I cannot help thinking a good deal of ingenuity has been wasted over the explanations that have been offered of *Kursmas teea*. I have had many opportunities of hearing the mode of speech common to that part of England, and my belief is that "teea" is simply "*too*," in the sense of *also* or *moreover*. The reading will then be simply "that they had a grand day when they went to beat the fire for a neighbour that was baking — at Christmas, *moreover*, there were the maskers — and on Christmas Day in the morning they had," &c., &c. G. Y. Gerson, Ebor.

Chatterton's Portrait (2nd S. iv. 11. *et passim.*) — I am inclined to believe, with J. M. G., that Chatterton never sat to Gainsborough for his portrait; for had he done so, his vanity would certainly have led him to mention the fact in one of his letters to his mother or sister, supposing this great Master had taken it in London; and had it been painted in Bristol, Cottle would have heard of it, and traced it out when publishing with Southey the "marvellous boy's" *Works*.

Mr. Cottle possessed original drawings of Southey, Coleridge, Wordsworth, Lamb, and Henderson, and was accustomed to present intimate friends with printed impressions of them bound up together; he often expressed his regret that the absence of any authentic portrait of Chatter-

ton prevented the chance of including his amongst them.

J. M. G. says "there is another charity school in Bristol, where the dress of the boys is green:" what school is this? I am not aware of any, and think it must be a mistake.

Before entering Colston Hospital, Chatterton was at Pile Street School in the parish, and opposite to the church of St. Mary Redcliff: but there also the coat is blue.

Whilst on this subject, may I refer your readers to the *Gent. Mag.* for 1784, Part I., where it is recorded that —

"A rustic monument has lately been erected to the memory of the unfortunate Chatterton in a very romantic spot belonging to Philip Thicknesse, Esq., about half a mile from Bath,—a Gothic arch, over which is placed the *profile in relief* of the lamented youth."

I understand the spot referred to is now called St. Catherine's Hermitage, near Somerset Place, Bath; and the adjoining house was, and perhaps is now, a school. Query, does this "rustic monument," with the profile of Chatterton, still exist?

Bristoliensis.

George Washington an Englishman (2nd S. iv. 6.) — If George Washington was baptized at Cookham, I should think that the fact could be easily ascertained. In the *Penny Cycl.*, tit. Washington (George), it is stated that he was born in Westmorland county, in Virginia, on the 22nd of February, 1732.

The baptismal registers of Cookham are quite accessible, as the parish of Cookham adjoins the town of Maidenhead,—indeed, a part of the town is in that parish; and in published *Population Tables* of 1831, there is what is called the "Parish Register Abstract," from which it appears that the Cookham Register No. 2. contains the baptisms there from 1727 to 1808, and no mention is made of any mutilation. And it is highly probable that the annual duplicate of these registers, made under the Canons of 1603, will be found in the Bishop's Registry at Salisbury; and from these any chasm made by the mutilation of the original registers might be filled up.

F. A. Carrington.

Ogbourne St. George.

Service for Consecration and Reconciliation of Churches (2nd S. iii. 249.) — At the end of *The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of Ireland*, Dublin, 1721, there are services entitled "A Form of Consecration or Dedication of Churches and Chapels, according to the use of the Church of Ireland." Also "An Office to be used in the Restauration of a Church." (When the fabric of a church is ruined, and a new church is built upon the same foundation.) Also, "A Short Office for Expiation and Illustration of a Church desecrated or Prophan'd."

I copy these titles from a Prayer Book which I found in the parish church of Winkfield, lettered on the two sides, —

"Winkfield Church,
Diocess Sarum."

C. J. Elliott.

Winkfield Vicarage.

P. S. — I shall be happy to make any extracts for the Rev. E. S. Taylor or any other of your correspondents.

Anne, a Male Name (2nd S. iii. 508.)—I thought I remembered an instance in the Keppel family; and accordingly, on reference to the Peerage, I find that the second Earl of Albemarle was a godson of Queen Anne, and out of compliment to his royal godmother received at his baptism the name of William-Anne. E. H. A.

In reply to the Query of J. G. N., the Constable of France in the reign of Francis I. was the celebrated *Anne* de Montmorenci. L. M. M. R.

A Bishop to go to the very great Devil (2nd S. iv. 5.) — A. S. T. asks: "Is this the fun of the court or of the reporter, or of some subsequent copyist?" I would suggest that it was the fun of the court. A judgment for a defendant, — "*quod eat inde sine die*," "that he go thereof without day," — has continued to our own time. The Year Books were published from the notes of reporters authorised by the courts, from the reign of Edward I. to that of Henry VIII., both inclusive; and this appears at the end of the judgment of the court as delivered by Mr. Justice Moubray (here printed Mombray), who was appointed a judge of the Court of Common Pleas, 33 Edw. III.

The entire passage is as follows (*Year Book*, 43 Edw. III., 34. pl. 43.):

"*Mombray.* Ex essensu sociorum, p. c. q. le Roy done l'advowson simplemt. al predec. l'Evesq. et a ses succ. etc., et ou le chre. voet q. il poet amortiser a un chant. p. les almes les progenitors nre dit Snr. le Roy, c. ne fuit forsq. un licence en ley, per quel il n'est tenust de amortiser si non a sa volunt, et vous Evesq. ales au tres graund Deable sans jour."

Which may be thus translated: —

"Mr. Justice Mowbray (with the assent of his fellows). 'For this that the King gives the advowson simply to the predecessor of the Bishop, and to his successors, &c., and where the Charter wills that he can amortise to a Chantry for the souls of the progenitors of our said Lord the King, this was not perhaps a licence in law, by which he is not held from amortising if not at his will, and you Bishop go to the very great Devil *sine die*."

F. A. Carrington.

Antigropelos (2nd S. iii. 488.) — When an injunction to restrain piracy of the alleged invention of the above article was applied for some years since to the late Sir L. Shadwell, it was stated, to the amusement of the classical Vice-Chancellor,

that the derivation was "*ἀντὶ ὑγρὸς πηλὸς*," "against wet mud." J. W. L.

Miscellaneous.

NOTES ON BOOKS, ETC.

Professor Stephens of Copenhagen, the translator of Tegner's *Frithiof*, has just published a melodrama in five acts, founded on the old ballad *The Count of Rome*, and entitled *Revenge, or Woman's Love*. When we tell our readers that a few out of the precious hoard of our words vulgarly called "obsolete," and some references to Old Scandinavian and Old English Folk Lore and Customs, have been introduced as necessary to give a shade and tone in harmony with events of the tenth century — and add that these matters are illustrated in the "Afterwords" and "Word Roll" appended to the play — our readers will be prepared to look for a work of considerable originality. They will not be disappointed. The play exhibits both originality and poetic feeling. While as if to keep up its character for the former quality, it is accompanied by *Seventeen Songs, Chants, &c.*, nearly all composed by Professor Stephens, but harmonised for the pianoforte by B. Viltz Halfberg.

The Rev. J. C. Wood has won for himself a name as a writer of popular books on natural history, and he certainly has done something to increase his reputation by the little volume which he has just issued — and most opportunely — for the use of those who are abandoning the metropolis and its labours for some of the many pretty watering-places which surround our sea-girt country. *The Common Objects of the Sea Shore, including Hints for an Aquarium*, as this book is called, will occupy small space in the carpet bag, but add much to the enjoyment of a sojourn at the sea-side.

We must bring under the notice of our readers, but for obvious reasons with very brief comment, several important books which have just reached us. First we may mention, and its ample title-page will sufficiently describe its object, *The Real Presence of the Body and Blood of Our Lord Jesus Christ the Doctrine of the English Church, with a Vindication of the Reception by the Wicked, and of the Adoration of Our Lord Jesus Christ truly present, by the Rev.* E. B. Pusey, *D.D.*, &c. The next is a work, very eloquent and very impassioned, on a subject of great importance, and to which public attention is at length awakened, *The City, its Sins and Sorrows, being a Series of Sermons* from Luke xix. 41. — "He beheld the City, and wept over it,"—by Thomas Guthrie, D.D. Very different in character, but equally excellent, is a little volume by the late excellent Bishop of Grahamstown, entitled *Parochial Sermons*. They are short, plain, practical, and devotional; and one cannot, therefore, be surprised to find that they have already reached a *second* edition. We must now content ourselves with acknowledging the receipt from the same publisher as the last work (Parker of Oxford) of the following tracts and small books: — *Questions on the Collects, Epistles, and Gospels throughout the Year, for the Use of Teachers in Sunday Schools, Part II., Easter to Twenty-fifth Sunday, by* Rev. T. L. Claughton; *A Course of Lectures in Outline on Confirmation and Holy Communion by* Rev. G. Arden; *The Rebuilding of the Temple, a Time of Revival Sermon on the Re-opening of Llandaff Cathedral, by* The Bishop of Oxford; *Notes on Confirmation, by* A Priest; *Anomalies in the English Church no just Ground for Seceding, or the Abnormal Condition of the Church considered with reference to the Analogy of Scripture and of History, by* H. A. Woodgate, B.D.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

SWIFT'S LETTERS, 8vo., 1741.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to MESSRS. BELL & DALDY, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

WASHINGTON IRVING'S TALES OF A TRAVELLER. 8vo. Murray. 1824. Vol. II.

Wanted by *W. Weston*, 11. New Square, Lincoln's Inn.

LIFE OF CHRISTOPHER LAYER, A JACOBITE. Date not known.

Wanted by *Mr. Brown*, 19. Upper Islington Terrace, Clondesley Square.

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Notices to Correspondents.

Among the articles which will appear in our next No. will be General Wolfe; History of Inventions; Bygone Reminiscences of Great Men; Mr. Steinmetz on Tobacco and the Revolution of 1688; The Regium Donum and Achan's Golden Wedge; *the conclusion of the paper on* Wilkes and the Essay on Woman.

W. BLOOD'S *note on* When at Rome do as they do at Rome *has been anticipated. See* Vol. ii. *of our* 2nd Series, pp. 129. 178.

Q. Q. *There is no charge for the insertion of Queries; but we do not undertake to insert all that are sent us.* "N. & Q." *is not intended to furnish Replies which may be obtained from ordinary books of reference; and the Queries which find readiest insertion are those referring to literary, biographical or bibliographical subjects.*

ANTIQUARY *cannot really be serious when he asks whether it* "*is possible to obtain a presentation to Christ's Hospital, London, if the friends of the candidate collect between them a million old postage stamps.*"

J. B. *will find much curious illustration of the* Broad Arrow *in* Vols. iv., v., vii., and x. of our 1st Series.

W. J. B. *Particulars of* Layer, *the barrister executed for High Treason in* 1722, *will be found in the* State Trials; Journals of the Houses of Parliament. *See also Lord Stanhope's* History of England, vol. ii. p. 35, *et seq.* (*cd.* 1853.)

J. N. *The works noticed by our Correspondent by Jacobus Pamelius and Petrus Divæus are not usually bound together. They are both extremely rare.*

"NOTES AND QUERIES" *is published at noon on* Friday, *and is also issued in* MONTHLY PARTS. *The subscription for* STAMPED COPIES *for Six Months forwarded direct from the Publishers* (*including the Half-yearly* INDEX) *is* 11s. 4d., *which may be paid by Post Office Order in favour of* MESSRS. BELL AND DALDY, 186. FLEET STREET, E.C.; *to whom also all* COMMUNICATIONS FOR THE EDITOR *should be addressed.*

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GENERAL INDEX

TO

NOTES AND QUERIES.

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LONDON, SATURDAY, JULY 18, 1857.

Notes.

WILKES AND THE "ESSAY ON WOMAN."

I mean now to conclude by adducing evidence, internal and external, tending to show that Wilkes was not the writer of the *Essay*.

Lord Stanhope says, that in the writing of the poem Wilkes was assisted by Thomas Potter. I, however, have little doubt, after examination, that the poem was written by one person, and that whoever wrote the poem wrote the notes. Potter, continues Lord Stanhope, was the second son of the late Archbishop of Canterbury, who had been secretary to the Prince of Wales; a man of ability, but of lax morals, "as well became one of Wilkes's friends." This is not fair. Potter, whatever his morals may have been, was the friend and associate of some of the highest, and some of the best, and most moral men in the kingdom: — Lord Chatham described him as "one of the best friends I have in the world." Potter was undoubtedly a man of great ability. His first speech in parliament is thus noticed by Lady Hervey: "Mr. Potter is a second Pitt I hear for fluency of words; he spoke well and bitterly." But Potter not only spoke well, but wrote well — pamphlets and political squibs.

Like all the fashionable men of the day, Potter was a frequent visitor at Bath. He was intimate with Ralph Allen; indeed some of his letters are dated from Prior Park. This, of course, brought him into personal intercourse with Warburton, who married Allen's niece; and though both had probably sufficient self-control to associate with decent civility, it was scarcely possible for two men more opposed in character to have been brought together under the same roof. Certainly, if we may believe contemporary publications and anecdotes, Potter not only disliked, but squibbed the solemn dictatorial assumption of Warburton in flying paragraphs and epigrams; and Warburton even in the House of Lords, according to some reports I have read, hinted his suspicions as to Potter being the writer. Disraeli tells us (*Quarrels of Authors*, vol. i. p. 92.), that it was to a like meeting at Allen's, and to the dogmatical presumption of Warburton, that we owe the *Canons of Criticism*. Is there any evidence to show that Wilkes was ever on a visit at Prior Park — was ever brought into personal communication with Warburton? If not, we find that the possible animus in Potter was wanting in Wilkes.

Let us now look to the poem itself, which Lord Stanhope says, and says truly, was written "several years before" 1763. There is not much that can be brought to bear on the subject; and that little is indirect and inferential, but is worth something.

In the "Advertisement" prefixed there is an attempt to raise a laugh at Hogarth—at the "line of Mr. Hogarth's poor ideas of beauty." The reader must not confuse this reference with the publication of the *Analysis* in 1753: for when Hogarth published his own portrait, he etched upon the palette a *winding line*, with this motto: "*Line of Beauty* and Grace:" and this print, according to Chalmers, was published in 1745. So Steevens (Nichols, vol. i.) tells us, "the leading idea had been hieroglyphically thrown out in his works in 1745," and been "*laughed at* long before the *Analysis* was published." The writer of this poem was certainly one of the laughers. Now Hogarth had some personal dislike to Potter, for, according to the biographers, it is Potter who figures in Hogarth's "Election," published in 1755.

Wilkes, in 1755, was the especial friend of Hogarth — actively kind towards him — admired and praised his genius; and even when they quarrelled (1762), their quarrel was political, not personal, and, as Wilkes said, "*for several years* they had lived on terms of friendship and intimacy. Hogarth (in 1762) as he admitted "to stop a gap" in his income, determined to turn his pencil to political uses; and the king's sergeant-painter resolved to attack those who were considered hostile to the king — Chatham and Temple. Wilkes, in a private and friendly letter, pointed out the folly of giving up "to party what was meant for mankind,"—of dipping his pencil "in the dirt of faction,"—warned him of the certain consequences, and told him that he never would take notice of "reflections on himself; but, when his friends were attacked, he found himself wounded in the most sensible part, and would, as well as he could, revenge their cause." Hogarth persevered; published his caricature, and Wilkes his comment and criticism. Even after this, Hogarth acknowledged that Wilkes had been his "friend and flatterer," was a good-tempered fellow, but now "Pitt-bitten — Pitt-mad."

Another circumstance, tending I think to strengthen this conjecture as to the date when the poem was written, is the inscription. Fanny Murray was a Bath beauty — the daughter of a musician at Bath, who subsequently married a Mr. Ross, and died in 1770. Such beauties are but ephemeral; and this lady, according to incidental notices, must have been in her glory from before or about 1735 to 1745. She had been the mistress of the Hon. John Spencer — better known as "Jack Spencer;" and was afterwards the mistress of Beau Nash. Spencer died in 1746, and in 1746 Nash was seventy-one years of age. It must have been in 1740, or early in 1741, that Lord Hardwicke saw her picture at Mr. Montagu's in Cambridgeshire; for he bought Wimpole in 1740, and it is reasonably certain that Mr. Montagu would,

soon after his residence, have shown so distinguished a man the neighbourly respect of a visit, and would, therefore, have been known to him after 1740 or 1741. The last mention of her that I have stumbled on is in 1746, in one of Horace Walpole's letters. Walpole, then on a visit at Mistley, forwarded to Conway a copy of his verses called "The Beauties." Rigby, he says, has "a set of beauties of his own, who he swears are handsomer," and proposed to change the names; but allows them to remain in initials, because F. M., meant for Miss Fanny Macartney, may pass for his beauty, Fanny Murray. I think, therefore, all circumstances considered, that I cannot be far wrong if I assume that this lady had reached the culminating point as a celebrity in 1745-1746. Now if the poem was written in, or even about 1746, it was written when Wilkes was a boy of nineteen, studying with a tutor at Leyden, and winning golden opinions from all sorts of men, and even a Dedication from the learned and virtuous Andrew Baxter. Wilkes did not even return to England until 1749; and then with such a character, that it won the heart of Mrs. Mead, a rigid and formal Dissenter, as well as of her daughter, a lady of the mature age of thirty-two. Soon after his return, the unhappy marriage was brought about; and youth and mature age,—twenty-one and thirty-two,—were united. After the marriage, Wilkes and his wife resided with her mother, in summer at Aylesbury, and in winter at Red Lion Court, Smithfield, where their daughter was born in Aug., 1750. It was not till 1751 that Wilkes took the house in Great George Street, and set up for a man of fashion, and became the associate of Lord Sandwich, Sir F. Dashwood, and Mr. Potter, to the horror of his wife, who returned to her mother in Red Lion Court. Such men, says her apologist, "could not fail to shock any lady of sensibility and delicacy;" and of these Potter "was the worst, and indeed the ruin of Mr. Wilkes, who was not a bad man early or naturally. But Potter poisoned his morals."

Here, then, we have the youth pursuing his studies on the Continent up to 1749, and the young man married, and living soberly with his mother-in-law, up to 1751. In 1751, when between twenty-three and twenty-four, the parvenu had his head turned by king's ministers and high officials: and at the general election in 1754, Potter persuaded him—not much persuasion required—to contest Berwick, which he did unsuccessfully at a cost of 4000*l*. In June, 1757, when Pitt, then in the height of his popularity, was invited and agreed to offer himself for Bath, it was arranged that Potter, just appointed one of the vice-treasurers of Ireland, should succeed him at Okehampton, and Wilkes succeed Potter at Aylesbury. Potter arranged these political movements, and Wilkes paid for all, at a further cost of 7000*l*.

Churchill, from whom Wilkes had no secret, seems to confirm the conjecture that Potter was the writer. His "Dedication" to great Gloster arises out of the bishop's denunciations in the House of Lords:—

> "When (to maintain God's honour, and his own),
> He called Blasphemers forth—methinks I now
> See stern rebuke enthroned on his brow,
> And arm'd with tenfold terrors—from his tongue,
> Where fiery zeal and Christian fury hung,
> Methinks I hear the deep-toned thunders roll,
> And chill with horror every sinner's soul,
> In vain they strive to fly—flight cannot save,
> And *Potter trembles even in his grave.*"

What is the meaning of this reference to Potter? Why should Potter tremble in his grave, at the bishop's denunciation, if Potter were not the writer?

Another contemporary, well informed as to all the undercurrents of literature, Capt. Thomson, in his *Life of Paul Whitehead*—Whitehead, be it remembered, was secretary to the Medmenham Club—one of the select dozen for whose use it was believed the *Essay* was printed—distinctly states that the *Essay* was not Wilkes's "composition." I could produce endless evidence of a like character from contemporary publications: some even accuse Wilkes of affecting to be the writer, which it is well known he was not: and be it remembered, that whatever moral difference there might be, there was no legal difference, or difference in the legal consequences, between author and publisher, and, therefore, the several writers were all contending for, or asserting an abstract fact. Thus one of the satirical ephemera of the time says Wilkes was sacrificed by Antinomious [Sandwich], "for having *in his possession*" the "*works of another person*," which Antinomious himself had often read.

Again, in a paper subsequently republished by Almon in *Collection of "Letters, &c.," together with "Pieces of Wit," &c., by Mr. Wilkes and others*,—a work probably prepared under the direction of Wilkes, and which undoubtedly contained many papers written by Wilkes,—there is reference to a sermon (preached by Kidgell, the informer,) against blasphemy, and, as said, full of abuse against (Wilkes) "an oppressed man, condemning him unheard." The writer goes on to say:—

> "But what a horrid aggravation must it be to the crimes of such a time-serving preacher, if *he knew* that the person he was for reward abusing, was *absolutely innocent of the blasphemy;* that the work referred to was *wrote by a son of the Church.*"

So in *A Letter to J. Kidgell* (Williams, 1763), the writer says:—

> "As to *the Author*, who one should understand is the execrable offender you mean, if the world is rightly in-

formed concerning him, *he has been dead some years ago.* What *proper measures could* therefore *be* INFALLIBLY *taken for his* punishment? Was he to be raised from the dead?"

Again, in another letter to Kidgell, the writer observes: —

"You call the *Essay on Woman* a libel, while you yourself, reverend Sir, have incurred the guilt of a malicious and infamous libel, by charging the writer [*writing*] of this work on *a man who did not write it* . . . What adds to your offence is, that *you know that this person was not the author*, and that the poem was written by a worthy son of a worthy Archbishop of Canterbury."

I shall now leave the question to the judgment of your readers. D.

SHAKSPEARIANA.

Passage in Hamlet: "*A Suit of Sables*" (2nd S. iii. 62.) — It seems to me your correspondent's Query as to the construction of this sentence admits of only one answer, — which must be in the negative, inasmuch as the devil has been in all ages familiarly styled "the old gentleman in black;" how then could Hamlet appropriately exclaim, "Nay, then let the devil wear black 'fore (*before*) I'll have a suit of sables," the word *before* implying a colour contrary to that of his usual costume? There might have been some reason in supposing the word "'fore" was omitted had Hamlet used *white* instead of *black*; for then his intention would have clearly conveyed the improbability of *his* ever donning the "sables," as we generally understand that term to signify black. But I am convinced here is the mistake, and I would ask if STYLITES has ever seen the article by Mr. Wightwick in *The Critic*, which provoked much discussion at the time; the arguments, *pro* and *con*, being so evenly balanced that Mr. W. left the matter as a drawn game?

I think if sufficient space can be afforded for the following extract from it, it is well worthy of preservation in "N. & Q.," and may satisfy many a future querist, as it did myself.

BRISTOLIENSIS, S.V.H.

"We trust in being now enabled to afford the most important correction of a word (as it has heretofore been printed), in one of Hamlet's sentences in the play scene.

"Ophelia having remarked on Hamlet's merriment, the dialogue proceeds as follows:

"'*Hamlet.* What should a man do but be merry? for, look you, how cheerfully my mother looks, and my father died within these two hours.

"'*Ophelia.* Nay, 'tis twice two months, my lord.

"*Hamlet.* So long? Nay, then *let the devil wear black, for I'll have a suit of sables.*'

"The meaning of the word 'sables' has long been a speculation with the commentators. Warburton says: — 'the senseless editors had written *sables*, the fur so called, for *sable*, black. The true reading is 'let the devil wear black *'fore* I'll have a suit of *sables*:' 'fore, *i. e.* before. As much as to say — 'Let the devil wear black for me; I'll have none.'

"The Oxford editor would read, 'for I'll have a suit of *ermine*.'

"Dr. Johnson 'cannot find why Hamlet, when he laid aside his dress of mourning, in a country where it was *bitter cold*, and the air *nipping and eager*, should not have a suit of sables.'

"Steevens says, 'a suit of sables was the richest dress that could be worn in Denmark.'

"Malone conceives Hamlet to mean, 'Let the devil wear black. As for me, so far from wearing a mourning dress, I'll wear the most costly and magnificent suit that can be procured; *a suit trimmed with sables.*'

"Knight finds a 'latent irony in Hamlet's reply,' and gives a very far-fetched reason for his meaning to say, 'let the devil wear the real colours of grief, but I'll be magnificent in a garb that only has a facing of something like grief.'

"Warburton is right in thinking the editors have signified a *material*, when a *colour* only was intended; but there we must leave him, as not less amenable to the charge of 'senselessness' than those whom he abused.

"Malone is correct in supposing that a costume of splendid gaiety was intended in opposition to the robe of mourning; but he errs with others in imagining that the fur sables has anything to do with the matter.

"It has ever been obvious to all simple-minded and common-sense readers that Shakspere intended 'Hamlet' to mean thus: 'Nay, then, let the *devil* preserve to himself his own black, which custom has adopted as the sign of mourning; I'll wear the colour, of all others, most oppugnant to sorrow.' There was no making the word 'sables' confirm this meaning, so far as *colour* was concerned; and therefore it has been ingeniously supposed that the *material* — the fur — had reference to living pomp, as opposed to sepulchral gloom.

"But a reference to the third number of the new *Retrospective Review* for May 1853 will at once set this long-disputed matter perfectly, and most satisfactorily, at rest.

"In an account of the writings of Henry Peacham (who was contemporary with Shakspere), an extract is made from the author's 'directions for painting or colouring of cuts and printed pictures;' and, in the list of colours ('some of which,' says the reviewer, 'it would puzzle a modern R.A. to make out'), are the following:

"'Blanket-colour, *i.e.* a light watchet. Scarlet, *i.e.* crimson or stammel. Shammy, a smoakie or rain-colour. Turkie colour, *i.e.* Venice blue, or, as others will have it, red. *Sabell* colour, *i.e. flame*-colour, &c.'

"Hamlet, then, means to say, 'Let the devil wear black; I'll have a suit of *sabell!*' (*i.e.* of *flame-colour.*)

"A mis-spelling has doubtless produced all the foregone confusion of the editors in respect to this passage; and we may reasonably conclude that a different pronunciation distinguished the 'sable' meaning dark or black, from the 'sabell' meaning flame-colour.

"When, in another part of the play of *Hamlet* we find the words, 'He, whose sable arms, black as his purpose,' &c., — the word is obviously used as signifying *dark.* In the description of the beard of Hamlet's father — 'a sable-silvered' — it is likened to the *fur* sable, rendered grey by mixture with the white hairs of advancing age. In the same play we read that 'youth no less becomes the light and careless livery that it wears, than settled age his *sables.*" In the latter case the word has no reference to splendour or gaiety; but simply to comfort and gravity. In the first part of *Henry the Fourth* is the expression 'a hot wench in *flame-coloured* taffeta;' *i.e.* sabell taffeta. Hamlet unquestionably meant to contrast with the sober *black* which sorrow should wear, the flaunting garb of wantonness, a suit of *flame-colour.*

"In the older editions of Shakspere, Sir Andrew Ague-

cheek (see *Twelfth Night*) is made to say his leg 'does indifferent well in a dam'd-coloured stock,' or stocking. Pope supposed *flame*-coloured might have been the original expression. Knight suggests, with perhaps equal plausibility, *damask*-coloured; but, while the latter emendation is something nearer the old print 'dam'd,' the former has the advantage of being an expression positively used by Shakspere in another play, as especially referring to the gaudy attire in which vanity seems to have delighted in suiting itself. Thus there is fair reason for supposing that Sir Andrew Aguecheek, as well as Falstaff's 'hot wench,' had pride and pleasure in the showy exhibition of the *flaming* costume, to which we now know Hamlet refers in his expression, 'a suit of sabell.'

"GEORGE WIGHTWICK."

Cebes: Shakspeare.—In the *Cebetis Thebani Tabula* (ch. vii.), the goddess Fortune is described as "τυφλὴ καὶ μαινομένη τις εἶναι δοκοῦσα, καὶ ἑστηκυῖα ἐπὶ λίθου τινὸς στρογγύλου," *i. e.* as "seemingly blind and mad, and standing on a rolling stone."

Shakspeare also (*Henry V.* Act III. Sc. 6.) similarly describes Fortune as—:

". . . . That goddess blind,
That stands upon the rolling restless stone."

Is not this as striking a resemblance as that mentioned by J. W. FARRER, between a passage in *Hamlet* and one in the *Clouds* of Aristophanes?

T. H. PLOWMAN.

Mumby, Alford.

"*Oak*," *or* "*Hawk?*"—In *Othello*, Act III. Sc. 3., Iago says, "To seel her father's eyes up, close as oak," and a note on this passage in my copy of Shakspeare explains it thus: "To seel a hawk is to sew up his eyelids." Surely, then, the term "oak" in the text should be "hawk," an alteration which gives significancy to a simile which has otherwise no meaning at all. D.

Aristophanes: Shakspeare (2nd S. iii. 365.)—Cf. Bp. Jeremy Taylor, *The Worthy Communicant:*

"So we sometimes espy a bright cloud formed into an irregular figure; which, it is observed by unskilful and fantastic travellers, looks like a centaur to some, and as a castle to others. Some tell that they saw an army with banners, and it signifies war; but another, wiser than his fellows, says it looks like a flock of sheep, and foretells plenty; and all the while it is nothing but a shining cloud, by its own mobility and the activity of a wind cast into a contingent and artificial shape; so it is in this great mystery of our religion [the Holy Eucharist], in which some espy strange things which GOD intended not; and others see not what GOD has plainly told."

S. T. Coleridge: *Zapolya*, Act IV. Sc. 1.:—

"*Ld. Rud.* See, the sky lowers! the cross-winds waywardly
Chase the fantastic masses of the clouds
With a wild mockery of the coming hunt!
"*Cas.* Mark yonder mass! I make it wear the shape
Of a huge ram that butts with head depressed.
"*Ld. Rud.* [smiling]. Belike, some stray sheep of the oozy flock,
Which, if bards lie not, the sea-shepherds tend,
Glaucus or Proteus. But my fancy shapes it
A monster couchant on a rocky shelf.
"*Cas.* Mark too the edges of the lurid mass—
Restless, as if some idly-vexing sprite,
On swift wing coasting by, with tetchy hand
Pluck'd at the ringlets of the vaporous fleece.
These are sure signs of conflict nigh at hand,
And elemental war!"

Wordsworth has (where?):

"Yon rampant cloud mimics a lion's shape;
And here combats a huge crocodile,—agape
A golden spear to swallow."

ACHE.

Shakspeare: Quarry (2nd S. iii. 203.)—Your correspondent appears to doubt whether the critics are borne out by the use of the language, in explaining QUARRY—*Coriolanus*, Act I. sc. 1.,—as "a heap of dead game."

The word is clearly so meant, in the elder Ballad of Chevy Chase:

"The began in Chyviat the hyls abone *
Yerly on a monnyn day;
Be that it drewe to tlie oware off none
A hondrith fat hartes ded ther lay.
The blewe† a mot uppone the bent,
The semblyd on sydis shear;
To the QUYRRY the Perse went
To se the bryttlynge off the deare."

As the earl goes to witness that crowning display of our ancient woodcraft, the BREAKING—as it was, also, called—or artistic dismemberment of the deer; the QUARRY must, here, have been—*the hundred slain deer, as they lay, gathered and ready for brytling, but, as yet, unbroken.*

The MOT—not MORT,—as Percy has too hastily altered the text, given him by Hearne, from the manuscript—was the note blown for the purpose of collecting the straggled company: and the minstrel shows them obeying the jocund call.

L. X. R.

GENERAL WOLFE.

I send a few additional Notes on this subject. They have not yet appeared in "N. & Q."

At Mr. Meigh's sale of autographs, Feb. 23, 1856, at Sotheby's, there were sold several letters. The catalogue enables me to give the following notice of them. They were all addressed to Major Wolfe, his uncle; the first is dated (I reverse the auctioneer's order) from Blackheath, Jan. 21st, 1757. Lot 50.:

"The king has honoured me with the rank of a Brigadier in America, which I cannot but consider as a particular mark of his Majesty's favour and confidence, and I intend to do my best to deserve it."

This is described as a most interesting letter relating to his departure to America and to family matters.

Lot 49. Blackheath, Oct. 18, 1757. "The

* Aboue. H. † Blwe. H.

season of the year, and nature of the enterprise, called for the quickest and most vigorous execution, whereas our proceedings were quite otherwise." *A very interesting and long letter.*

Lot 48. Halifax, May 19, 1758. Relating to the attack on Louisbourg.

Lot 47. Camp before Louisbourg, July 27, 1758. This letter also chiefly related to the operations at Louisbourg; he complains of the want of vigour, and the ignorance of the engineers, &c. He also alludes to the Indians, who he declares are "the most contemptible *canaille* upon earth;" but adds, "those to the southward are much braver and better men."

Lot 46. Blackheath, July 27, 1758. Had his uncle's answer copied on the blank pages, and mentioned meeting a squadron of homeward-bound French men-of-war, which they did their utmost to engage.

Lot 45. London, Jan. 29, 1759. "If the siege of Louisbourg had been pushed with vigour, Quebeck would have fallen." — "The backwardness of older officers has in some measure forced the Government to come down so low." — "I shall think myself a lucky man — what happens afterwards is no great consequence." Prophetic words indeed!

Lot 44. Louisbourg, May 19, 1759. A long letter of four folio pages, and a valuable one evidently. Referring to his father's death, his inability "to remove his and his mother's pecuniary difficulties!" Full of detail also respecting the movements against Quebec; "*a very nice operation*," noted the general.

Lot 52. Sir John Ligonier to Major Wolfe, Dec. 6, 1759. It announced the king's consent to a request made in consequence of the general's death.

Is there no correspondence extant between Wolfe and Ligonier, or with Laurence, his early friend? And where was Wolfe's London residence?

Wolfe was one of the court-martial in August, 1756, who tried Lieut.-Gen. Fowke, late Governor of Gibraltar, for disobeying orders in not having sent troops to Minorca. His secret instructions for the conquest of Quebec are printed in *Fraser's Magazine* for August, 1832.

H. G. D.

HISTORY OF INVENTIONS.

There is a scope for "N. & Q." which would do much good and enlist a new class of readers, and that is, to form a distinct head for the history of inventions. This is a department which it is notorious enough has been much neglected, for there has been no record in the nature of Notes and Queries where the materials could be garnered up; and thus histories of arts dependent to a great degree on the accumulation of small facts are most imperfect, and yet when properly employed how valuable and interesting do they become, as in Stewart's *History of the Steam Engine* for instance. As I found when writing the life of George Stephenson, that of Trevithick, and on other occasions, there is a great paucity of materials, which, scattered in pamphlets and periodicals, elude individual industry, and present themselves casually to observers. The history of the steam-engine, that of the railway, that of the electric telegraph, and the biography of many of our leading engineers, older or later, as Captain Perry for instance, and Richard Trevithick, are very obscure. The greater number of our patentees, inventors, and engineers, the authors of our machinery, canals, and railways, have no biography. I recollect being forcibly struck some years ago, when compiling some biographical memoranda for the *Civil Engineers' Journal*, with the number of engineers who had carried out works of importance, and of whom there is no published record.

Of late years engineers, civil and mechanical, have acquired a recognised public standing and importance, but the history of themselves and their arts has yet to be cultivated; nor can professional writers alone suffice, because, as I have observed, the facts are so widely and loosely scattered, that it requires the contributions of a large number of observers to collect them and make them available. Thus the pamphlets in the British Museum afford a large store of valuable facts, which come under the notice of the literary collector. Then, too, there are the observations and reminiscences of contemporaries of Smeaton, Watt, and Arkwright, now passing from among us.

I end this by saying that such collections of facts are useful and interesting; that "N. & Q." has a staff of contributors to begin such an enterprise, and will soon enlist numerous coadjutors.

Hyde Clarke.

BYGONE REMINISCENCES OF GREAT MEN.

Few objects, I imagine, could be found more befitting the *mission* of "N. & Q.," or more congenial to the literary tastes of its readers, than the rescuing from oblivion past memories of our poets and literary men: of whom, in a twofold sense it may be truly said, "the places that 'knew' them once, 'shall know them again no more.'" I have been led to these considerations by a review of the changes that have taken place of late in this neighbourhood. Besides its contiguity to no less than three ruined abbeys, Southampton possesses remains of nearly every feature of antiquity, and "of almost every date, from the earliest Saxon to the age of James the

First." But not to the mere antiquary alone does it present a wide and interesting field of research: the memories of once-living men who moved and influenced their own and all succeeding generations still live among us. The birth-place of the celebrated Dr. Watts, the lyric poet, is still preserved and fondly cherished; but more than one other spot existed till recently amongst us, whose records will in the next generation be only the theme of the historian. Northward from the town, and overlooking the site of the ancient "Clausentum," stands "Bevois Mount,"* formerly the residence of —

"the great and polished Earl of Peterborough, who laid out the grounds, and enriched them with statuary brought from Rome. It was a favourite retreat of Pope, and was subsequently the residence of Sotheby."

Entick furnishes a detailed description of its early glories, adding —

"The beauty of the improvements in every part can hardly be conceived: there are Statues, Grottoes, Alcoves, and at every bend of the walks something new and unexpected strikes the eye."

The accomplished Sir Henry Englefield, more than half a century since, wrote of it in these glowing terms: —

"The name of Bevis-mount unites the recollection of an old, and perhaps fabulous, British hero with that of a man whose courage and adventures were scarcely less romantic than those of the most famous Paladins, and who to these high qualities added a refined taste for elegant Art and polite literature. What Englishman can look without respect on the shades where the Earl of Peterborough walked with Arbuthnot and Pope!"†

Mrs. Montague and Voltaire are also said to have visited this classic retreat, — the romantic charm of which has now for ever been dispelled, it having, I regret to add, fallen a victim to the speculative enterprise of the day. The estate, after passing through various hands, has at length been parcelled out into building lots, the timber cut down, and, with the exception of a portion of the house, every feature of interest has been swept away, — an arbour in the grounds known, I believe, as "Pope's Seat," having shared in the general wreck.

Another sylvan retreat in this neighbourhood, described by a local historian a few years ago, as—

"Freemantle House, the elegant mansion of the late Sir George Hewett, Bart., a spot endeared to the lover of the fervid and moral muse of Cowper, who spent some of his early days here," —

has also, within these few years, been rased to the ground, the materials disposed of, and roads and buildings now occupy its site and the surrounding grounds, which were of great beauty, diversified by winding walks on the margin of an extensive lake surrounded by woods. The marketable value of property being so much enhanced in this rising and influential port, and the change that has come over its character and prospects, — from the quiet watering-place of yore to the busy sea-port of today, — offer the only plausible extenuation of these acts of wholesale spoliation. It is probable some of your correspondents may be able to produce similar charges of Vandalism, though probably not to the same extent, nor from similar causes; but if the desire to rescue any hallowed spot from ruin and forgetfulness be awakened, I shall be satisfied in having thus rendered a tribute to the memory of departed worth, and to have served, though in so humble a degree, the sacred cause of literature.

Henry W. S. Taylor.

Southampton.

N.B. Since writing the foregoing, I have been gratified to learn that the mansion on the Bevois Mount estate still stands entire, though narrowed in its appurtenances almost within its own limits, and otherwise shorn of its pristine grandeur, — the interior having been dismantled, and the fittings sold, so as to comport with the more modest pretensions of a "genteel suburban villa," to which it has become reduced. In the grounds stood a gigantic oak, some idea of the dimensions of which may be formed from the fact that, when felled and lopped, it was computed to contain about *sixty loads* of timber.

TOBACCO AND OUR REVOLUTION, 1688.

I have been fortunate enough to obtain, by purchase, the original Parliamentary Grant of William III. and Queen Mary, appropriating the duties on tobacco, &c., to the States of Holland, in payment of money advanced; and for the payments of the servants of Charles II., on three sheets of parchment, with engraved borders and portrait of William III., dated "the Fifteenth Day of November, in the first year of Our Reigne," and signed "By Writt of Privy Seale, — Pigott."

The fact that the duties on tobacco — even benignant Nicotiana — should have at once paid the price of our glorious revolution, is one of the very many curious and note-worthy incidents of this eminently historical weed. It was indeed befitting that she who fills and blesses the pipe of peace — in her own home — under the shadow of the Red Mountain, where the Great Spirit sanctioned the Indian's holy pipe — should honour the bill of that revolution — "of all revolutions the least violent — of all revolutions the most beneficent" — in the consistent words of our popular historian, Mr. Macaulay. In one year tobacco

* So called as being the reputed burial-place of the renowned "Sir Bevois of Hamptoune," — the legend, or metrical romance recording whose exploits is doubtless known to all your readers.

† *Walk through Southampton*, edit. 1805, p. 116. See also Walpole's *Royal and Noble Authors*.

paid the 600,000*l.* which the Dutch charged us for our emancipation — for the consumption of tobacco at that time was above eleven million of pounds' weight per annum from America alone — according to my tables — which paid a duty of one shilling per pound and 5 per cent. poundage in addition; thus clearly covering the sum named, and leaving a surplus for the interesting

"Servants of Charles II.! though the duties on *silks and sugar* (also ceded in the Grant) were more appropriate for that class of pensioners. It may add to the interest of the fact to state that most of our most eminent divines and bishops at that time practically contributed to the payment of the revolutionary debt by their large consumption of tobacco. Dr. Barlow of Lincoln was as regular in smoking tobacco as at his meals: he had a very high opinion of its virtues, as had also Dr. Barrow, Dr. Aldrich, and other celebrated persons who flourished about this time, and gave much into that practice." — Granger, vi. 90. *note.*

Nor is this the only reflection suggested by this curious fact. Charles Lamb was forbidden tobacco by some "sour physician," as he states; and, in consequence, wrote his "Farewell to Tobacco" — an eccentric poem, purposely irrational and absurd where he "abuses" the weed, but wonderfully lucid and reasonable where he sings the praise of the "Plant divine, of rarest virtue." Now, in this poem there is a verse of formidable import. He says:

"None e'er prospered who defamed thee!"

King James I. most vilely "defamed" this proud and time-honoured sacred plant — for thousands of years venerated by the Red Men of the West, whose most cherished virtue was the observance of treaties and promises sanctioned by the fuming pipe. King James vilified tobacco, and how soon did his House — the House of Stuart — vanish into smoke! And why? Because his House was always remarkable for faithlessness, fraud, and insincerity. I commend this verse of the poet to the inward digestion of all misocapnists —

"None e'er prospered who defamed thee!"

Andrew Steinmetz.

John Bradshaw.

"Honest Bradshaw, the President."
Oliver Cromwell.

There has been preserved an ancient book concerning the affairs of the parish of Richmond, Surrey, which commences 12 James I. For a few years at the beginning it is not quite chronologically kept, but shortly afterwards the entries appear to have been regularly made: it is entitled "A Booke containing the Actes and Proceedings of y^e^ Vestry of Richmond." Under date of May 14, 1649, there is an insertion that there was lying in the parish chest —

"A Bond bearing date the 2nd day of October, 1644, wherein John Bradshaw of Gray's-inn, Gentleman, standeth bound in the sum of One Hundred Pounds, to discharge the parish of Richmond of a female bastard Child, begotten and born of the body of Alice Trotter of Richmond."

From some circumstances I am induced to think this John Bradshaw to have been the President, and, in endeavouring to trace him, I find that John Bradshaw of Tattenhall, Chester, was admitted of Gray's Inn June 7, 1632; and the same person, I believe, to have been *Ancient*, June 23, 1645; *Barrister*, Nov. 24, 1645; and *Bencher*, May 19, 1647; though I do not adduce these gradations confidently.

The President had considerable property in the neighbourhood of Richmond. The Parliament having confiscated Lord Cottington's estates at Hanworth, &c., gave them to him; and on a vacancy he presented Job Iggleton to the neighbouring vicarage of Feltham, as appears by a survey made by order of Parliament in 1650. Bradshaw at his decease, Nov. 22, 1659, bequeathed 250*l.* to the poor of Feltham, and also the impropriation of the vicarage of Feltham "for the use of a proper minister to be established there." Φ.

Richmond.

Minor Notes.

Royal Visits to Ireland. — In Wilde's *Beauties of the Boyne and Blackwater*, p. 93., is the following paragraph, which I think worthy of a corner in "N. & Q.":

"In 1210 King John arrived in Ireland, and spent the second and third days of July at Trim; but although the present castle is called after him, it does not appear that he lodged at any castle at Trim,—if there was one at that time fit for his reception; and his writs are dated 'apud Pratum subtus Trim,'—the field now called the King's Park. What a volume might be written on *royal visits to Ireland;*—by whom made, under what circumstances, with what objects or inducements; what was the condition of the country, what the mode of reception, what the state of manners at the time of each; from the days of Henry II. to those of Queen Victoria in this present year, 1849."

Abhba.

Misprints. — I cannot forbear, though the subject is trite, quoting three misprints I have lately met with, which alter or modify in a most ludicrous manner the whole bearing of the context. The first is from the seventh edition of Archdeacon Welchman's Notes on the XXXIX. Articles, where the last clause of Article XXV. runs thus:

"The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should *daily* use them. . . ."

The printer must have been remarkably Anglo-Catholic to interpret "duly" by "daily!"

In Arnold's *History of Rome*, vol. ii. p. 82. (4th edit.), his printer makes the author say,

"I propose, therefore, to trace *successfully* the relations of Rome with the several neighbouring states, from 389 to 412, beginning," &c.

Mr. Stanley's Life scarcely bears out the printer's notion, that self-laudation was one of the Doctor's characteristics: so let us read "successively" for "successfully."

In a communication sent by an Oxford Undergraduate to the *Oxford Chronicle* in Michaelmas Term, 1855, the sentiments of St. Paul are assimilated to those of Joseph Smith by the simple ellipse of "t." The last stanza but one of these verses runs —

"Death is past, and all its sorrows
Swallowed up in victory;
Endless joys in bliss await them,
Life and IMMORALITY."

Probably your correspondents could add many similar instances. T. T. Jeffcock.

Cockney, Origin of the Word. — A passage in Burton (*Anat. Mel.*, i. 2. 2. 3.) seems confirmatory of the supposition that this word is derived from *Cocaigne*, the "land of exquisite cookery."

"Some draw this mischief on their heads by too ceremonious and strict diet, being over-precise, *cockney-like*, and curious in their observations of meats."

Henry T. Riley.

Curious Epitaph at Rouen. — The following epitaph, copied from a tombstone in the south aisle of Rouen Cathedral, may possess some interest for your readers. The narrative which it relates has probably no parallel with which the English reader is familiar:

"*Par permission de messieurs de chapitre.*

"Cy gisent les corps de Jacques Turgis, Robert Tallebot, et Charles Lebrasseur, natifs de Rouen, executés à mort par jugement présidial d'Andely le xxv. jour d'Octobre, mil DCXXV. pour un pretendu assassinat dont its furent faussement accusés et dépuys declarés innocents du dict crime, par arrest du grand conseil, donné à Poitiers le dernier jour de decembre mil DCXXVII. suyvant lequel les corps deterrés du dit lieu d'Andely, ont été apportés en ce lieu proche ceste chappelle des martirs innocents le 11 jour d'apuril mil DCXXVIII., en laquelle se dira tous les samedis à perpetuité une messe pour le repos de leurs âmes, avecq ung obit tous les ans, le XXX jour d'octobre, jouxte la fondation qui en a éste faicte céans, suivant le dict arrest du conseil. Priez Dieu pour leurs âmes!"

Henry Daveney.

Names of Slates. — The whimsical names now in use, "Princesses, Duchesses, Countesses, and Ladies," are said to have been given by General Warburton, the proprietor of some of the great quarries in North Wales about a century ago. Perhaps it is not generally known that before that time names still more whimsical were used. The following list is taken from that very extraordinary collection of curious information, a "portable library," as some former owner of my copy has called it, Randle Holme's *Academy of Armory and Blazon*. As Holme was a Cheshire man, we may be pretty sure that he gives us the names then used in the slate districts:

"*Names of Slates according to their several Lengths.*

"Short Haghattee.
Long Haghattee.
Farwells.
Chitts.
Warnetts.
Shorts.
Shorts save one, or Short so won.
Short Backs.
Long Backs.
Batchlers.
Wivetts.
Short Twelves.
Long Twelves.
Jenny why Jettest thou.
Rogue why Winkest thou.

"The shortest Slate is about four Inches, all the rest exceed an Inch, one in length from the other; sometimes less or more, according as the Work-man pleaseth." — *Academy of Armory*, &c., b. III. c. v. p. 265.

According to this explanation the "Long Twelves" were about sixteen inches in length, or twelve inches longer than "Short Haghattees;" hence, probably, the name of "Long Twelves." The largest slates, "Rogues," must have been about eighteen inches long. There is nothing said about the breadth. The largest slates now used, "Princesses," I believe are about twenty-four inches long. J. W. Phillips.

Haverfordwest.

The Maid of Zaragoza. — I have extracted the following from *The Times* of July 6, for preservation in "N. & Q.;"

"The Spanish papers announce the death at Ceuta of Agostina Zaragoza, the heroine whose share in the defence of the city the name of which she bore, has been recorded in a glowing chapter of Southey's *History of the Peninsular War*, and immortalised by Byron's genius. According to a note to *Childe Harold*, she was in her 22nd year when the siege occurred, so that she must have been about 70 at her death. The Spanish papers merely say that she was very young at the time of the siege. She held the rank of ensign in the Spanish army, and wore several decorations, the reward of her exploits in the War of Independence. She was buried at Ceuta with military honours."

R. W. C.

Burke's Systasis of Crete." — In Gunning's *Reminiscences* (i. 214.) it appears that Bishop Watson and the Cambridge scholars of that day were puzzled with Burke's phrase "Systasis of Crete." As his quotation from Burke is inaccurate, the following extract is supplied:

"The municipal army [meaning the National Guard], which, according to their new policy, is to balance this national army, if considered in itself only, is of a consti-

tution much more simple, and in every respect less exceptionable. It is a mere democratic body, unconnected with the crown or the kingdom. . . . If, however, considered in any relation to the crown, to the national assembly, &c. . . . it seems a monster. . . . It is a worse preservative of a general constitution, than the *systasis of Crete*, or the confederation of Poland, or any other ill-devised corrective which has yet been imagined, in the necessities produced by an ill-constructed system of government." — *French Rev.*, p. 328., 2nd ed. 1790.

The word "systasis" now appears in some of our dictionaries, as Webster's and Hyde Clarke's, in the sense of "constitution," a synonym which Burke evidently wanted, as he had the word "constitution" twice in requisition just before he introduced the word "systasis." This exotic does not appear to have thriven in our political vocabulary. It was adopted by Burke doubtless from Polybius (lib. vi. ex. iii. ch. i.), who freely uses *systasis* in reference to Crete, meaning its political establishment, system, or constitution. Plato also uses it in the same sense (*Rep.* 546 A.); Demosthenes nearly so, as a political union or club (1122. 5.). But I cannot find that Aristotle ever uses this word, the nearest to it being συστήσας and συστήσαι (Pol. i. 2., iii. 13.). As the word σύστασις means, like στάσις, "sedition," Aristotle found many other synonyms in the flexibility of the Greek tongue to answer his purpose better. He, indeed, approves parts of the polity of Crete. (Pol. ii. 9, 10.) Not so Polybius, who rhetorically adopts a term, already used in a bad sense, to condemn the "systasis" of Crete, together with Ephorus, Xenophon, Callisthenes, and Plato, its applauders, omitting, however, the name of Aristotle: corruption had doubtless crept in after their days and before Polybius wrote his history. The point to which Burke referred was that the Cretans had no private property, although the land was equally divided amongst them, the slaves being compelled to furnish all the products of their industry, part of which was allotted to their gods, and part to the public service of the state, the remainder being used for the maintenance of the people; whilst the free men (citizens) were fed at common tables, and had no other occupation than the arts of politics and war. (Aristotle, *Pol.* ii. 10.)

T. J. BUCKTON.

Lichfield.

Queries.

DR. JOHN DONNE.

In a work published in 1652, entitled *A Sheaf of Miscellany Epigrams*, written in Latin by John Donne, and translated by J. Main, D.D., are several pieces which speak of the young poet as engaged in military operations in the army of Prince Maurice, and as present at the battle of Duke's Wood. If these *Epigrams* are undoubtedly Donne's, it is remarkable that Walton should be silent on this eventful period of the Dean's life, as this work was published between the first and second editions of his *Life of Donne*. Epigram No. 56. is entitled, "A Panegyric on the Hollanders being Lords of the Sea, occasioned by the Author being in this Army at Duke's Wood." No. 57. has the following title, "To Sleep, stealing upon him as he stood upon the Guard in a corner of a running trench, at the Siege of Duke's Wood." Then follows another epigram, "To his fellow Sentinels." This event must have taken place between the years 1587 and 1590, about the time when, according to Walton, Donne was studying at Cambridge,—"at Trinity College," adds Zouch. What makes it probable that Donne had enlisted in the auxiliaries against Spain, is Marshall's portrait of him at this time, inscribed, "Anno Dñi, 1591, ætatis suæ 18," where he is represented in a dark coloured doublet, with a diamond cross pendant from his right ear; his hand resting on the hilt of his sword. Can any one furnish additional particulars illustrative of this obscure portion of Donne's biography? Ben Jonson, it will be remembered, had also about this time enlisted in the campaigns in the Low Countries, and with some elation of heart frequently referred to this incident of his life. Both Donne and Jonson were born in the same year, 1573.

J. Y.

THE ENGLISH REGIUM DONUM — ACHAN'S GOLDEN WEDGE: POPE'S "OLD CATO."

Some years ago an elderly gentleman related to me the following curious story as to the origin of the annual grant to the dissenting ministers, called the Regium Donum, about which there was so much controversy at the time. His account was somewhat as follows. During one of those long struggles between the dissenting interests and their opponents (which were afterwards partially put an end to by the Bills for Occasional Conformity), one of the principal ministers of the crown had expressed himself very strongly in favour of the former body. But when the contest came in Parliament he gave way, and left them to the mercy of their opponents. The principal ministers of the dissenting interests then waited on the statesman, expressing great indignation at his conduct, that he who had always professed himself so fast a friend should desert them, and threatened him with all the opposition that could be raised throughout their powerful bodies. The story went on to say that the statesman put on an hypocritical face, and said he was indeed grieved, but he had been overpowered in Parliament, and overruled by his colleagues; he had done all he could, and was as fast a friend as ever. He then went on to say, that he was commanded by the King to express how grieved and disappointed his

Majesty also felt: and that he was commanded by him to present each of the dissenting ministers there with the sum of five hundred pounds a-piece, as a token of his good-will, and as a little assistance to the cause. The statesman also intimated as long as he should remain in the Cabinet the same sums should be annually paid to the same parties out of the Privy Purse. The story went on to say, the dissenting ministers were wonderfully softened by this conduct, pocketed the money, and never were troublesome personally to government again. Now, so far, this is a vague story, and might have been a mere "weak invention of the enemy;" but it went on to say that after a payment or two had been made the secret leaked out, the sterner part of the Puritans were very indignant, and a pamphlet was published stigmatising the whole proceeding in the strongest terms. This was entitled *Achan's Golden Wedge* — alluding to the crime of the Israelite warrior who hid the Canaanite spoils in his tent, as is recorded in the seventh chapter of the Book of Joshua. This pamphlet it was said was instantly rigidly suppressed, and every copy destroyed that could be got hold of. The origin of the Regium Donum is, and always has been, involved in mystery. It was paid out of the Privy Purse for years, and afterwards, when some fresh arrangement of the Civil List had taken place, was the subject of an annual Parliamentary Grant. The system of slipping money into people's hands was common at that time. You will remember in Pope's Epistle to Lord Bathurst —

> "Beneath the Patriot's cloak
> From the cracked bag, the dropping guineas spoke,
> And jingling down the back-stairs told the crew
> Old Cato is as great a rogue as you."

Can any readers of "N. & Q." inform me, 1st, Whether there is any truth in the story of the bribe? 2nd. Whether any such pamphlet is in existence? 3rd. What is the true history of the Regium Donum, and with whom did it originate? and 4th, though not directly connected with the subject, Who was Pope's "old Cato?" A. A.

Poet's Corner.

Minor Queries.

O'Reilly's Money. — In a parliament holden at Trim, in the county of Meath, in the year 1447, an act was passed against clipped money, money called *O'Reyle's* [O'Reilly's] *money*, and other unlawful money, &c. What money was so called? Dean Butler, in his *Notices of the Castle and Ecclesiastical Buildings of Trim*, p. 77., says:

> "Several small unstamped pieces of billon, or rather of iron, have been found in Trim; they are of the size of a sixpence, but very thin; they may have been O'Reyle's money."

Abhba.

Heraldic Query. — Can anyone inform me who was the bearer of the following arms?

Quarterly 1st and 4th. Gules, on a bend between three garbs, or (or argent), as many crosses, pattée, fichée of the field, 2nd and 3rd argent, two bars, azure, between eight mallets, sable, 3, 2, and 3.

They appear on a portrait of the time of Charles I., and, I think, belong to families of the Midland Counties. J. E.

Tea after Supper. —

> "Le Père Couplet supped with me; he is a man of very good conversation. After supper we had tea, which he said was really as good as any he had drank in China. The Chinese who came over with him and Mr. Fraser supped likewise with us." — Lord Clarendon's *Diary*, Feb. 10, 1688.

E. H. A.

Action for not flogging. — Can anyone refer me to the particulars of a case which is said to have occurred about forty years ago, when a culprit who had been imprisoned by the chief magistrate of some town brought an action against the magistrate for not ordering him to be *flogged*, as the act under which he had been imprisoned and his offence required. George.

Horses eaten in Spain. — Burton says, *Anat. Mel.*, part i. s. 2. m. 2. s. 1.:

> "Young foals are as commonly eaten in Spain, as red deer; and, to furnish their navies, about Malaga especially, often used."

Does this practice still prevail in Spain?

Henry T. Riley.

Lines on Lord Fanny.—In an old common-place book I find the following lines: —

> "*Vulpes ad Personam Tragicam.*
>
> "A Strolling Fox once chanced to drop,
> Grand Connoisseur, in Rysbrack's shop.
> A noble bust he there beheld,
> Whose beauty all the rest excell'd.
> Much he admir'd the Carver's craft,
> The Sculptor prais'd, and praising laught:
> 'A pretty figure I profess,
> This is Lord Fanny's head, I guess:
> How happy Rysbrack are thy pains—
> The Life, by G—d—it has no brains!'"

My Queries are: Do these lines refer to Pope's Lord Fanny? and, Who wrote them? L. B.

Cornish Prefixes: "Tre," "Pol," and "Pen."— What is the meaning of these words prefixed to proper names? They occur in "The Song of the Western Men:"

> "And shall they scorn Tre, Pol, and Pen?"

Notsa.

Dr. Alex. Haliday. — In the *Memoirs of the Earl of Charlemont*, published in 1812, there are extracts from a number of his letters addressed to Dr. Alexander Haliday, of Belfast. Can any of

your readers give me any information regarding this gentleman, who was, I believe, one of the most eminent physicians in the north of Ireland? He died about the year 1802. R. Inglis.

Madison Agonistes. — Who is the author of *Madison Agonistes, &c.*, a fragment of a political burletta, 12mo., Cawthorne, London, 1814?

R. Inglis.

"*Corydon, Selemnus, and Sylvia.*" — In a bookseller's catalogue of T. Arthur, Holywell Street, Strand, I found the title of the following work, *Corydon, Selemnus, and Sylvia; a Fragment from a Dramatic Pastoral.* Royal 8vo., no date. Privately printed, by C. B. Deeble. Is anything known regarding the author? R. Inglis.

Heineken Arms. — Would Mr. E. S. Taylor, or any other of your correspondents, oblige me by a reference to any work on foreign heraldry which contains the arms of "Heineken of Bremen," and "Heineken of Amsterdam," and also of Lubec.

N. S. Heineken.

Sidmouth, Devon.

"*Keeping the wolf from the door.*" — Although I have met with the expression many times in the course of my prelections, and am perfectly well acquainted with what it means, I have never seen a distinct and satisfactory explanation of its derivation. In the event of you, or any of your correspondents, being enabled to favour me with the same, you will oblige K.

"*Memoirs of Dr. Burney by his Daughter, Madame D'Arblay.*" — In the course of perusing this very delightful work (3 vols., Lond., 1832), two points occurred to me, the *resolution* of which (to borrow a musical term) appears to me attainable only through the medium of "N. & Q." They are as follows: —

1. Repeated allusions (vol. i. pp. 117. 184. 221. 341.; vol. ii. pp. 118. 134., &c.) are made to "correspondence" which one would expect to find collected at the end of the work (as the author says on p. 341. of vol. i., "which will be selected from the vast volume of letters that will be consigned to the flames"), but I look for it in vain: the only correspondence consisting of extracts scattered through the volumes to aid the progress of the narrative.

2. A complete list of *all* the Doctor's *Works* is also mentioned as presented in another place, but the promise is not fulfilled; greatly to the disappointment of the reader, who can but consider such a list an essential item in the biography of a musical and literary genius.

Possibly these matters formed a corollary to the work, published separately afterwards. Can you inform me? A. W. Hammond.

North Brixton.

Hebrew Translation of the Lusiad.—In the *Life of Camoens*, by Mr. Mickle, prefixed to his translation of *The Lusiad* is the following statement:—

"It, *i. e. The Lusiad*, is translated also into Hebrew, with great elegance and spirit, by one Luzzetto, a learned and ingenious Jew author of several poems in that language; and who, about thirty years ago, died in the Holy Land."

Is anything further known of this learned Jew, or of his translation of *The Lusiad?* E. H. A.

Weathercock. — Will any of your correspondents give me a rule for setting a vane by the aid of the magnetic needle, for any given day?

C. Mansfield Ingleby.

Birmingham.

Salter the famous Angler. — Can any one give me any biographical account of this gentleman, who wrote the celebrated book on angling about the year 1810. He resided for a long time at Clapton Place, Clapton Square, and was very much esteemed by all who knew him. A. A.

Poet's Corner.

Duncombe's Marines. — I shall be glad to know what the corps was, called "Duncombe's Marines," which seems to have existed in the latter part of the last century; and to be referred to any book, &c., for its history. W. E.

Minor Queries with Answers.

Jeremy Bentham. — Where is Jeremy Bentham buried? I lately met a person who was quite positive that he was mummied, or in some way preserved: and he (my informant) believed in the possession of one of his most ardent admirers, and was occasionally exhibited to a party of select friends. Can there be any foundation of truth in this extraordinary story? D. L.

[It was a part of Jeremy Bentham's will, that his body should be devoted to the purpose of improving the science of anatomy, and in consequence it was laid on the table of the anatomical school in Webb Street, Borough. In compliance with Mr. Bentham's wish, Dr. Southwood Smith delivered a lecture on the occasion. After the usual anatomical demonstrations, a skeleton was made of the bones, which was stuffed out to fit Bentham's own clothes, and a wax likeness, made by a distinguished French artist, fitted to the trunk. This figure was seated on the chair which he usually occupied, with one hand holding the walking-stick, called Dapple, his constant companion whenever he went abroad. The whole was enclosed in a mahogany case with folding glass-doors, and may now be seen in University College, Gower Street.]

Linnæus. — In the cathedral at Upsal, in Lapland, is a monument to the memory of that prince of naturalists, Linnæus, surmounted with a medallion likeness of that eminent Swede. Is there any engraving of this monument? and if so, is it

obtainable in this country? If not, I should deem it a favour if any of your correspondents could furnish me with the inscription thereon?

J. B. Whitborne.

[In Dr. Pulteney's Linnæus, by Maton, 4to., 1805, p. 491., is the following notice of this monument: "Linnæus's monument was not completed until the year 1798. It is described as being executed with great simplicity and beauty, in the red porphyry of Elfsdahl. On the upper part is a bronze medallion of Linnæus, modelled by Sergell, with a wreath of laurel above; and below, the following inscription in characters of gilt brass of admirable elegance and workmanship, placed in high relief, on the polished surface of the porphyry, viz.:

"Carolo a Linné
Botanicorum
Principi.
Amici et Discipuli
1798."

The expense of this monument, plain and simple as it is, amounted to 2000 rix-dollars (upwards of 460*l.* sterling), of which sum 400 (93*l.*) were expended upon the letters alone. The reader will find an engraving of it fronting the title-page of the *Allgemeine Literatur-Zeitung*, of Jan., Feb., Mar., 1805."]

"*To Post and Pair.*" —

"January 1, Saturday (1687). The new year began with very fair weather. I went to church. It being a state day I dined in publick. My Lord Mayor and all the aldermen (of Dublin) dined with me; and *according to the custom*, when the cloth was taken away, *they went to post and pair*; and after a very little time sitting, I went away and they all went into the cellar." — *Diary of Lord Clarendon.*

What is the custom to which the Lord Lieutenant here alludes? What is meant by the mayor and aldermen going *to post and pair?*

E. H. A.

[*Post and pair* was an old game played with three cards, wherein much depended on *vying*, or betting on the goodness of your own hand. A pair of royal aces was considered the best hand, and next any other three cards, according to their order: kings, queens, knaves, &c., descending. If there were no threes, the highest pairs might win; or also the highest game in three cards. It would in these points much resemble the modern game of commerce. This game was thus personified by Ben Jonson, in a masque:

"*Post and pair*, with a pair-royal of aces in his hat; his garments all done over with pairs and purs; his squire carrying a box, cards, and counters." — *Christmas*, a Masque.

The author of *The Compleat Gamester* notices this game as "very much played in the West of England." See Dodsley's *Old Plays*, 1780, vii. 296.; and Nares's *Glossary*, *s. v.*]

Robert Burton. — Can you inform me whether any life of Burton, the author of the *Anatomy of Melancholy* is published? and if so, where it may be obtained? Ivy.

North Wales.

[There is a Life of Robert Burton prefixed to *The Anatomy of Melancholy*, edited by Du Bois, 2 vols. 8vo., 1806, also to the one-volume edition, 8vo., 1845. A long Memoir of him is given in Nichols's *Leicestershire*, vol. iii. pt. i. p. 415., with a portrait. For many particulars respecting him see the General Index to 1st Ser. of "N. & Q." In vol. i. of the *Works* of Charles Lamb are some "curious fragments extracted from a common-place book which belonged to Robert Burton."]

Dr. John Byrom. — It is stated in the Introduction to Molyneux's edition of *Byrom's Short Hand*, that in 1743, Byrom obtained *an Act of Parliament* for his system. What was the nature, extent, and duration of this protection? Essex.

[By 5 Geo. II. it was enacted, that as John Byrom cannot by the acts of 21 James I. and 8 Anne effectually secure to himself the benefit of his invention of Short Hand, which is liable to be divulged surreptitiously otherwise than by printing, he and his executors, after the 24th June, 1742, shall have the sole privilege of publishing his work for the term of twenty-one years. Singular as the act is, it is so in nothing more than the fact, that it seems to have been obtained without costs, even "the clerk of the House of Lords being with him again," not with a long bill of costs, but to learn his system of short-hand. The act is given in *The Remains of John Byrom* (Chetham Society), vol. ii. pt. i. p. 324.]

A Collection of Offices, &c. — I have a handsome book entitled (in red and black), *A Collection of Offices, or Forms of Prayer in Cases Ordinary and Extraordinary. Taken only of the Scriptures and the Ancient Liturgies of several Churches, especially the Greek.* Frontispiece, Our Saviour kneeling, with outstretched arms, 8vo., Lond. Flesher, 1658, with a very long and interesting Preface in defence of Liturgies, particularly that of the Church of England. Is the name of the compiler of my book known to the editor or any reader? J. O.

[This is one of Bishop Jeremy Taylor's anonymous works.]

"*Legacy of an Etonian.*" — Who is the author of *The Legacy of an Etonian*, edited by Robert Nolands, sole executor, 1846? R. Inglis.

[This work is attributed to the Rev. Robert William Essington, of King's College, Cambridge; Seatonian prize, 1846; and now Vicar of Shenstone, in Staffordshire.]

Brooke's "History of Ireland." — In January, 1744, Henry Brooke, author of *Gustavus Vasa, &c.*, proposed to publish, by subscription, *The History of Ireland from the Earliest Ages*, in 4 vols. 8vo. Was the whole, or any part, of his design completed? Abuba.

[This *History* does not appear to have been published, as it is not included in the list of Henry Brooke's *Works* prefixed to the edition of his collected *Poetical Works*, 4 vols. 1792; nor is there any allusion to it in the Memoir of the Author, by his daughter. It seems that at one period of his life he corresponded with some of the most eminent men of the day; but unfortunately all these letters were consumed, with other valuable papers, by an accidental fire. "Two of them, from Alex. Pope, are particularly to be lamented, wherein his character appeared in a light peculiarly amiable. In one of them Pope pro-

fessed himself in heart a Protestant; but apologised for not publicly conforming, by alleging that it would render the eve of his mother's life unhappy. In another very long one, Pope endeavoured to persuade Mr. Brooke to take orders, as being a profession better suited to his principles, his disposition, and his genius."]

Replies.

LORD CHESTERFIELD'S CHARACTERS OF EMINENT PERSONS OF HIS OWN TIME.

(2nd S. iv. 7.)

There is not the slightest doubt of the genuineness of these "characters." Flexney's edition would seem to be the first that appeared. They were also printed (in two forms) as an Appendix to the quarto edition of Chesterfield's *Works* (1777), and the octavo edition (1779), to which Dr. Maty prefixed a biographical memoir. I do not know if C. C. means to state that his copy contains only the characters named by him in his contribution to "N. & Q." The editions superintended by Dr. Maty contained, besides those recorded by C. C., the following: George II., Lord Townshend, Pope, Lords Bolingbroke, Granville, and Scarborough, the Dukes of Newcastle and Bedford, and Mr. Pelham. The most recent edition (1845) of Chesterfield's *Works* (Lord Mahon's *Stanhope*), contains four additional characters: the first is massed as "The Mistresses of George II.," the others are Dr. Arbuthnot, Lady Suffolk, and "Lord Bute, with a Sketch of his Administration." Lord Mahon had access to the whole of Lord Chesterfield's MSS., in the possession of Mr. Evelyn Shirley. Among them the noble editor found, not only the originals of the characters before published, but of the others which I have named above.

In a letter of Walpole to Cole, October, 1778, we have evidence, if it were needed, that from the very first, the *characters* were accepted as genuine: —

"Lord Chesterfield," says Walpole, "one of my father's sharpest enemies, has not, with all his prejudices, left a very unfavourable account of him, and it would alone be raised by a comparison of their two characters. Think of one who calls Sir Robert a corrupter of youth having a system of education to poison them from their nursery!"

Walpole adds, that Chesterfield, Pulteney, and Bolingbroke were "the three saints" who reviled his father; and Chesterfield himself, in his "character" of Pulteney says: —

"Resentment made him engage in business. He had thought himself slighted by Sir Robert Walpole, to whom he publicly vowed not only revenge, but utter destruction."

J. DORAN.

LE CÉLÈBRE BARRIOS.

(2nd S. ii. 468.)

The only account of Barrios which I can find is, —

"Barrios ou Barios de (Daniel Levi) appelé aussi Michel, théologien et poëte juif espagnol, vivait dans la seconde partie du dix-septième siècle. Il resida à Amsterdam, se livra à la culte des lettres et de la poësie, et laissa en langue espagnole 'Le Triomphe du Gouvernement et de l'Antiquité Belge,' 'Relation des Poëtes et des Ecrivains espagnoles d'Origine juive;' 'Coro de las Musas;' 'L'Histoire Universelle des Juifs,' 'Casa de Jacob,' où il est question de l'état actuel des Juifs." — *Nouvelle Biographie Universelle*, iv. 583., Paris, 1854.

High as the above-cited authority is, I think "Michel" was another writer, and not "appelé aussi." I have a volume entitled, —

"*Flor de Apolo* por el capitan Don Miguel de Barrios en Bruselas, 1665, 4to., pp. 526."

Bound with this are three comedies by the same author, printed with a different type, and on rather darker paper. Each is separately paged. Their titles are, "Pedir Favor al Contrario," "El canto junto al Eucanto," and "El Español de Oran."

The "estilo culto" abounds, but I think Barrios has taken Quevedo rather than Gongora for his model. He writes more like an accomplished soldier and man of the world than one given up to literature; and appears from his dedications on more familiar terms with people of rank, than would have been conceded by Spanish grandees to a Jew of the seventeenth century. One sonnet (p. 310.) is "a la Union de Don Diego de Rosa y de Doña Blanca de Pina, *cunada del autor*." Are these Jewish names?

In favour of his Judaism it may be urged that Barrios has several Old Testament subjects, such as the mourning of Jacob for Rachel, the victory of David, &c., and I have not found any direct admission of christianity or celebration of catholic saints — remarkable omissions in Spanish poetry of that age.

Pedir Favor al Contrario is a tiresome comedy "de capa y espada," at p. 49. of which Don Basilio says:

"Que no encuentre mi saña,
Sen dudo que fugitivo
Su temor de mi la esconda
O pesia al Hado! que empia
Con la espada de su fuga
Corta al mi vengança el hilo."

I have not found "l'eau pour sécher les plaies," but it is obviously Virgil's "vulnera siccabat lymphis," and very likely to be appropriated and exaggerated by Barrios.

As a specimen of a writer so little known may be acceptable, I transcribe a sonnet.

"*Al Engaño y Desengaño de la Vida.*

"Triste del hombre que de Dios se olvida,
Sin que del sueño de su error despierte,

Y en el mal que le espera nunca advierte
Hasta que su peccado es su homicida.

En su culpa obstinada, y no sentida,
El incierto plazer que le divierte,
Es amigo traydor que le da muerte
Con el proprio deleyte de la vida.

Dichoso el que justo se prohibe,
Del mundo vano que injuriar le quiere,
Adonde muerte en el vida recibe.

Que à quien, por ser humilde, el siglo hiere
No se puede dezir que entonces vive,
Por que no tiene vida hasta que muerte."

H. B. C.

U. U. Club.

SEPARATION OF SEXES IN CHURCHES.

(2nd S. iii. 108. 178.)

I have just received my volume of the *Archæologia*, which contains Mr. Ashpitel's paper *in extenso*, with notes. That gentleman cites the same passage in the *Apostolical Constitutions* as your correspondent F. C. H.; but quotes from the Greek as given by Labbe (i. 226.), and not from a Latin version; he considers them as emanating from the Eastern Church, and not older than *circiter* A.D. 250. He also cites the same passage from St. Chrysostom, alluded to by F. C. H., but does so at greater length. The concluding paragraph, in fact, quite nullifies the dictum that the separation alluded to was of primitive origin: for the saint says, expressly, *it was not so in former times*, and speaks of men and women praying together in the upper chamber in the time of St. Paul. That it was rather an early practice in the Eastern Church to place women in a separate place, and even to draw curtains before them, is universally conceded. But was it so in the Latin or Western Church? Mr. Ashpitel lays much stress on the silence of Stephen Durantus, and the still more celebrated ritualist, Durandus. Where Roman Catholics have been mingled with Protestants, they have often adopted many of their customs; but it is certain that throughout the whole of Italy, and greater part of France, and Germany, no such custom has ever prevailed. As so much has been said on the subject lately, I should feel much obliged if any reader of "N. & Q." would inform me on the following points: —

1. Of what date are the Apostolical Canons and Constitutions, how much of them are genuine, and did they originate from the Eastern Church?

2. Does any Latin Father, or early ritualist, mention the practice of the separation of sexes in Western Churches?

3. Does any such practice exist in any Roman Catholic church, except where they are in frequent contact, or mixed with Protestants?

4. There is a tradition among the Roman Catholic cantons of Switzerland, that the practice originated at Geneva, under the sanction of Zuinglius or Calvin: and this practice, which still obtains among the Protestant cantons, is urged against them as a modern innovation. Can any readers of "N. & Q." refer me to any passages of the writings of the Swiss Reformers which bear on the subject?

5. In several old English country churches, the sexes have formerly sate on separate sides. Can this practice be traced earlier than the Puritan times, or about the period of the general use of pews?

F. S. A.

CHATTERTON'S INTERMENT IN ST. MARY REDCLIFF CHURCHYARD, BRISTOL.

(2nd S. iv. 23.)

It would, I fear, be trespassing too much upon the space in "N. & Q." were I to reply at length to all the arguments Mr. Gutch so ably sets forth against the above assumption: before alluding to them, let me say my mind has never been *satisfied* that the poet was buried in Shoe Lane. Mr. Gutch takes it for granted that he was, and confines the question simply to the possible re-interment. Now if he were, as it is alleged, buried at Shoe Lane, was there at that time no register or official document, in which the fact would have been recorded? or were the paupers' bodies all huddled together through this "horizontal cellar door" into the "pit," utterly unrecorded?

If such a register, let it be produced, and the point would be decided. If not, I should like to know upon what grounds we are implicitly to believe Chatterton's body found a resting-place there?

As to the Redcliff interment, when I remember the characters of Mr. Cumberland and Mr. Cottle, — how extremely cautious they were in receiving and imparting information, without first assuring themselves of, and the strongest belief in, its accuracy,—and that whilst Messrs. Le Grice, Smith, and Grant dwell only upon probabilities, Cottle and Cumberland rely upon the testimony of two most respectable witnesses,—I must say I rather incline to adopt the Redcliff story, based though it be on "hearsay or secondary evidence." It is true that Chatterton's relatives could not have well afforded the expense of removing the corpse from London to Bristol, much as a mother's love *will* do when put to such a test: but it must not be forgotten, that Barrett still lived, and was still intimate with the family: it is also well known he was exceedingly fond of the poor boy. Let me ask then, was it so very difficult a matter for this friendly surgeon — a gentleman of some standing, wealth and influence — to beg perhaps his brother professional, who had made the *post mortem* ex-

amination previous to the inquest, to entrust the body to a person in London, and have it conveyed at his charge in the way mentioned? Indeed, it seems to me most unlikely that Barrett would have allowed the youth to whom he was so attached, and who had so materially added to his stock of *Antiquities of Bristol*, to have been laid or remained in this loathsome "pit," if money and influence could have rescued him from it.

Again: Mr. Gutch says the stage waggon would have taken "at least three or four days," in those times, to have travelled from London to Bristol (a distance of 120 miles); but on inquiry, I have been told that goods by it, if dispatched, say on a Monday evening at seven o'clock, would have reached their destination here about the same hour on the following Wednesday, thus taking forty-eight hours only *en route*. And on arrival, I should suppose the appearance of the body would have been precisely as described. With regard to arsenic, is not Mr. Gutch wrong? I have understood it preserves, rather than rapidly decomposes the dead: and Mr. Gutch cannot forget Mrs. Burdock's case in this city, some twenty years ago.

Finally, I would remark it is very improbable any party would have mentioned the interment in Redcliff, — much more unlikely have written "a notice of it in the newspapers of the day,"—because the consequence would have been the immediate exhumation of the body from its "consecrated ground" at the instance of the vicar and parochial authorities. Indeed, only a few years ago, the late vicar refused to permit the erection even of a monument to the unhappy youth within that portion of the churchyard.

If I were then one of the "jury" to decide upon the whole question, my verdict would be, that while it is "not proven" Chatterton was interred in the Shoe Lane burying-ground, there is *some* evidence, and no improbability, that his *final* resting-place was in St. Mary Redcliff churchyard, where we all should wish him to have been.

Perhaps I may be permitted to add, a monument is *at last* about to be *immediately* erected to the memory of this wonderful genius; and any contributions from your readers would be most welcome if addressed to Mr. Geo. Gardiner, the senior churchwarden of St. Mary Redcliff, or his worthy colleague, Mr. C. T. Jefferies.

Bristoliensis.

Lieut. Joshua Pickersgill.

(2nd S. iv. 8.)

Inquiry is made regarding the authorship of the novel called *Three Brothers*. Lieut. Pickersgill was an ensign in my regiment (his date of rank July 21, 1806). He was in H. M.'s 22nd foot as ensign; and left that corps, and became an ensign in my regiment. His brother William was a cadet of 1803, and died as captain in 1827. *Joshua* died of fever on March 8, 1818, at Sangar. He told me himself, in 1812, that he wrote the novel, *Three Brothers*, before he entered the army. He must have been born in 1780, and said he was nine years older than myself (born 1789). He was immediately above me in the regiment, which I joined at Delhi, in 1807.

He was in the Quarter-Master-General's department (Assistant Quarter-Master-General), and in the Nepal war, in 1816, led Gen. Sir D. Ochterlony's force up the Cheeria Ghatee Pass (a secret pass). He was thanked *personally* by Sir D. Ochterlony, who declined (*ungraciously* *) to mention him in the despatch he wrote of his success!! It was a night operation. Lieut. Pickersgill had, while surveying the frontier, obtained good intelligence of the Pass.

Thornton, (1843) *History of British Empire in India* (vol. iv. p. 536.), states, A.D. 1818, siege of Mundela: "Lieut. Pickersgill, with great gallantry, proceeded to ascertain, by personal inspection, the effect produced (by the batteries), mounting, with the assistance of his hircarrahs†, to the top of the breach;" "he returned with so favourable a report, as induced Gen. Marshall to make immediate preparations for storming the works."‡

Had he lived, he would have been Quarter-Master-General. He was well-read and talented. Whether he was related to Mr. Pickersgill, the celebrated portrait painter, I know not. I know no better informed officer. He yearly had the best military works sent to him from England. He induced all the young officers (myself among them) to study; and I owe to him, originally, the humble efforts I made in my professional publications.

W. Hough, Lieut.-Colonel, Bengal retired Officer (late of, first of 24th Native Infantry, and last, of 48th Native Infantry.)

Oriental Club, July 8, 1857.

Gallon of Bread.

(2nd S. iii. 427. 517.)

Previous to the passing of 3rd Geo. IV. c. 106., the standard for bread made for sale in England, was the *peck* loaf, weighing 17 lbs. 6 oz., the *gallon* and *quartern* being respectively the half and a quarter of the same; and the penny loaf varying in weight according to the assize for the time

* Unless an officer be named in a despatch, *verbal* thanks are useless!

† Guides, &c. Lieut. Pickersgill was a rather heavy man, and required assistance.

‡ The place was stormed and captured!

being. By that act, which was limited in its operation to a circuit of ten miles from the Royal Exchange, it was enacted that bread, with the exception of French rolls and fancy bread, should be sold by weight only, but might be of *any weight and size*. There is, however, another remarkable exception. Sec. 6. enacts, that the *peck loaf*, or its *subdivisions*, shall not be made or sold for two years from the commencement of the act (Sept. 29, 1822), a provision which seems very fully to have effected the object of its framers; or we should not, at the end of so brief a period as five-and-thirty years, have seen in your columns the query which has led to this reply.

The assize of bread, however, was not done away with till 6 & 7 Wm. IV. c. 37., which came in force on Oct. 1, 1836. By this act the principal provisions of the former act were extended to Great Britain generally. I have not immediate access to the several acts connected with this subject, passed since the 13 Geo. III. c. 62., and cannot therefore say whether any alteration in the rate of assize was made between that date and its abolition; but a brief extract from a table framed in conformity with that act, which now lies before me, may serve to give an idea to those of your readers who have entered on mature life within the last twenty years, and perhaps can scarcely imagine that up to so recent a period such things were, what this assize was. The price of a bushel of wheat being five shillings, the weight of the penny loaf of standard wheaten bread was fixed at 12 oz. 1 dr.; and the price at which the peck loaf was to be sold, at 1*s.* 11*d.*, varying in proportion with every variation of 3*d.* in the bushel. Household bread, which I presume to have been of undressed wheaten meal, was to be one-third heavier in the former case, and three-fourths of the price in the latter. T. B. B. H.

Replies to Minor Queries.

Judge Bingham (2nd S. iv. 5.)—Is there any means of ascertaining the lineage, &c., of the Judge *Bingham*, mentioned in the *Year Book*, 4 Edw. IV.? I find Richard Bingham among the Puisne Justices of the King's Bench, in Beatson's *Index*, under the date May 9, 1457; and again, Sir Richard Bingham, Knt., Oct. 9, 1471. This would probably be the same person; and might he not be identical with the representative of the Binghams of Bingham's Melcombe, Richard Bingham, who appears, by their pedigree, in Hutchins's *Dorset*, to have died A.D. 1480?

I should also be glad of any information respecting a certain Capt. John Bingham, translator and annotator of Ælian's *Tactics*, two editions of which I now have before me. The first is dated "from my Garrison at *Woudrichem* in *Holland*, the 20th of September, 1616;" and is dedicated "to the High and Mighty Charles, only Sonne of his Majesty," &c. The second is printed A.D. 1629, with further notes, and an additional dedication "to the Right Worshipfull Sir Hugh Hamersley, Knight, one of the Aldermen and Colonels of the Honorable City of London," and others, "worthy Captaines and Gentlemen" of the Artillery Company. He here speaks of being about to "depart from them, and to journey into a farre Countrey."

C. W. B.

Quotation wanted: "*Second thoughts not always best*" (2nd S. iv. 8.)—The passage in Bishop Butler's Works to which Ache alludes appears to be the following. It occurs in the Sermon upon the Character of Balaam:

"In all common, ordinary cases we see intuitively at first view what is our duty, what is the honest part. This is the ground of the observation that *the first thought is often the best.* In these cases doubt and deliberation is itself dishonesty; as it was in Balaam upon the second message. That which is called considering what is our duty in a particular case is very often nothing but endeavouring to explain it away. Thus those courses which, if men would fairly attend to the dictates of their own consciences, they would see to be corruption, excess, oppression, uncharitableness; these are refined upon — things were so and so circumstanced — great difficulties are raised about fixing bounds and degrees; and thus every moral obligation whatever may be evaded." — *Seventh Sermon at the Rolls.*

J. W. Phillips.

Haverfordwest.

I think it will be found that this dictum was by Shenstone, not by his great contemporary Bishop Butler; at all events your correspondent may see that it occurs *twice* in the poet's *Detached Thoughts on Men and Manners:*

"Third thoughts often coincide with the first, and are generally the best grounded. We first relish nature and the country; then artificial amusements and the city; then become impatient to retire to the country again."

"Second thoughts oftentimes are the very worst of all thoughts. First and third very often coincide. Second thoughts are too frequently formed by the love of novelty, and have consequently less of simplicity, and more of affectation. This, however, regards principally objects of taste and fancy. Third thoughts, at least, are here very proper mediators." — See Shenstone's *Essays on Men and Manners, with Aphorisms, &c.*, Cooke's edition, London, 1802, pp. 151. 167.

Was it a defective memory, or what was it, that made Shenstone, in sundry instances, repeat his aphorisms? C. Forbes.

Temple.

Seeing that the origin of this saying is wanted, I would suggest that it is wrongly quoted, and that the true saying is, "Second thoughts *are* somehow best;" and in support of my view I would adduce from the Hippolytus of Euripides, l. 438.:

"Αἱ δευτεραί πως φροντίδες σοφωτέραι."

Also Cic., Philippic xii. 2.

"Posteriores enim cogitationes (ut aiunt) sapientiores solent esse."

Other confirmatory quotations may be added.

J. B. S.

Collumpton.

William Collins, Ord. Præd. (2nd S. iv. 8.)—A short notice of this Dominican Father is given by the Rev. Dr. Oliver, in his valuable *Collections illustrating the History of the Catholic Religion in the Counties of Cornwall, Devon, Dorset, Somerset, Wilts, and Gloucester*, lately published. At the end are some notices of the English Dominican Province, and there the learned and indefatigable author informs us that —

"William Collins, S. T. M., was third prior of Bornhem, from 1685 to 1688. Subsequently he was confessor to the Dominicanesses of Brussels" (now at Atherstone), "where he ended his days 17th of November, 1699."

F. C. H.

Harvest Dates (2nd S. iv. 8.) — The owner and occupier of a small farm in East Suffolk, four miles from the sea, made the following yearly notes of the days on which he "began harvest:"—

1813, August	3	1828, August	1
1814, „	24	1829, „	14
1815, „	14	1830, „	9
1816, „	28	1831, „	4
1817, „	21	1832, „	9
1818, July	31	1833, „	8
1819, „	28	1834, July	25
1820, August	14	1835, August	7
1821, „	21	1836, „	11
1822, July	24	1837, „	21
1823, August	21	1838, „	18
1824, „	20	1839, „	15
1825, „	3	1840, „	8
1826, July	31	1841, „	18
1827, August	2		

S. W. Rix.

Beccles.

Men of the Merse (2nd S. iii. 467.) — If your correspondent signed "Menyanthes" will apply to Mr. Edgar Farmer, Harcarse Hill, Berwickshire, he will obtain a copy of the "Men of the Merse."

M. E. F.

Dunse.

Venetian Coin (2nd S. iv. 29.) — John Cornelius was Doge of Venice from about A.D. 1625 to 1630. The coin described by E. K. was struck for currency in the islands of Corfu, Cephalonia, Zante, &c., on the coast of Greece, which at that period, and long after, were subject to the state of Venice. It is a coin of rather unusual occurrence.

J. C. Witton.

Bath.

The Quadrature of the Circle (2nd S. iii. 11. 274.) — When Pr. De Morgan tells us that "by the *geometrical* quadrature is meant the determination of a square equal to the circle, using only Euclid's allowance of means," are we to infer that the circle can be squared *geometrically* by other means? Can a geometrical square be found that is *exactly* equal to a given circle, by the employment of any means? If the learned Pr. would answer this question, I for one should be much obliged.

C. Mansfield Ingleby.

Birmingham.

"*Robin a Rie*" (2nd S. iv. 8.) is a Galloway ballad, — not a very old one. I have written it down, and think it is correct, but I have not got it with me, and am obliged to write from memory.

"I dinna like the meg-o'mony-feet*,
Nor the brawnet † Conocht-Worm
Quoth Mary Lee, as she sat and did greet,
Fechtin' wi' the Storm.

"Neither like I the yellow-wamed Ask
'Neath the root o' the auld aik Tree;
Nor the yellow Lizards in the Fog ‡ that bask,
But waur I like Robin a Rie.

"Hateful it is, to hear the Wut-throat Chark
From aff the auld Feal-Dyke, §
And wha likes the e'ening-singing Lark,
Or the auld Mune-bowing Tyke? ‖

"I hate them, — and the ghaist at e'en
That points at me, puir Mary Lee;
But muckle waur, hate I, I ween,
That Vile Chield, Robin a Rie!

"Bitterer than the green Bullister ¶
Is the heart o' Robin a Rie;
The milk on the Taed's back I wad prefer
To the poisons in his words that be.

"Oh ance I lived happy by yon bonnie burn,
The warld was in love wi' me,
But noo I maun sit in the cauld drift and mourn,
And curse black Robin a Rie!

"Oh whudder awa thou bitter, biting blast
That soughs through the scrunty Tree;
And smoor me up in the snaw fu' fast,
And never let the Sun me see.

"And never melt awa, thou wreath o' snaw
That's sae kind in graving me,
But hide me aye frae the Scorn and the Guffaw **
O' Villains like Robin a Rie!"

L. M. M. R.

Jerusalem Letters (2nd S. iv. 31.) — Your correspondent, C. Forbes, inquires what were the "Jerusalem Letters" alluded to in Brooke's *Fool of Quality*, as being so indelible that they might serve as marks whereby to fix the identity of a man's offspring. There exists at Jerusalem to the present day a class of artists who offer their services to visitors to the holy sepulchre, and tattoo on their arms, with a needle dipped in moistened gunpowder (as sailors do), the emblem

* Meg-o-mony-Feet — Wood Louse.
† Brawnet — brown and brindled.
‡ Fog — moss.
§ Feal-Dyke — turf wall.
‖ Tyke — dog.
¶ Green Bullister — unripe wild plum.
** Guffaw — rude, mocking laughter.

of the cross, and the date of their visit. When I was a boy I was taken by my father to Jerusalem, and I bear on my arm the inscription impressed by one of these artists of the well-known Jerusalem cross with the Arabic name of the city, *Kuds el Sheriff*, and the date 1844.

W. W. E. T.

Warwick Square.

Address "Par le Diable à la Fortune" (2nd S. iii. 509. — The lines are a translation of:

"Has inter sedes Ditis pater extulit ora
Bustorum flammis, et canâ sparsa favillâ:
Ac tali volucrem Fortunam voce lacessit.
Sors, cui nulla placet nimium secura potestas,
Quæ nova semper amas, et mox possessa relinquis,
Ecquid Romana sentis te pondere victam?
Nec posse ulterius perituram extollere molem?
Ipsa suas vires odit Romana juventus,
Et, quas struxit opes, male sustinet. Adspice late
Luxuriam spoliorum, et censum in damna furentem,
Ædificant auro, sedesque ad sidera mittunt.
Expelluntur aquæ saxis, mare nascitur arvis,
Et permutatâ rerum statione rebellant.
En etiam mea regna petunt, perfossa dehiscit,
Molibus insanis tellus; jam montibus haustis,
Antra gemunt; et dum varius lapis invenit usum,
Inferni manes cœlum sperare jubentur."

Petronii Arbitri Satyricon, C. cxx.
Ed. Burman, t. i. p. 736.

H. B. C.

U. U. Club.

"The Merry Bells of England" (2nd S. iv. 29.) — Mr. Cox of Poole claims the words in a newly published piece of music (Poole: Sydenham; London: D'Almaine) to the following effect:

"Hark! o'er distant hills resounding,
From the moss grown tow'rs sublime,
Sweet the Sabbath bells of England
Now are pealing forth their chime.

"And through distant hamlets ringing
O'er the wide-spread village plain,
Saying to the weary pilgrims
Come to worship once again.

"Wand'rers waken: why now slumber?
Soon again shall peer the star;
Then the priests will cease to wrangle,
And the people cease to war.

"Loudly ring, ye bells of England,
And the chimes will soon resound
Echoing through the sandy desert,
Over all the barren ground."

Sholto Macduff.

[This is not the poem inquired after by "H.," which is in a different measure, and longer.]

Stone Shot (2nd S. iv. 37.) — At Sanjac Castle, on a commanding low point of land, at the entrance to the proper harbour of Smyrna, are two enormous cannon, which are placed behind the folding doors of their embrasures, and on the outside of each of them is a small pyramid of stone shot of a size proportionate to the cannon, and I should think they are quite twenty inches in diameter. If my memory does not betray me, there is a supply of smaller stone shot for some of the other pieces in this old fortress, now too malarious for occupation, and ungarrisoned in 1855-6. Giaour.

Leopold, King of Belgium, Duke of Kendal (2nd S. iv. 29.) — The title was at least talked about, if not intended, in *The Royal Courtship, or Ch—tte and C—gh*, by Peter Pindar, Esq.; p. 25., after some coarse allusions to the postponement of the marriage, the writer (? Thomas Agg) says:

"Although these hopes have yet miscarried,
And they're in consequence not married;
Though wedding-days have twice been named,
Yet how can the poor prince be blamed?
Though bills have passed in both the Houses,
As usual when a Prince espouses;
And though our R—t great, to end all,
Declares he shall be D—e of K—l."

The title-page has no date, but the lines at p. 26., —

"It is thy month, delightful May,
That now will give the wedding day,"

fix it in the spring of 1816. H. B. C.

U. U. Club.

Watling Street (2nd S. iii. 390.) — In the *Cambridge Essays* (1856) is one on "English Ethnography." Dr. Donaldson, after noticing the Watling Street, the Foss, the Ickenild, and the Rickenild, *alias* the Erming Street, writes, "Originally, no doubt, these were all *Roman* roads." But in the "Commentary on the Itinerary," in the description of roads we find, —

"The *British* Ways were:

1. The Watling Street.
2. The Iknield Street.
3. The Ryknield Street.
4. The Ermyn Street.
5. The Akeman Street.
6. The Upper Salt Way.
7. The Lower Salt Way.
8. No name given."

The Query I submit through you, Mr. Editor, is, were there any, and what, *British* roads, and what is the origin of the word *Watling?*

J. W. Farrer.

Times prohibiting Marriage (1st S. xii. p. 175.) — On the fly-leaf of the parish register of Everton, Notts:

"Advent marriage doth deny,
But Hilary gives thee liberty;
Septuagesima says thee nay,
Eight days from Easter says you may;
Rogation bids thee to contain,
But Trinity sets thee free again."

J. S. (3.)

The Mazer Bowl (1st S. iv. 211.) — was so called from *Maeser*, the Dutch name for the maple, of which wood these bowls were usually made, though they were afterwards formed of various materials. Du Cange, however, gives a different

account, deducing them from the Murrhine cup. For a particular account of these Mazer cups, with engravings of one of them, and figures of the murrhine and other drinking vessels, see W. H. Turner's *Usages of the Middle Ages, Archæol. Journal* for Sept. 1845. Cl. Hopper.

Anne, a Male Name (2nd S. iii. 508.) — Forty years ago or thereabout (that we may not minute out the time, as Camden says), at which time I was a chubby-faced laddy under the care at Aberdeen of a good old grandfather, a member of Mr. Primrose's Burgher Seceder Congregation, the care of my precious head of hair was entrusted by him to a fellow member of that congregation, — a slight, prim, spruce, elderly little man, always dressed in a full suit of black; the coat after the fashion of what is now called a court coat, small-clothes, silk stockings, shoes and buckles, who rejoiced in the name of Anne Frazer. At that time in Scotland the honourable prefix of Master (Mr.) was only given to the superior orders: respectable tradesmen, and men something above that, were addressed and spoken of simply by their christian and sirnames, and I very well remember that my customary salutation on entering Frazer's little shop in the Guestrow was "Anne Frasher (*sic loc.*) ye'll cut my heed" (head).

How the worthy tonsor got his feminine appellation remains to be told. His parents at his baptism had to present twins, a girl and a boy; the boy, my friend, was by mistake held up for the girl, name Anne, and the girl got a boy's name; but whether this latter was Simon or Solomon, or Paul or Peter, or what else, I never heard.

Kirktown Skene.

Dr. Moor, Prof. Young, and the Poet Gray (2nd S. iii. 506.) — Your correspondent, Y. B. N. J., is in error in ascribing the criticism upon Gray's Elegy to Dr. Moor. The pamphlet he alludes to is *A Criticism on the Elegy written in a Country-Church-yard, being a Continuation of Dr. Johnson's Criticism on the Poem of Gray*, 2nd edit. 8vo. Edin.: Ballantyne, 1810, pp. xi., 148. This is ascribed in the Brit. Mus. Cat. to *John Young, Professor of Greek at Glasgow*; but unless Young's connexion with it can be traced twenty-seven years further back, I am prepared to show that the *quiz* upon Johnson is neither his nor his predecessor Moor's (who died in 1797), as I possess the first edition, published at London by Wilkie, in 1783, which corresponds in every respect with the Edinburgh reprint, with the exception that Johnson's name is contracted in the original, and that it occupies but pp. xi. 90., being a larger octavo than the 2nd edition. Believing this *jeu d'esprit* to be better known than your correspondent supposes, I content myself with adjusting its bibliography. The Edinburgh reprint was probably put forth by Pr. Young, but it owes nothing more to him, and I may now ask who is the critic who dates his *advertisement* from Lincoln's Inn, Jan. 15, 1783?

J. O.

Kirkpatricks and Lindsays (2nd S. vi. 7.) — The ballad by Mrs. Erskine Norton, called "The Earl's Daughter," will be found in a work she published in 1852, under the title of *The Gossip*, vol. iii. p. 129. R. F. S.

Miscellaneous.

NOTES ON BOOKS, ETC.

The annual gathering of the Members and friends of the *Archæological Institute*, which will be held this year at Chester, commences on Tuesday next. Lord Talbot de Malahide will preside, and the following announcements are made of the Presidents of Sections: — History, The Bishop of Chester; Antiquities, E. Guest, Esq., D.C.L., Master of Caius and Gonville College, Cambridge; Architecture, Sir Stephen R. Glynne, Bart. A General Programme of Proceedings states the particulars, with dates: — Tuesday, July 21, The Reception Room will be at the Town Hall, Northgate Street; Opening Meeting at the Town Hall, at Twelve; The Museum of the Institute will be opened at the King's School. Visits to objects of interest in Chester or the immediate vicinity — the Cathedral, St. John's and the other Churches, the City Walls, the Museums of the Chester Archæological Society and of the Mechanics' Institute, the Roman Wall, Hypocaust and other remains, Ancient Crypts and Houses, Stanley House, Watergate, "The Rows," &c. Evening Meeting. Wednesday, July 22, Meetings of the Sections (History, Antiquities, Architecture,) at the Town Hall, at Ten. — Visits to objects of interest in or near Chester in the afternoon. The Annual Banquet of the Institute will take place on this day. Thursday, July 23, Visits to the extensive Collection of Art-Treasures of the United Kingdom, at Manchester. Friday, July 24, Meetings of the Sections at the Town Hall, at Ten. — Examination of the Cathedral and adjoining buildings. Evening Meeting at the Music Hall. Saturday, June 25, Excursion to Liverpool, by special invitation from the Historic Society of Lancashire and Cheshire. — Visit to the extensive and valuable Museum of Antiquities and Art Examples, formed by Mr. Joseph Mayer. — By the kind invitation of Mr. Watt, the Members of the Institute will be received at Speke Hall, a most interesting example of Domestic Architecture. Conversazione at St. George's Hall in the evening. Monday, July 27, Excursion by Special Train to Carnarvon and Conway Castles, with such objects of interest as may be accessible, time permitting. Tuesday, July 28, Meetings of the Sections. — A short Excursion to certain objects of special interest will be arranged for the afternoon. — Conversazione at the Museum of the Institute, in the Evening, at Eight. Wednesday, July 29, Annual Meeting of Members of the Institute, at the Town Hall, for Election of Members, and the business of the Society, at Nine. General Concluding Meeting at Twelve.

A General Meeting of the *London and Middlesex Archæological Society* will be held on Tuesday, July 21st, 1857, at the Tower of London, by permission of Field Marshal, the Right Honble. Viscount Combermere, G.C.B., &c. &c. On this occasion the White Tower, with St. John's Chapel, &c., the various Towers, the Armories, &c., will be visited and examined, and brief descriptive Notices of

the Historical Associations, the Fortifications, the Architecture and the Armories of this celebrated Fortress will be given by A. Ashpitel, Esq., F.S.A., C. Bailey, Esq., F.S.A., Rev. C. Boutell, M.A., Hon. Sec. of the Society, F. W. Fairholt, Esq., F.S.A., Rev. Thos. Hugo, M.A., F.S.A., J. Whichcord, Esq., F.S.A., and A. White, Esq. The Members and Friends of the Society will assemble on the Tower Green at twelve o'clock precisely, and the Tower will be closed at four o'clock p.m. The Admission will be by *Cards only*, and Members and Visitors are requested not to give up their Cards until they leave the Tower. A series of Papers upon the Tower of London will be read at the next Evening Meeting of the Society. It is proposed to hold Meetings of the Society at Westminster Abbey, and at Hampton Court, early in the Autumn, of which due notice will be given.

Albeit somewhat cramped this week for space to notice Books, we have received one of a character so identical with the object of the two Societies, whose proposed sayings and doings we have just announced, that we feel compelled to call attention to it. It is the *History of the Town and Parish of Tetbury in the County of Gloucester, compiled from original MSS. and other authentic Sources*, by the Rev. Alfred T. Lee, M.A. Mr. Lee's name must be familiar to our readers from the industry with which he has pursued, in the columns of "N. & Q.," his inquiries into the *History of Tetbury*; a like industry has been employed in collecting materials from other available sources, and the result is a volume which will gratify the good people of Tetbury, and find a place upon the shelves of every Gloucestershire collector.

Appropriate to the present moment, when all who can fly from this hot metropolis are bent on doing so, is Mr. Charnock's *Guide to the Tyrol, comprising Pedestrian Tours made in Tyrol, Styria, Carinthia, and Salzkammergut, during the Summer of* 1852 *and* 1853. As a brief record of personal experience, this little volume, which would occupy small space in a corner of the knapsack, will, we have no doubt, prove a most useful companion to any one who proposes to follow the author's footsteps through the beautiful scenery to be found among the mountains and valleys of the Tyrol.

In the present condition of the country few books are of more utility than those which give plain practical information respecting our colonies. The *New Zealand Settler's Guide*, by Capt. J. R. Cooper (Stanford), is just such a book. Captain Cooper is intimately acquainted with the country he describes, and he writes without pretence or affectation; usefulness only has been his aim. He describes a very beautiful country rapidly rising in importance. Its claims upon the attention of persons desirous to emigrate are stated with great clearness and precision.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Swift's Letters, 8vo., 1741.
Mrs. Manley's Last Will and Testament. 8vo. 1724.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Pope's Letters to Cromwell. Curll. 1727.
Pope's Letters. 2 Vols. Small 8vo. Cooper. 1737.
Curlicism Displayed. London. 12mo. 1716.
The Corliad. 12mo. London. 1729.
Key to the Dunciad. Second Edition. 1729.
Ditto Ditto Third Edition. 1729.
Court Poems. Dublin, 1716.

Wanted by *William J. Thoms, Esq.*, 25. Holywell Street, Millbank, Westminster.

Folio:—
Collection of Voyages and Travels. In 6 Vols. Third Edition. London. Osborne, by Assignment from Churchill. About 1740. Vol. II.
Locke's Works. Edition in 3 Vols. About 1714. Vol. I., containing Essay on the Human Understanding.
Polyglott. By Bryau Walton. About 1660. Vol. II.

Quarto:—
Annali d' Italia da Muratori colle Prefazione de Catalani. Edizione Seconda Romana. Roma, Casalletti. About 1785, or a little earlier. Vol. I., Part 1.
Gibbon's Miscellaneous Works. Edited by Lord Sheffield. London, 1796. Vol. I.
Harleian Miscellany. Osborne. London, about 1745, or a little later. Vol. V.

Octavo:—
Klopstock's Works. Vol. I. Being also Vol. I. of the Messiah. Leipzig. Goschen. About 1821.
Pope's Works. Edited by Bowles. London, 1806. Vols. III. & X.
Hannah More's Works. Small 8vo. Cadell. 1801. Vol. VII.
Tales of the East. By Weber. Royal 8vo. Edinburgh, 1812. Vol. III.

Small-sized Duodecimo:—
Hume and Smollett's History of England. Stereotype Edition. By Wilson. 1810. Hume's "England," Vols. II. &. V. Smollett's "England," same Stereotype Edition. Wilson. London, 1811. Vol. III.
Ciceronis Opera. Elzevirs. Lugduni Batavorum, 1612. Tomus I., containing the Rhetorica.

Wanted by *Mr. Bibby*, 57. Green Street, Grosvenor Square.

Aristotle. Greek and Latin.

Wanted by *Rev. F. Parker*, Luffingcott, Devon.

Moschele's Life of Beethoven. 2 Vols.

Wanted by *William Cornish*, Birmingham.

Notices to Correspondents.

A Lt-Col. (Oriental Club). *The lines forwarded are a part of Michael Bruce's* Elegy on Spring, *and are to be found in his* Poems, *and in the 26th No. of* The Mirror.

J. B. Whitborne. *The present Emperor of the French served as a special constable on the memorable* 10th *of April*, 1848. *This is no doubt the origin of the report to which our Correspondent alludes.*

Howell and the Epistolæ Ho-Elianæ. *We have a letter for* Mr. Blaydon, *whose article under this head appeared in our No. of the* 4th *instant. How shall we forward it?*

E. S. W.; G. Y. Gerson; Martyn; F. S. A., M.D., Dublin; F. S., Churchdown; Jephtha; Anti-Alch, *are thanked for their communications, which have, however, been anticipated.*

D. E. *had better consult* The Peerage of Ireland, 2 vols., 8vo.; *Playfair's* Baronetage of Ireland, 2 vols., 4to.; *and Burke's* Landed Gentry, 3 vols.

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11*s.* 4*d.*, *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C.; *to whom also all* Communications for the Editor *should be addressed.*

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LONDON, SATURDAY, JULY 25, 1857.

Notes.

ORDER OF KNIGHTHOOD AND SERJEANTS-AT-LAW.

The readers of "N. & Q." who have no distaste for a little "quaint lore," may find some interest in the following discussion upon the subject of the preeminence of the Order of Knighthood before the degree of Serjeant-at-Law. The handwriting is that of Sir Richard St. George, Norroy in 1603, who died Clarenceux in 1635. It is one of several articles upon precedence, written at the commencement of a folio MS. entitled *St. George's Baronage*, and has not appeared in print. X. Y.

A Report of a familiar Conference between a Knight's eldest Son and a Student in the Law of the Realm concerning the Preeminence of the Order of Knighthood before the Degree of a Serjeant-at-Law.

The eldest son of a Knight, a youth of good metal, having heard it bruited that of late the Serjeants-at-Law strove to take place of Knights, was desirous to inform himself therein, thereupon he got the Book intituled *Honor, Military and Civil*, and that which is called the *Glory of Generosity*, wherein many worthy things he found written of the honor of Knighthood, but finding very little of the degree of the Serjeant-at-Law, but not being satisfied therewith, he bethought him of an acquaintance, a good student in the law of the Realm, and cast about how he might get from him how the law of the Realm did account of Knighthood. After some friendly discourse between them they fell to talk of the multitude of Knights lately made: "I doubt not," quoth the young gentleman, "it will breed a disgrace to the whole degree." "It may be so," quoth his friend, "but seeing it hath pleased the King's Majesty to be bountiful therein at his first coming, why should the degree take any hurt thereby, for I can tell you in our realm they have been of great esteem?" "Why," saith the young gentleman, "what hath the Law to do with them?" "Yes," saith he, "I remember well that this word *Miles* in our Law hath been always taken to be *Nomen dignitatis*, so that a Knight might not sue nor be sued but by the name of Knight, though it were not so necessary for Lords and other great Officers to have there title of their dignity added to their name in such like cases." "What should be the reason of that?" quoth the youth. "I am not ready," saith the Lawyer, "to yield you a good reason of a sudden, for I have applied my study to a more profitable end, and have thought of these things but *obiter*; yet in a short time I think I should be able to say somewhat to the matter, for our law is grounded upon exquisite reason; but for the present I suppose verily that it tendeth to prove that the name of Knight was then in much reputation." "I pray you," quoth the youth, "bestow an hour or two for my sake, to look into the Abridgment, and gather me out of your cases concerning Knights, and when I come to my lands I will give you a double fee." "Give me time till to-morrow," saith his acquaintance, "and for your sake I will see what I can do." So for that time they parted.

The next morning the young Esquire came again, and asked what he had done. "What," quoth the Student, "you are very hasty; it requireth longer time yet, take here what I have found in so short a space: it is somewhat touched, quoth he, "in the Book Cases of A° 40 E. & 36., and A° 7 H. 4. fol. 7., but more plainly A° 11 H. 4. fol. 40., where Thorning, Chief Justice of the Common Pleas, saith expressly that 'if an Action be brought against a Knight, not naming him Knight, the Suit could not go forward, because,' said he, 'the word Knight is a name of dignity; and most fully a° 7 H. 6. fol. 15., where Richard Hankford having begun a Suit against another about the presentation to a benefice, was during the Suit made a Knight. In that case Judgment was given that his Suit should go to the ground; and in the handling thereof Paston, a gentlemanlike Serjeant, said that it was honorable to the Realm to make Knights; and Babington, Chief Justice, said that if any mete man being sent for did refuse to take upon him that Order and honor, for so the words be, he was to be fined, and in a Case a° 32 H. 6. fol. 29., it is affirmed by Prisot, a great learned Judge, that if an Esquire be made a Knight, the name of Esquire was gone, but if a Knight were made an Earl or Duke, the name of Knight remained; and a° 7 E. 4. fol. 23., at two several times divers of the Judges were of opinion that this word Knight was not only *Nomen dignitatis*, but parcel of his name also. Take this," quoth he, "for the present, and at more leisure I shall find more."

"Well," saith the other, "I thank you for this, but tell me, I pray you, is the Law so still?"

"Yea, surely," answered the Student, "for anything I know, save that I remember there was a Statute made a° 1 Edw. the VI., to remedy the overthrowing of the Suit, if the Plaintiff during the continuance thereof were made a Knight." "That hath good reason," replied the youth: "in my little skill, it is hard that a Suit well begun should be dashed by an addition of honor," and so bidding him farewell. Saith the Student unto him, "you are at good leisure: take here, I will lend you the Statute Book in English; turn them over, perhaps you may find there of Knights for your purpose, for I remember somewhat, but it is not now ready with me."

The young Esquire took the book home with him, and being sett on edge, began with the great Charter of restitution and confirmation of the Ancient Customs and Liberties of England granted by

King Henry the 3rd in the sixth year of his reign. In the XII. Chapter he found it ordained, That Assizes of novel dissesson and of mortchauncestor should not be taken any other where, but within the Counties where they happened, and that the King himself or his Chief Justice (if he were out of the realm) should send his Justices through every County once a year, who with the Knights of the same County should there take the Assizes: it encouraged him well to have so good luck at the first, and going on he found like credit given unto Knights in the Statute of Westminster the first in the 3rd year of Edward the 1st, the 30th Chapter, and in the Statute of anno 27 of Ed. the 1st, Capt. 3 et 4, whereby they were appointed to be associated to the Justices of Nisi prius: also he found besides amongst the Statutes of Westminster the 1st, Capit 35, especial provision made that every tenant should pay to his landlord towards the making of his eldest son of his said landlord Knight,—that pleased him also, and began to imagine it might be his own turn to have some benefit by that Statute hereafter; but he observed moreover out of it that about that time it seemed to be a chargeable thing to be made a Knight, and going on amongst those Statutes, and out of the 42nd Chapter of Westminster the 2nd, a°. 13 E. 1. he gathered much plausible matter, for there he found that Earls and Barons long before that time had used to take the Order of Knighthood upon them as an addition of honor; for there it was provided, because the Marshal began to exact over great Fees, that if he had taken a Palfrey at the doing of their homage, he should not take another Palfrey when the King made them Knights, but should content himself with one Palfrey for both, or with the ancient price thereof, and this was long before there was any special order of Knighthood invented in England after the Conquest: yet he turned further and light upon the Statute of Carlile made a°. 15 E. 2., by which it was enacted about acknowledging of Fines to be levied of Lands between party and party (a matter of great importance), if any of the parties could not appear in Court, that then one at the least of the Judges of the same Court with an Abbot, Prior, or Knight, should go to the party and take his acknowledgement and certify the same; and turning to and fro he found another old ordinance concerning matters of Tournaments, in which noble exercise Knights were associates to Earls and Barons, and one law for them all. So thinking he had enough he gave over for the time. After a day or two he went with his collections to visit his Lawyer; upon the meeting, "What," saith the Lawyer, "have you found any thing for your purpose?" "Yea, that I have," answered the Youth; "I hope I shall turn Lawyer also, I have so good luck;" and shewed him his labours. "It is well done in good faith," saith the Lawyer, "for a young beginner." The young gentleman thereupon fell in this speech: "But what say you to your Serjeants-at-Law, ought they to take place above Knights? for so I hear say they begin to do." With this the Lawyer smilingly looking on him, "Why not," quoth he, "if they can get it; the Common law, I tell you, is an honorable profession." "Hey, but good Sir," quoth the Youth, "do you think it well done indeed? Have you amongst your own Book cases as much Warrant for the reputation of a Serjeant, as you have delivered me for a Knight? I tell you true, I find nothing among the old Statutes for their credit." "Yes," saith he," "I can shew you an opinion of a late learned man that this word Serjaunt is a name of dignity as well as a Knight." "What," quoth the Youth, "and that a Suit brought by a Lawyer before he was Serjaunt should abate, he being made Serjeant?" "I cannot shew any precedent thereof," saith the other, "nor remember any book Cast thereupon; but look into the Statute I told you on the last day concerning such matters, and you shall find that it stretched by express name into Serjeants as well as into Knights." "I beseech you let me see the Statute," saith the Youth, "for now I think I taste a Statute." Well, the Lawyer turned to the Statute, and there they found it so: "Indeed you have said sore to me," saith the Youth, "but yet I espy a difference; the Knight is there placed before the Serjeant; another thing I note that Barons be mentioned there also; and yet ye told me the other day that Baro was not *nomen dignitatis* in your Law. Why, then, did they needlessly put them in amongst the rest?" "I was not of counsel with the penning of the Act," quoth the Lawyer. "I cannot tell you readily." "Will you hear the wit of a young lad," quoth the Youth, "they found the Baron worthy of more than that, and the Serjeants themselves being most likely the penners or survitors of such a Law Act, put themselves in for their Credit: he is an ill cook, they say, that cannot lick his own fingers." The Lawyer laughed heartily at his reason. There sate by them at that time a Solicitor to a Nobleman; "In good sooth," quoth he, "by your good favor, if you will give me leave to speak, I have much marvelled at one thing in reading over my Lord's ancient evidence: I find very many old Deeds, and many Knights Witnesses unto them, and most commonly in these words, 'hiis Testibus Dominis F. T. Militibus,' &c.; and yet I know well these Witnesses were never Lords, and if he were a Lord and Knight also, yet was it all one; and many Knights in their own Deeds did also write themselves 'Sciant quod ego Dominus E. F. Miles,' &c., and their Wives be called Ladies as long as they live." "You say somewhat for the estimation of Knights," saith the Youth, "for since I was at School I have learned, that Dominus in

Latin is Lord in English, and in French Sire, whereby you cause me to observe that unto this day Knights be commonly called Sr F. E. or Sr F. T." Thereupon the speech between them brake, for it seemed the other two had more matter of earnest to confer upon. The Youth bade them farewell, and told the Lawyer he had forgot his Books, but he would bring them the next day with thanks. Having little to do when he came home, he fell to turn over the Book of the Statutes in the time of King Henry 8th, and, by mere chance, light upon a Statute concerning Apparel in the first year of his reign, Capt. 14.; and being desirous to know what Apparel he himself might wear, he found there prohibited, amongst other things, that no man *under the degree of a Knight, except Spiritual Men and Serjeants at the Law*, should use any more Cloth in a long Gown than four broad yards. "Oh," saith he, "that I had the Lawyer here! I would put him down concerning his Serjeant. I understand English as well as the best of them." He turned further, and found the like Law word for word in effect, a° 7 H. 3., Ca. 7. "What," quoth he, "if the Serjeant had been wrong in the first Statute to be put under the degree of a Knight, could he not right himself in the next? I am verily persuaded there was no question in those days but that the degree of a Serjeant was *under the degree of a Knight*." So he left it till the next day, when he carried home the Book.

"I thank you for your book, Sir," quoth he; "in faith I have found here matter enough to persuade your Serjeants to content them with their due place, for I have heard the most of them to be grave and modest men." "What is that?" quoth the Lawyer. So he shewed him the two Statutes: when he had read them he paused awhile, and then with a good courage to the task, quoth he, "you are never a whit the nearer: both these Statutes be repealed." "Repealed," quoth the Youth, and with a second breath, "what though," quoth he, "I am sure I may nevertheless truly collect out of them what the opinion of the whole Parliament was then concerning the difference of their degrees." "Well, well," saith the Lawyer, "there is a late Statute; we will see how that Statute runneth." So he turned to the Statute of 24 H. 8. cap. 15., and read it over. "Hey," said the Student, "here is no such matter." "Marry, no mervaile," saith the other, "for that Clause of long Gowns wherein this difference is set out, is wholly left out, but is there anything contrary to this in the former?" "I tell you truly, as little skill as I have I note one thing in it more than I knew before concerning the solemn state of a Knight; it is here generally prohibited, that no man unless he be a Knight shall wear any Collar of S.S.; indeed I have seen very few at this day but the Judges that be Knights use them." "You are very earnest in your father's behalf," saith the Lawyer. "Hey, but for the truth," quoth the other; "but one thing more I would fain see and I have done: you told me of an Authority that this word Serjeant was *Nomen dignitatis*, let me see the place if you be a good fellow." So he took down his Brooke's *Abridgment*, and showed him the place where Brooke saith "dicitur alibi quod seruiens ad legem est nomen dignitatis." "Alibi," saith the young gentleman, "where is that Alibi? Have you read it in any other Book of your Law?" "Indeed," saith the other, "I do not remember it." "Well," quoth the other, "I doubt your book is misprinted, for alibi it should be nullibi." "You are very pleasant," quoth the Lawyer. "Nay," quoth he, "I have done. I love Lawyers well, and hope to be a Serjeant myself if I could once get through my Littleton, and I tell you true, in the Book of Heraldry that be published, Serjeants be ranked but amongst Squires. Farewell now my good Lawyer, and I may chance to have a turn or two about with an Herald in this matter, as well as I have had with you, if I may light of a man of judgment and skill in their profession, as I hear say some of them are at this time, and I will take a time to look over the Ancient Chronicle and History of our Nation what they report of Knighthood, for I hope to find there recorded that Kings have honored their eldest sons and your greatest men, whom you call Peers, *et magnates regni*, with the order of Knighthood, as a great grace unto them. Adieu."

THE LIVERY COMPANIES OF LONDON.

To all who entertain an intelligent curiosity to know how merry old England founded and built up her commercial constitution and prosperity, the history of our municipal corporations will afford the most direct and credible information. In the annals and records of the various worshipful Companies may also be found much that is curious and interesting illustrative of the progress of society, its manners, commerce, and domestic arts. It is true we have some few particulars of what old Chaucer calls each "solempne and grete fraternyte" in the pages of Stow, Strype, and Maitland; but it was Mr. J. B. Heath who, in 1829, first set the example of printing in a separate form *The History of the Grocers' Company*, and the biographies of its most distinguished members. Then followed Mr. Herbert's laborious and valuable work, *The History of the Twelve Great Livery Companies*, 1834–7. The subjoined list will farther exhibit at a glance what has since been attempted towards investigating the peculiar history of each Company; and which it is hoped will lead others connected with

those ancient guilds still unchronicled, to follow the example set them by these able antiquaries and historiographers. This list has been mostly compiled from the well-arranged *Catalogues of the London Institution*, and may possibly admit of additions:

Carpenters' Company.—An Historical Account of the Worshipful Company of Carpenters of the City of London, compiled chiefly from Records in their possession. By Edward Basil Jupp. 8vo. 1848.

Clothworkers' Company. The Record of a Visit of the Right Hon. Sir Robert Peel and Her Majesty's Ministers to the Clothworkers' Company, on the 8th of August, 1844. Privately printed. 8vo. 1844.

Coopers' Company.—Historical Memoranda, Charters, Documents, and Extracts, from the Records of the Corporation and the Books of the Company, 1396—1848. By James Francis Firth. Privately printed. 8vo. 1848.

Drapers' Company. Reports of Deputations who visited the Estates of the Company in the County of Londonderry in Ireland, in the years 1817, 1818, 1819, 1820, 1827, 1832, and 1839; in pursuance of Resolutions of the Court of Assistants of the Company of Drapers. Ordered to be printed for the use of the Members. 8vo. 1841.

A Copy of the Will of Mr. Francis Bancroft, deceased, late Citizen and Draper of London. Printed for the Company. With an Account of the Salaries, Duties, and Emoluments of the Officers and Servants of his School at Mile-End; together with the Rules and Orders for the general Conduct of that Institution. 8vo. 1840.

Fishmongers' Company. The Fishmongers' Pageant on Lord Mayor's Day, 1616. *Chrysanaleia*, the Golden Fishing: devised by Anthony Munday, Citizen and Draper, represented in Twelve Plates by Henry Shaw, F.S.A., from contemporary Drawings in possession of the Worshipful Company of Fishmongers: accompanied with various illustrative documents and an historical Introduction by John Gough Nichols, F.S.A. Privately printed for the Company. Folio, 1844.

Grocers' Company. Some account of the Worshipful Company of Grocers of the City of London. By John Benjamin Heath. Not published. 8vo. 1829. The Second Edition, greatly enlarged. 8vo. 1854.

Ironmongers' Company. — Some Account of the Worshipful Company of Ironmongers. Compiled from their own Records and other authentic sources of information, by John Nicholl, F.S.A. Privately printed. Royal 8vo. 1851.

A Glance at the Pictures in the Hall of the Worshipful Company of Ironmongers, in Fenchurch Street, London. By Leapidge Smith. Privately printed. 4to. 1847.

Salters' Company. Some Account of the Worshipful Company of Salters, its Members and Benefactors, from the earliest known period of its history until the opening of the New Hall on the 23rd of May, 1827. Compiled from various sources by an old Salter [Thomas Gillespy]. 8vo. 1827.

A Narrative containing the Observations and Remarks of a Member of the Salters' Company [Francis Kemble], on a Tour through the Manor of Sal, and other parts of Londonderry in Ireland, in the month of August, 1830. 8vo. 1830.

The Narrative of a Tour made by Two Members of the Salters' Company [T. Gillespy and W. Hicks] in the month of July, 1838. 8vo. 1838.

Short Particulars of the Manor of Sal, being the proportion of the Worshipful Company of Salters of the Irish Plantation of Ulster. 8vo. 1838.

[To this volume are attached Five Maps and Plans: namely, Ireland, South and North; a Survey of the Salters' Buildings at Mahary-Felt, and Salters' Town; the Estates of the Company of Salters situate in the County of Londonderry, 1837; and a Plan of the Town of Magherafelt, situate on the Estate of the Company.]

The Narrative of a Visit of Two Members of the Court of the Salters' Company to the Manor of Sal in 1841 [by T. Gillespy and W. Hicks]. 8vo. 1841.

Some Account of the Town of Magherafelt and the Manor of Sal in Ireland, belonging principally to the Worshipful Company of Salters. By the Father of that Company [T. Gillespy]. 8vo. 1842.

J. Yeowell.

GREEK FIRE.

In treating of fire balls this famous projectile should not be forgotten. Gibbon (chap. 52.) has given a long account of the Greek fire, and its effects at the two sieges of Constantinople, A.D. 668—675, and A.D. 716—718. He has quoted almost every author on the subject, but has overlooked the fact that Baptista Porta, *Magia Naturalis*, lib. xii. cap. 2., has stated that it is made by boiling willow charcoal, salt, ardent aqua vitæ, sulphur, pitch, frankincense, threads of soft Ethiopian wool, and camphor together. In his fourth chapter, Porta gives directions for making "tubes ejaculating fire a long way."

"Let a piece of wood three feet long be rounded, and hollowed out with a lathe, the inner diameter a palm [qy. width of the hand or four fingers], the wood a finger in thickness, let it be guarded [strengthened] within by an iron plate, and without by iron hoops, at the mouth, the middle, and the end [heel], then let the remainder be bound with iron wire lest it should burst and hurt your own friends. You shall fill the hollow with this mixture. Three parts gunpowder [tormentarii pulveris], colophony [see "N. & Q.," 2nd S. iv. 35.], tutty, sulphur [qy. each] half a part; you must pound the sulphur and colophony thoroughly, sprinkle them with oil and work them well with your hands — then stop the mouth with linen cloth, wax and pitch, so that the powder shall not fall out, make a hole in this, put a match to it."

This last, however, cannot be the Greek fire, unless we suppose the use of gunpowder was known in the seventh century. The probability is, however, that the Ignis Græcus, or Feu Grégeois was a sort of Congreve rocket, for Joinville (*History of St. Louis*) says, —

"It came through the air flying like a winged long-tailed dragon, about the thickness of a hogshead, with a noise like thunder, and as swift as lightning."

We know that fireworks of various kinds were made by the Chinese long before gunpowder was known in Europe. Is it not probable that the Greek Emperor obtained the secret through some travellers, or by the assistance of the Arabs?

Any light the readers of "N. & Q." could throw on the subject would be very acceptable. A. A.

CHURCHWARDENS' ACCOUNTS.

The Churchwardens' Account Book of my little parish commences A.D. 1690, and a recent examination of its contents assures me that there is little to be gleaned from them of general interest even to an antiquary. The single subject which seems to me worthy of a note relates to the destruction of vermin. In the accounts of the first year, 1690, we find the following *item:*

"4 Polcatt's heads - - 1*s.* 4*d.*"

This appears to have been the invariable price till 1788, when we find one charged 6*d.* Fox's heads were always valued at 1*s.* each; as also those of martens, cats, and badgers (the latter animal being probably entered as a grey in 1744). Stoats' heads also, which only appear once, seem to have been valued at 4*d.*

In 1763, the following notice occurs:

"At our usual Meeting at Easter we y^e^ Parisnors has agreed to pay:

Sixpence per Duzen for Rats.
For Foxes one Shiling.
For a Bager one Shilling.
For Marton one Shilling.
For Polcatt four pence.
For Sparows three halpence per duzen."

The consequences of this declaration of war, in which rats and sparrows were first pronounced to be public enemies, fell very unequally upon them.

It apparently produced only two dozen sparrows in all: but payments were made, in the course of the year, for no less than some 115 dozen of rats! After this period the sum total of payments for rats and "other varmints" sank to a general average of only some 30*s. per annum;* and the only animal afterwards particularised is an occasional polecat.

In 1699 payment was made for no less than seventeen foxes. In another year for fifteen; in others for eleven. The badger and marten were of much less common occurrence.

In seventy-two years, *i. e.* from 1690 to 1762, we find that a destruction took place of —

180 polecats,
179 foxes,
13 badgers,
19 martens, and
4 stoats;

besides a few undistinguished victims.

Another payment also may be worth mentioning, which begins in 1760 and continues for some years:

"P^d^ James Stickland for *kiping* [keeping] the Dogs out of Church - - - 5*s.* 0*d.*

C. W. BINGHAM.

Bingham's Melcombe, Dorchester.

Richmond Parish Register.—Extracts from "A Booke containing the Actes and Proceedings of y^e^ Vestry of Richmond."

"May 12. 1624 (22 Jas. I.). The Parish petition the Prince of Wales (postea Chas. I.) to assist in providing a Bell.

"Oct. 11. 1630 (6 Chas. I.). Five bells were to be hung up; — Sir Robert Douglas promising he would get one Bell of the King, and the Vestry would contribute one also.

"Oct. 9. 1637 (13 Chas. I.) Simon Hughes is to be paid 4*d.* every Lord's-day, for the quieting of the Children in Divine Service, and the whipping out of the Dogs. The said 4*d.* to be paid by the Churchwardens.

Φ.

Richmond, Surrey.

WEST-COUNTRY "COB."

In that very interesting and well-conducted work, *Chambers's Journal*, a question is raised (No. 183., July 4, 1857,) which demands the prompt attention of all earnest etymologists. It appears that in certain villages of Devonshire, it is the custom to build the walls of cottages with a mixture of loamy earth and straw beaten up together, and that this mixture goes by the provincial name of "cob."

The writer remarks: —

"The etymology of *cob* has *long puzzled* the lexicographers. Nor do the Devonshire philologists throw any important light on the derivation. Chapple has struck out the most ingenious theory."

The meaning of "cob" and "cob-walls" has been repeatedly discussed in "N. & Q." (1^st^ S. viii. 279., &c.); but the subject is thus reopened.

The theory of Chapple (see his *Review*, 1785, p. 50.) is, that *cob* is "possibly from the British *chawp* (Ictus), à Gr. κοπτὸς, *contusus*, because the earth and straw ought to be well *beaten*, trod, or pounded together."

This etymology well accords with the meaning of our English verb, to *cob*, already cited in "N. & Q.," *i. e.* to bruise or beat. It also corresponds to that of the old French verb, *cobbir* (said to be borrowed from the nautical English), to bruise, bump, or break into pieces.

But here is another derivation.

The practice of building walls of earth or loam is eastern, and has passed into western Europe from the East. I have witnessed the process in the Spanish Peninsula, where, in building the earthen walls of a cottage, the custom is to form first a sort of matrix for the prepared earth with parallel boards set on edge, with a vacant space between them. In this matrix the earth is placed, well beaten down, and left to settle. When the earth has become hard and dry, the boards on each side of it are raised, fresh earth is added, and in this manner the wall is gradually built.

Thus, in the process of building, the earth, by means of the boards, is held together, supported, and shored up. That is, in old Spanish, the earth is "acobado" (a-*cob*-ado), propped and sustained

—for that is what acobado means. And as, in times long past, there doubtless was an intercourse between N. W. Spain and S. W. England, we may infer that Devonshire owes not only the loamy walls of its cottages to the similar structures of the Spanish Peninsula, but the much-agitated term *cob* to the old Spanish verb, *acobar*.

There are other derivations of *cob*, which might be plausibly suggested. But, on a general view of the subject, the Spanish derivation appears on the whole the most probable.

I can give no account of the old Spanish "acobar" (to prop, to shore up), except that it appears to be connected with the mediæval term "acoys" (a prop or support).

The above suggestions are offered in the hope that the subject will receive further illustration in the pages of "N. & Q." THOMAS BOYS.

GENERAL LITERARY INDEX: ABSTINENCE.

From Things strangled and Blood as practised by Christians condemned (2nd S. iii. 486.) — See Andrewes's *Opuscula*, ad calc. He refers to Tertullian, who lived in the second century; to Sozomen, lib. i. c. xi.; to Augustine against Faustus; to the Council of Gangra, within two or three years as ancient as the first Council of Nice, Canon ii.; and the General Council of Chalcedon. See also Wagenseil, *Tela Ignea Satanæ*, p. 553. *Gent. Mag.*, 1736, p. 126.

The same approved, — *Curcellæi Opera Theologica*, Amstelodami, 1755, fol., pp. 943-81. Boone's *Book of Churches and Sects* (Acts xv.) enumerates those which consider the law of abstinence still binding upon them. The injunctions in Acts xv. 29. are the so-called precepts of Noah.

Abstinence or Fasting. — *Leo Allatius de Consensione, &c. Suiceri Thesaur.* (Νηστεια), Du Cange (*Jejunium*). Hoffmann, *Lex. Univ.* (*Castimonia*). See Fasts and Festivals.

Popish Abstinence revived from Pagan. — Gale's *Court of the Gentiles*, Part III.

Monastic Abstinence. *v.* Cassiani *Opera*, fol., Atrebati, 1628, pp. 103-45. Climaci *Scala Paradisi* (Bibl. Patr., 1624, pp. 230-2.). Bernardi *Opp.* See also Asceticism, Monachism, Passions.

Abstinence of the Therapeutæ or Contemplative Essenes. — Prideaux's *Connexion*, and the authorities given in Fabricii *Evangelii Lux Salut.* Of the Ebionites, Marcionites, Tatians and Encratites, Epiphanius, Mosheim, with Murdock's notes.

Pythagorean Abstinence. — Porphyrius *de Abstinentia ab esu Animalium* (in *Epicteti Enchiridio*, Cantab., 1655), the only work referred to by Watt of those here enumerated. Windet, *de Statu Vita Functorum;* Hierocles in Pyth., *Aurea Carmina*, 67, 68, 69. Of the Gymnosophists, ancient and modern, Hoffmann, s. v., In Casto. Of the G. of India, *v.* Palladius, *de Gentibus Indiæ et Bragmanibus.* S. Ambrosius, *de Moribus Brachmanorum.* Anonymus, *de Bragmanibus.* Fol. Londini, 1665. BIBLIOTHECAR. CHETHAM.

Minor Notes.

Brahminical Prophecy concerning British Rule in India. — The following extract from an interesting letter (published in the *British Banner* newspaper, July 16), addressed to the Rev. Secretary of the London Missionary Society, from the Rev. A. F. Lacroix, one of the Society's missionaries in India, is worth inserting in "N. & Q." The letter is dated Calcutta, June 3, 1857:

"We are passing through a most critical period, such as I have never seen during my thirty-six years' residence in India, and which I believe has not been witnessed before. It is strange that it should happen just a century after the taking of Bengal by the British under Lord Clive; the battle of Plassy, which decided the fate of the country, having been fought on the 23rd June, 1757. There has been for many years a Brahminical prediction, current among the natives, and which I have often heard referred to, viz., that the British rule in India would last just one hundred years; and I should not be surprised that this pseudo-prophecy may have had some influence in inducing the Sepoys to revolt at the present time."

I have seen, I think, all the Indian news which has appeared lately in *The Times* and other papers, but do not remember having previously met with any reference to such a prophecy.

MERCATOR, A.B.

"*Du sublime au ridicule il n'y a qu'un pas.*" — This aphorism of Napoleon, though never more applicable than to his own case, has been often anticipated. In reading to-day a MS. Common-Place Book of Edward Lord Oxford (*circa* 1725) I find this quotation: —

"Le magnifique et le ridicule sont si voisins qu'ils touchent."

There is nothing to indicate whence it was made. C.

Instrument of Torture. — The author of the *Waverley Anecdotes* informs us that there existed anciently in Scotland a contrivance for torturing the fingers; but no such instrument is in existence, nor does tradition inform us of its description: therefore it is quite lost.

Being some time ago at Nettlecote Hall, the many-gabled seat of the Pophams, I there saw an instrument for torturing the fingers. Supported at each end by a leg was a beam of wood about four inches square, split down the middle, with a hinge on the left-hand side, and on the right a staple and contrivance for a padlock. I observed along the edge a number of hollows, in which a finger could be introduced without inconvenience, but raising the upper half of the beam there are

holes to receive the first joint of the finger in the lower half: the upper half being now let down presses the knuckles flat, producing great pain, and completely imprisoning the sufferer. Presuming that the account of this instrument of torture may be interesting to some of your Scottish readers, I submit it to your approval.

John Cremestra.

Hull.

"*Saving one's Bacon.*"—I know not whether the origin of this phrase has ever been discussed in "N. & Q.:"* if so, I am induced to reopen the subject. A few days since I was talking to an elderly friend, and saying that I purposed inviting your aid to solve the mystery, when he volunteered the following solution. In the time of the last French war evil-disposed persons would for a freak alarm the county (Devon) by firing the signal beacons; on this a crier was ordered to proclaim the punishment awarded by law to such offenders: instead of using the words "firing the beacon," he is reported to have distorted it into "frying any bacon." Hence, so my friend informs me, arose the expression "Saving one's bacon." Can any of your numerous readers give a better solution? J. B. S.

Collumpton.

Queen Katherine Parr: Polydore Virgil.—From a copy of Joannes Ball's *Catalogus Scriptorum Illustrium*, abounding with marginal MS. notes of the end of the sixteenth or beginning of the seventeenth centuries, I extract the following, which may not have appeared in print:

"*Catherina Latimera vel Parra.*—Shee was told by an astrologer that did calculate her nativitie that she was borne to sett in the highest state of impiall majestie: which became most true. Shee hadd all the eminent starrs and planetts in her house: this did worke suche a loftie conceite in her that her mother cowld never make her sewe or doe any small worke, sayinge her handes were ordayned to touch crownes and scepters, not needles and thymbles."

"*Polydorus Vergilius,*—that most rascall dogge knave of the worlde, an Englishe man by byrth, but he had Italian parents: he had the randsackinge of all the Englishe lybraryes, and when he had extracted what he pleased he burnt those famous velome manuscripts, and made himself father to other men's workes—felony in the highest degree; he deserved not heaven, for that was to good for him, neither will I be so uncharitable as to judge him to hell, yet I thinke that he deserved to be hanged between both."

Cl. Hopper.

Queries.

Song on Pugin's idea that there was no Christian architecture but Gothic.

The following little *jeu d'esprit* was written about the time of the publication of A. W. Pugin's *Contrasts*. It was privately circulated, and made some little noise: can any of your readers give me an idea who was its author, or any information about him?

"Oh! have you seen the work just out
By Pugin the great Builder?
'Architectural Contrasts' he's made out
Poor Protistants to bewilder.

"The Catholic Church, she never knew
Till Mr. Pugin taught her,
That Orthodoxy had to do
At all with bricks and mortar.

"But now, 'tis clear to me and all,
Since he's published his lecture,
No church is Catholic at all
Without Gothic Architecture!

"In fact he quite turns up his nose
At any style that's racent;
The Gracian, too, he plainly shows
Is wicked, and undacent.

"There's not a bit of pious taste
Iver since the Reformation;
'Twas Harry th' eighth, the nasty baste,
That introduced the Gracian.

"When they denied the Truth outright
Of Papal Domination;
They threw in the 'Composite'—
That great Abomination.

"Next thing their friends to build 'dozing pens'*
In the most systematic way go:
They'd be kilt, they say, the other way,
With rheumatics, or lumbago.

"Some raise a front up to the street,
Like ould Westminster Abbey;
But thin they think the Lord to cheat,
And build the back part shabby.

"For stuccoed bricks, and sich-like tricks,
At present all the rage is:
They *took no one in*, those fine ould min!!
In the 'pious' middle ages!!!"

F. S. A.

Minor Queries.

Description of our Saviour.—I find on a blank leaf pasted into an old Bible, a quaint description of the person of Jesus Christ. It is entitled:

"The excellent Epistle of Publius Lentulus, the Roman Proconsul: In which the Person of our blessed Saviour is most accurately described; the very words being faithfully interpreted, which he sent to the Senate and People of Rome, during his abode in Jerusalem: *according to Eutropius.*"

Another MS. I have gives a different translation of the Epistle, but the substance of it is nearly the same. It is headed:

"A description of our blessed Saviour's Person, now in the French King's Library; sent by Publius Lentulus, President of Judea, to the Senate at Rome, when the fame of Jesus began to spread abroad in the World."

In a Catalogue of MSS. sold by Messrs. Sotheby

[* See 1st S. ii. 424. 499.]

* Pews,

and Wilkinson a few weeks since, "Lot 68." is described as follows:

"Bonaventura de Regimine Conscientiæ. Passio sanctarum Virginum Euphemiæ, Dorotheæ, Theclæ et Erasmæ. Temporibus Octaviani Cæsaris Lentulus in partibus Judeæ Herodis scripsit Senatoribus Romæ sic. *MS. of the XV. Century, upon Vellum, original oak binding*, 12*mo*.

"*** An interesting volume, with the celebrated Epistle containing the description of our Saviour's person, which has excited so much curiosity."

Queries. As this subject has "excited so much curiosity," may I ask. 1. Has it been referred to or discussed in "N. & Q."? I find no references to it in the indices. 2. Where can I find a *printed* account of this epistle? I have looked through Bohn's edition of *Eutropius*, but see no allusion to it. 3. What "French king" is referred to in the title transcribed? Any information as to these points will be acceptable. Vox.

"*Remarkable Satires.*"—Can any of your correspondents supply the literary history of a small volume now before me, entitled, —

"Remarkable Satires. The Causidicade. The Triumvirade. The Porcupinade. The Processionade. The 'Piscopade. The Scandalizade; and The Pasquinade. With Notes Variorum. London: Printed for Mrs. Newcomb, the Corner of Fountain Court, nearly opposite Exeter Exchange in the Strand. 1760. Price 3*s*. 6*d*., sewed."

The copy before me commences with the bastard title (on first page of sheet B) of *The Triumvirade, or Broad Bottomry, a Panegyri-Satiri-Serio-Comi-Dramatical Poem.* By Porcupinus Pelagius, *Author of the Causidicade.* The "Causidicade" is not in the book, although mentioned in the title-page. Any information as to the authorship of the several satires in question, or to contemporary notices of the volume, will be very acceptable to

R. S.

Quotation in Burton. —

"*Deux ace* non possunt, et *sex cinque* solvere nolunt:
Omnibus est notum *quatre tre* solvere totum."

Burton quotes these lines, as meaning that fiscal burdens fall most heavily, not on the highest or lowest classes, but on the middle class. Is it known who was the author of them?

Henry T. Riley.

The Chisholm, &c. — Will any of your correspondents be kind enough to explain the origin and precedence relative to more ordinary titles of the Chisholm (a Scottish), of the O'Connor Don, the Knight of Kerry, &c. in Ireland? An enumeration of the existing designations of this kind, and whether attached to certain territorial possessions, or descendible in families, would oblige

Y. B. N. J.

Wife of Lord High Chancellor Wriothesley. — Who did Thomas Wriothesley, Lord High Chancellor, Earl of Southampton, who died in 1550, marry? Her name was "Jane;" and from his will, it would appear that she was sister to the Earl of Sussex of that day. A.

"*The triple Plea.*" — Who was the author of these satirical verses, which I might judge, by the quaintness and raciness of their style, were written at least two centuries ago? They are probably too well known to the readers of "N. & Q." to require republication. The "plea" runs thus: —

"Law, Physick, and Divinity,
Being in dispute, cou'd not agree
To settle which among them three
Should have the superiority."

And ending:

"But if men Fools and Knaves will be,
They'll be asse-ridden by all three."

Mine is a printed copy, pasted into a scrap-book, but I do not know from whence it came.

M. (2.)

Translations of Bishops. — What were the circumstances attending the first translation of a bishop? It was that of Formosus, Bishop of Porto, 891. Where can I find the fullest account of these translations? G. L.

"*The Buried Bride.*" — Who is the author of *The Buried Bride, and other Poems*, 8vo., 1839?

R. Inglis.

The Drury Lane Journal. — I have before me what professes to be the first number of a new periodical published in 1752. It is called *Have at You All, or The Drury Lane Journal.* By Madam Roxana Termagant. *Addressed to Sir Alexander Drawcansir, Author of the Covent Garden Journal. Continued every Thursday.*

My question is, Was this really a periodical publication? and if so, how long did it last?

J. O. D.

Rev. John Stirling. — There was a translation of Terence, Latin and English, by John Stirling, published in 1739. The translator, I believe, was Vicar of Great Gaddesden, Herts, from 1740 to 1777. Can you give me any further information regarding him? Is the name to be found in the catalogue of Cambridge graduates? R. Inglis.

Thomas Draper, Citizen and Brewer. — Thomas Draper died before 1653; he is thought to have been a brewer by trade, as well as by company. If this surmise is correct, is his brewery now represented by any of the London firms, and which?

James Knowles.

Cranmer Family. — Samuel Cranmer, Alderman of the Ward of Cripplegate (ob. Sept. 1640), was a brewer of London. Does any one, and which, of the modern London breweries, represent his brewery?

Who was Lady Cranmer, who in 1692 was one

of the dressers of the Queen-Dowager Catharine, relict of Charles II. ?

How far has any descent from the Archbishop, or from his brother John, been satisfactorily traced ? James Knowles.

Meaning of Warlow. — Can any of the correspondents of "N. & Q." learned in the European tongues, afford me the etymology of the Flemish name *Warlow?* Has it any connexion with *Warloch*, through the softening of the final letters of the latter word ? Or is it probable that *Farlof* was now near the original form ? Though this is a Query of interest but to few, I trust it will be allowed a corner in "N. & Q."

Varlov ap Harry.

Under-Graduates are Esquires. — There are, perhaps, few who know that under-graduates at the Universities are entitled to have Esquire affixed to their names. See Custance on the *Constitution*.

Can the title be retained by those graduates who have not taken holy orders? J. M. B.

Manchester.

Tarts and Pies. — Will you kindly step in with your censer, and stay the plague ?

The philological sensitiveness of a young matron is daily being harrowed by what she calls the improper use of the word "pie."

"It is a tart, my dear," says the lady when her lord offers fruit pasty under the name of "gooseberry-pie." "Pie," reiterates her spouse — "I like English : — Tarte or tourte are not English ; besides in my earliest education, on high authority, I learned that A represented apple-*pie* ; now quote in reply." Here the lady fails : but in defence starts an etymological disquisition : — "Pie, from pica, from pix, signifies mottled or spotted as by pitch ; party-coloured or speckled, not homogeneous or simple. Applied to a bird, it gives the distinguishing name to the mag-pie (pied or speckled bird that chatters — 'mag,' being 'chatter,' not the abbreviation of 'Margaret'). Applied to a horse it means one marked with two or more patches of colour ; to a buffoon, one dressed in motley. The word indicates a variety of component parts. We hear of venison pasty, the dish of the nobles at the high tables ; but of the humble-*pie*, the dish of the serfs. The former used to consist of the flesh alone ; the latter was made up of the entrails, heart, tripe, &c., called humbles — and hence termed *pie*. The word pie might be used of any heterogeneous compound, a pasty of conglomerated orts. The word is inapplicable to a dish having but one main ingredient. Tart, however, when applied to a pasty, betokens a viand of such succulent vegetables as possess trist juices, and offer some gustatory acerbity — tart fruits. You may employ the word 'pie' when addressing the vulgar in the place of 'tart,' as conveying the most approximate idea of the intended article to the minds of the unlettered : but such language is only pardonable then." Thus the lady. The gentleman distrusting the confessions of a tortured etymology again asks for quotations, and declines the engagement on other grounds.

The malady is becoming chronic :

"Quid struat his cœptis ?"

wherefore I beseech you raise your "placid head."

Ignoramus.

Branding of Criminals. — Will any of your learned readers inform me for what offences criminals were formerly branded in the hand ? When this punishment was discontinued ? What was the nature of the brand ? and if any such case has occurred of late years in any foreign country ? A. B. E.

Consuls in the Barbary States. — Where can I find the names of the gentlemen who filled the office of Consul in the Barbary States, *i.e.* Tunis, Tripoli, Algiers, between the years 1740 and 1780 ? If any reader of "N. &. Q." could give the names it would enhance the favour, as possibly I might not have access to the source of information.

An Enquirer.

"*Pedigree.*" — What is the derivation of *pedigree ?* Dr. Richardson, in his *Dictionary*, tells us it is "from the French *Grès*, or *Degrès des Pères*, i. e. *gradus patrum*, or *a petendo gradus* ; and defines *pedigree* as *the degree* or rank of forefathers ; or the genealogy or lineage of forefathers."

Now, with all my respect for the Dr.'s opinion — and the value of that opinion I estimate very highly — I do not think this satisfactory. Can, therefore, any of your correspondents help me to a better derivation of the word ? Rascal.

Quotation Wanted : "*Rose-coloured clouds.*" — Could you inform me where the following fragments of quotations are taken from ? —

"Rose-coloured clouds that rise at morn,
By noon may turn to — thunder,
. . . . . .
. . . . silver lilies under."

Also : —

". . . As Angels love good men."

If so, you will greatly oblige, W. H. H.

"*The Great Douglas Cause.*" — Is there any *printed* report extant of this very extraordinary case, which came on for judgment in the Court of Session in Scotland, on July 7, 1767, and occupied the fifteen judges eight days in delivering their opinions. It referred, as many readers of "N. & Q." will be aware, to the identity, or legitimacy, of Mr. Archibald Stewart or Douglas, claiming to be son of Lady Jane Douglas, wife of

Mr. John Steward of Grandtully, and heir to the estates of her brother, the Duke of Douglas, who died, without issue, in 1761. L. F. B.

An Ordination Query. — Can any clergyman or lawyer inform me if one can be ordained a few days before one's twenty-third birthday? It so happens that mine falls just after the Sunday on which I wish to be ordained. The rubrick says no person to be admitted a Deacon under twenty-three years of age, *unless* he have a faculty. Is that a dispensing power belonging to every bishop? M. W. C.

Alnwick.

Monuments in Churches. — Previous to the erection of a monument in a church, is it necessary, or is it customary, to have a faculty from the bishop of the diocese? Abhba.

Minor Queries with Answers.

Bishop Godwin, De Præsulibus. — Of this valuable work I have the edition, *folio, Cantab.* 1743, with the Continuation by Richardson: and I am also aware of the existence of three previous editions; two in English, 4*to. London*, 1601, and 4*to. London*, 1615, and one in Latin, 4*to. London*, 1616. I wish to learn if there are any other editions besides these which I have enumerated; and, particularly, if there is any published supplement or appendix bringing the subject down more nearly to our own day. I have constructed a list of bishops (a mere list, without any biographical or other details) from 1743 to the present time; but I believe the list to be very imperfect. It was compiled mainly from Mr. Perceval's *Apology for Apostolical Succession*, 8vo. London, 1839; but as the materials there were collected with a different end in view, it was not very easy to form an accurate catalogue. If there be no list published or announced, perhaps you would not object to open your columns for the formation of a correct catalogue? I should only propose (what it is the fashion now to call) a "nominal list," with the dates of consecration or translation; and I would very willingly send you transcripts of my lists for the several dioceses of England, which could then be corrected and amended by your correspondents; many of whom, as is evident from their contributions to "N. & Q.," are full of information on this very point. I need hardly add, what every historical student knows, that an accurate catalogue of bishops is very often extremely useful, even if it does not exceed the mere nominal list which I suggest, if the dates be but accurate. If you will allow me to print, as a specimen of what I mean, my supplementary list for the metropolitical see, it may serve to illustrate my meaning: and if you think it desirable, I will gladly send you the rest of my matter in such portions as you may be able conveniently to admit into the necessarily limited space which you could afford.

Canterbury.

1737. John Potter.
1747. Thomas Herring, *transl.* from York and Bangor.
1757. Matthew Hutton.
1758. Thomas Secker, from Bristol.
1768. Frederick Cornwallis, from Lichfield.
1783. John Moore, from Bangor.
1805. Charles Manners Sutton, from Norwich.
1828. William Howley, from London.
1848. John Bird Sumner, from Chester.

Where a consecration occurs, I have generally noted in my list the day of the month, as well as the year. W. Sparrow Simpson.

[Bishop Godwin's work, *De Præsulibus*, is certainly one of great research and distinguished merit, and if translated and revised, and brought down to the present time, would be a valuable addition to our ecclesiastical literature; but the nominal list suggested by our correspondent has already been compiled by different writers. In 1812, Rivingtons published a pamphlet of 32 pages of *A Catalogue of Bishops of Canterbury and York from* 1688 *to* 1812, edited by John Samuel Browne. A complete list to 1814 is also given in Storer's *History and Antiquities of the Cathedral Churches of Britain*, 4 vols. 4to. 1814-19. Mr. T. Sepping's list, in his useful work *The Sees of England, Wales, Ireland, and the Colonies*, 12mo. 1835, includes the prelates between 1750 and 1835. Haydn, in *The Book of Dignities*, continued Beatson's list to the year 1851. But the most accurate list of bishops since the Reformation is that by the Hon. and Rev. A. P. Perceval, which was carefully compiled from the Lambeth registers, and from personal applications to many of the right reverend prelates. Collections for a *Fasti Ecclesiæ Anglicanæ*, by the late Rev. Thomas Stone, M.A., 4 vols. folio, are preserved in the British Museum, Addit. MSS. 18767—18770.; and our correspondent the Rev. Mackenzie Walcott has also prepared for publication *A History of the English Episcopate.*]

"*Mala capta.*" — Stow speaks of a tax called the *Mala capta*, levied on the merchants of the Wool Staple at Calais in the time of Edward III. Can any of your readers tell me what this tax was? Newton Crosland.

Hyde Vale, Greenwich.

[Stow, in his *Survey*, says "The King (Edw. III.) ordained at Calais two mayors, one for the town, and one for the staple; and he took for *male capta*, commonly called *Maltorth*, twenty shillings, and of the said merchants guardians of the town forty pence, upon every sack of wool." This *Maltorth*, or *Maltolte*, in the reign of Edward I. was forty shillings for every sack of wool. Spelman, *s. v.* Maletolte, says, "Venit Angliam sub anno 29 Edw. I. cum idem Rex 40 solidos è quolibet sacco lanæ decoqueret." Cowel also says, "*Maletent*, or *Maletolte*, Malum vel indebitum teloniun, in the statute called 'The Confirmation of the Liberties,' &c. 25 Edw. I. cap. 7., is interpreted to be a toll of forty shillings for every sack of wool. See also the Statute de Tallagio non concedendo, anno 35 Edw. I." The word *maile* was formerly a general term for any kind of money. See Cowel's *Interpreter*, under *Maile*, and *Blackmaile.*]

Powell of Fostill (Forest Hill?) — The Rev. J. Hannah, in his preface to his edition of the *Poems*

and Psalms of Dr. Henry King, Bishop of Chichester, annis 1641–73, gives a letter under date Dec. 13, 1639, addressed by the Bishop to his "Noble and much esteemed Friend, Mr. Powell at Fostill."

This Mr. Powell the editor believes to have been Richard Powell, of Forest Hill, near Oxford; and Fostill he considers to have been only a following of a corruption of common parlance, thus, *Fo(rre)st-(h)ill.*

The writer speaks of Mr. Powell in this letter as a friend of his deceased brother John, who was Public Orator, Oxon; Prebendary of Christ Church there, and of St. Paul's, London; Canon of Windsor, and Rector of Remenham, co. Berks., ob. Jan. 2, 1638–9.

Can any reader of "N. & Q." give me any information or references by which to identify this Mr. Powell? JAMES KNOWLES.

[In the *Life of Anthony à Wood*, edit. 1848, p. 127., it is stated that "A. W. was born at Sandford neare Oxon, in the house of John Powell, gent., which was a house and preceptory somtimes belonging to the Knights Templars." To this passage Dr. Bliss has added the following particulars of the Powell family: "The Powells were a very ancient family long settled at, and possessing the manor of, Sandford; and the name will be regarded with the greater interest from the certainty that it is the same family with which Milton afterwards became connected by marriage; although the poet's father-in-law lived, it is said, at Forest hill. I suspect there were two families, nearly connected, but residing, the one at Sandford, the other at Forest hill. I find in the Matriculation Register, marked PP., the following entries; the two latter brothers-in-law of Milton:—

"'1628 Maij 23°. Aul. Alb. Gul. Powell Oxon. fil. Edmundi Powell de Sanford in com. p'd. gen. an. nat. 12.

"'1636. Mar. 10. Ædes Christi. Thomas Powell, Oxon. fil. 1us. Rich'i Powell de Fforest hill in com. p'd. arm. an. nat. 14.

"'1640. Maii 18. Jacob. Powell, Oxon. fil. Rich'i Powell de Fforest hill in com. Oxon. arm. an. nat. 14.'"]

Lucas who visited Gizeh in 1699. — Of what family was the Lucas who visited and described the Pyramids of Gizeh in the year 1699, and what is the title of the work in which that description is given? A NORTH COUNTRYMAN.

[Paul Lucas, a French traveller, was the son of a merchant at Rouen, and born there in 1664. He first travelled in the Levant as a jeweller, after which he entered the Venetian service against the Turks. In 1699 he went to Egypt, and ascended the Nile as far as the cataracts. He returned to Paris in 1703, and published the narrative of his journey, entitled *Voyage au Levant en* 1699; *contenant la Description de la haute et basse Egypte; avec une Carte du Nile*, 2 vols. 12mo., Haye, 1705, 1709; Paris, 1714, 1731, which is frequently enlivened with a dash of the marvellous. His works were edited by Baudelot Dairval, Fourmont, and Barrier. Lucas died in Spain in 1737, whilst examining the antiquities of that country.]

"*Fitting to a T.*" — In Boswell's *Life of Dr. Johnson*, the latter, after quoting a certain couplet, is reported to have added, "You see they'd have fitted him [*i. e.* Warburton] to a T." What was the Doctor's meaning? L. E. W.

[The phrase has reference to the T, or Tee square, an instrument used in drawing and mechanics, and so named from its resemblance to a capital 'T.']

Anonymous Poems. — Can you give me any information regarding the authorship of the following work? *Jubal*, a poem in six cantos, by M. E. M. J., author of *Waldenburg*, published 1839. R. INGLIS.

[By Margaret Elizabeth Mary Jones. *Waldenburg*, which was written when the lady was "only in her fourteenth year," has been dramatised under a different title.]

Hebrew Work. — Can any of your readers say if the printed book described below is valuable for its rarity? It bears date of the Jewish era 200, A.D. 1440. In Horne's *Introduction*, vol. v., it is stated that the *first* Hebrew work ever printed bears date 1477, thirty-seven years after this one.

The volume contains the Pentateuch in Hebrew and Chaldee, with points; the five books of Canticles, Ruth, Lamentations, Ecclesiastes, and Esther, besides the Haphtorah from the prophets. The Keri and Chethib are marked in the margin. At the back of the title-page given below are the arms of some Jewish family. The title-page is as follows:

חמשה חומשי תורה
מדרייקים בכל עוז וגבורה־שמנו
אותותם אותות הקפיביולי
רהקרי כתיב: זעם
התרגום
אשר עיו לא ראה כמוהו העתקנו אותו מם פר ישן
נישן מזוקק שבעתים· ראוהו בנים ויאשרוהו
תכמים ונבוכים ויהללוהו· וממנו ראינו וכו
עשינו אית באות מילה במילה כנקודיו
ובטעמיו כדי הוה
לסמוך עלי ו
רתהי ראשית מלאכתו פה סביוניטה אשר
הוא תחת ממשלת האדון ויספיזיאן
גונזגא קולובה ירח
בכית הקצין והנדיד במהר ניוכיה פואה"יצו
בשנת עמים הר יקראו לפק

A translation of the above would oblige, and a notice where any other copy of the same edition can be seen. C. E. S.

[We are indebted to the kindness of the Rev. Dr. McCaul, of King's College, for the following translation of the Hebrew: "The five fifths of the Law corrected accurately with all might and strength. We have placed their signs, the signs of the chapters and the Kri and Kthiv: with the Targum. So that eye has never seen the like. We have transcribed it from a very old book, purified seven times. Sons have seen it and have blessed it. Sages and prudent and have praised it. And of it we have seen, and have thus rendered letter for letter, word for word, according to its points and accents, so that it may be depended upon. And the beginning of our

work was here in Sabioneta, which is under the Government of the Lord Vespizian Gonzaga Colonna, may his Majesty be exalted. In the house of the Prince and the noble, the glory of the Lord Rabbi Tobia Foa. May his Rock and Redeemer preserve him. In the year 317=1557." The book is in the British Museum.]

Replies.

KING JOHN'S HOUSE AT SOMERTON.

(2nd S. iv. 28.)

I offer my best thanks to Balliol for his good intentions in correcting a supposed "great mistake" in my *Monarchs retired from Business*, wherein I say that the French King John was confined at Somerton, in Lincolnshire. To show that I am correct, I refer your correspondent to the *Journal of the King's Expenses*, published by M. Douet d'Arcq, which refers to the last year of his captivity; and also to the article contributed to the Philo-Biblion Society's volume last year, by the Duc d'Aumale. The "journal" was printed by the Société de l'Histoire de France. From three sources I took my authority for asserting that John was confined in Lincolnshire; and at *Somerton* I copied from the original French, "Somerton dans le Comté de Lincoln." In a transcript of the passage, the same words will be found in one of the July numbers of the *Courrier de l'Europe*, 1856. Here are authorities enough to demonstrate that I spoke "by the card;" and they who look into the Duc d'Aumale's paper must be satisfied that the French King John was never a prisoner at "Somerton in Somersetshire." The memoir by the Duc d'Aumale, founded on papers discovered by His Royal Highness among the archives of the House of Condé, was translated in the *Gentleman's Magazine* for October, 1856. Therein the original passage referring to one of the localities of the king's captivity is thus translated: "In December, 1358, steps were taken to remove the King of France to the castle of Somerton, in Lincolnshire." That John was confined in Lincolnshire is further proved by two circumstances. In the book of expenses above referred to, there is an entry for the hiring of a house *at Lincoln* for the autumnal quarter, including expenses for work done, 16*s.*; and, moreover, when the king's furniture, &c., was sold, on his leaving "Somerton," one William Spain, *of Lincoln*, got "the king's bench" for nothing.

My own belief is, that "Somerton" is simply a mistake on the part of the original book-keeper, and should be "Somercot," in Lincolnshire. And this emendation I intend to make in a new edition of *Monarchs retired from Business*, which Mr. Bentley informs me is now required, and for which I beg to present to an indulgent public the acknowledgments of their grateful servant,

J. Doran.

I think it will appear that the great mistake has not been made by Dr. Doran, but by your correspondent Balliol. I have never been in Lincolnshire, yet I venture to say that there is a Somerton Castle in that county. Some account of it, with engravings, may be seen in Hudson Turner's *English Domestic Architecture*, i. 172, 173. I venture further to state that there is most conclusive evidence that King John of France was there confined. See Rymer's *Fœdera*, vi. 113. 130, 131, 157—159. 161. 164. 167. 174, 175.

The above cited records are not inconsistent with his also having been confined at Somerton in Somersetshire, but I imagine that Balliol will find it rather difficult to establish the fact by substantial evidence.

Thompson Cooper.

Cambridge.

Not knowing on what authority Dr. Doran may have asserted that King John of France was confined at one time in the castle of Somerton, in Lincolnshire, I cannot pretend to say whether your correspondent Balliol is right or not, in calling the assertion a *great mistake*. But Balliol himself has committed a *great mistake*, in saying "There is no such place in Lincolnshire." He may see a brief account of Somerton castle; that its builder was Anthony Bec, Bishop of Durham; that the river Witham passes near it, in Camden's *Britannia*, description of Lincolnshire. And in Barth. Howlett's *Selection of Views in the County of Lincoln*, published by Miller in 1801, he may see an engraving of what remains of Somerton Castle, and the ancient mansion attached to its south-east tower; and a vignette of the remains of the north-east tower, with a letter-press description filling a page and a half, in which its distance from Lincoln is said to be eight miles along the Grantham road.

H. W.

PORTRAIT (PROFILE) OF MARY STUART.

(2nd S. iv. 13. 32.)

Although, I believe, the Exhibition has closed, the discussion of this unsatisfactory and baffling subject still goes on. In *Tait's Magazine*, in 1847, I published a notice of the engravings of Mary collected by Mr. W. F. Watson, of Princes Street, Edinburgh; and in a more recent publication the following remarks regarding a profile of Mary, the electrotype of which was given me by an artist now deceased, of whom Canova declared him to be the finest master of *bas-relief* in the world — the late John Henning, the restorer of the Elgin Marbles — of Phygaleian and Parathenaic friezes:

"The most recent discoveries made in the course of digging in Old Church Street [no matter where] were, a small but extremely rare old coin of Queen Mary, which

the possessor presumes to mean Mary Queen of Scots, and if so, it is historically valuable for a variety of reasons, chiefly as determining the disputed point of her likeness. This point arose from the confusion engendered by the rage at one period prevalent amongst the French, and subsequently the Scotch ladies, for being painted *à la Marie Stuart*, — a circumstance that produced so many 'originals,' that it is now nearly impossible to tell what Mary Queen of Scots was like. Two authentic portraits alone are pointed out; one is in the hall of the Douay College in France, and another in possession of that eminent antiquary, Lord James Stuart, at Moray House, Fifeshire. Supposing that when Henry VIII. hanged Nicholas Heath, the last of the priors, high as Haman over the archway of his own abbey at Lenton, the rage of the English Reformation stimulated at the same time the destruction of the monastery, we should be at a loss to account for a coin of *his* daughter Mary turning up amidst the ruins, *her* coins bearing, moreover, the double likenesses of 'Philip and Mary.' But long as this English Mary's unfortunate cousin was detained in that vicinity under the husband of Bess of Hardwicke, Countess of Salisbury, it is by no means so improbable that her friends, visitors, or secret supporters, may have had some of her coins in their possession. Blended also as the neighbourhood is with associations relating to the Babingtons (whose arms remained in Thoroton's time impaled in a chamber window of an old house at Chilwell), could this coin, it may be inquired, have had *any* relation to the Babington conspiracy? On that head, as well as on the subject of Mary's veritable profile, we happen to possess a curious electrotyped cast of THE FORGED MEDAL produced against the imprisoned Queen at her trial for participating in Babington's conspiracy. It affects to bear the bastard Latin inscription, MARIA STOVVAR REGI SCOTI ANGLI, with a large bust of Mary, which it is supposed *must of necessity have been like*, in order to render plausible the forgery which made her thus appear to pretend a right to Elizabeth's throne. The coin is very small, rude, and not intrinsically valuable, being composed of a silver alloy."

You will see that the reason assumed for considering this likeness a good one, was very likely to occasion its exclusion from the recent exhibition; and I do not in fact know whether it was included in it, not having the catalogue by me.

SHOLTO MACDUFF.

JAMES HOWELL AND THE "EPISTOLÆ HO-ELIANÆ."

(2nd S. iv. 10.)

The following extract, from Lloyd's *Bibliotheca Biographia*, will, I think, afford satisfaction to some of your correspondents as respects the dates and the most important events in Mr. Howell's life: —

"Mr. Jas. Howell was born at Abernant, in Carmarthenshire, where his father was minister in 1594. After he was educated in grammar learning in the Free School of Hereford, he was sent in 1610 to Jesus College, where he took a degree in Arts. He then travelled for three years into several countries, where he improved himself in various languages. After his return, the reputation of his parts was so great, that he was made choice of to be sent into Spain to recover of the Spanish monarch a rich English ship seized by the Viceroy of Sardinia for his master's service, upon some pretence of prohibited goods being found in it. During his absence, he was elected Fellow of Jesus College (1623). And upon his return, being patronized by Emmanuel, Lord Scroop, Lord President of the North, was made by him his Secretary. And while he resided in York, he was chosen by the Mayor and Aldermen of Richmond a Burgess for their corporation to sit in the Parliament which began in 1627. Four years after which he went Secretary to Robert, Earl of Leicester, Embassader Extraordinary from England to the King of Denmark, before whom he made several Latin speeches, shewing the occasion of the embassy, viz. to condole on the death of Sophia, Queen Dowager of Denmark, grandmother to Charles I., King of England.

"Mr. Howell enjoyed many beneficial employments, and at length was made one of the Clerks of the Council. But when the King and the Parliament quarrelled, and the royal interest declined, Mr. Howell was arrested by order of one of the Parliament's Committees, and carried to the Fleet, where, having nothing to depend on but his wits, he was obliged to write and translate Books for his subsistence. He is one of the first persons who may be said to have made a trade of authorship, having written no less than forty-nine books on different subjects.

"At the Restoration, Mr. Howell was made King's Historiographer, and is said to have been the first in England who bore that title.

"He had a great knowledge in modern Histories, especially in those of the countries in which he had travelled; and he seems by his writings to have been no contemptible politician. His poetry also was smoother and more harmonious than was very common with the bards of his time. He died in 1666, and was buried on the north side of the Temple Church."

Amongst the works Mr. Howell published was —

"Finetti Philoxenis; some Choice Observations of Sir John Finett, Knight, and Master of the Ceremonies to the two last Kings, touching the Reception and Precedence, the Treatment and Audience, the Punctilios and Contests of Foreign Ambassadors in England. 'Legati ligunt mundum.' 1656."

Mr. Howell also published the *Diary of Sir John Finett*, a most curious volume, quite pre-Raphaelite in its exactness, and throwing a very considerable light upon the events of the period.

Of Mr. Howell's royalist tendencies there is no doubt: he took up the pen at an early period in the disputes between the King and his Parliament, and in one of the several pamphlets which he wrote, entitled *The Land of Ire*, he says: —

"I pray that these grand refiners of Religion prove not quack salvers at last, that these upstart politicians prove not imperious tyrants. I have heard of some things which they have done, that if Machiavel himself were alive he would be reputed a Saint in comparison of them. The Roman ten, and the Athenian thirty tyrants, were mere babies to them; nay, the Spanish Inquisition, and the Council of Blood which the Duke d'Alva erected in Flanders, when he said that he would drown the Hollanders in their butter-tubs, was nothing to this, when I consider the prodigious power they have assumed to themselves, and its daily exercise over the bodies, the estates, and the souls of men."

There are some curious things to be found in Howell's *Instructions and Directions for Foreign Travel*, 1650. In this book he relates that, about a century before, a race of savage men were discovered in central Spain — Pythagorean, Troglo-

dites — speaking an unintelligible language, and ignorant of Christianity; and then he goes on to say, "they were reduced to Christianity, but are to this day discernible from other Spaniards." Is there any reference to this in other works on Spain? Varlov ap Harry.

SEPARATION OF SEXES IN CHURCHES.

(2nd S. iii. 108. 178.; iv. 54.)

To answer briefly some of the Queries of F. S. A., I would observe,

1. That the Apostolic Constitutions are undoubtedly genuine and authentic, so far as they really contain what was held in the second and third centuries to have been established by the Apostles. These Canons or Constitutions are well known to have existed before the Council of Nice, which followed and conformed to them. They are also cited as apostolical by St. Epiphanius: Ἀλλὰ καὶ οἱ Ἀπόστολοί φασιν ἐν τῇ Διατάξει τῇ καλουμένῃ· κ. τ. λ. (*Hæres.* xlv.) They probably originated in the East, but were equally valued and followed in the West.

2. I am not aware that any of the Latin Fathers make mention of the separation of the sexes in churches.

3. I strongly suspect, though I cannot prove, that this practice does prevail in several Roman Catholic churches, without any reference to their vicinity to Protestants. I know of several in England, where I am certain that the practice is followed, in accordance with the spirit and custom of the primitive Church, and without the slightest reference to what may prevail in other communions. I may here mention that St. John Chrysostom merely testifies what no one contests, that *at first* the sexes were not separated. Still we have sufficient evidence that this practice prevailed very early. It is well known that the kiss of peace was given by the men to the men only, and by the women to the women; for which the sexes must have been placed separately. Fleury, in his *Manners of the Christians*, describing the arrangement of the faithful in the church, informs us, that the "Hearers were seated in order; the men on one side, and the women on the other; and to be more separated, the women went up in the high galleries, if there were any" (§ xl.). The historian Socrates moreover records of the holy Empress Helen, that she always prayed in the part appropriated to the women: ἐν τῷ γυναικων τάγματι (lib. i. cap. 17.).

5. In all, or most of our old English country churches, there is the women's door on the north side, by which they entered and quitted the church, and the men's door in like manner on the south side. In these churches the old benches are often met with, much more ancient than the pews which disfigure the upper portions of them; and it is evident that the women always took their places on the north side, which in many old churches they still do: and this must have been the practice long before the change of religion, and the abomination of pews. F. C. H.

Replies to Minor Queries.

Col. Macerone (1st S. x. 153.; xi. 35.) — Reading in the British Museum, I was startled to see my own name in "N. & Q.," and still more when I found that the tendency of the passage was to deny to my father's brother (Colonel Maceroni) the privilege of existence. Will you allow me to establish the first step for any future researches with regard to him by assuring you that he was no fiction. He was born in England of an Italian father and English mother. He lived in England till about thirteen; in Italy from that to about thirty, and in England for the rest of his life. He negociated between the Allies and Paris at the Capitulation, and about that time it was that he returned to England, as his Italian fortunes had been bound up with those of Marshal Murat (I have no papers by me and am writing from memory). He died July 25, 1846. It is necessary, perhaps, in order that my signature may not appear to deny my relationship, to explain that my great-grandfather, in consequence of a family disagreement, changed the spelling of his name from Maceroni to Macirone, and that when my uncle went to Italy and found that nearly all his Italian relations spelt their name Maceroni, he returned to the old way, while his brother, my father, remaining in England, still continued to spell his name as his father and grandfather had done before him. George Augustus Macirone.

Thomas Potter (2nd S. iv. 41.) — There can be no doubt, I think, that your well-informed correspondent, D., has successfully vindicated Wilkes from the *authorship* of *The Essay on Woman*. He has not, however, taken notice of Walpole's statement (*Memoirs of Reign of George III.*, i. 310.), that Wilkes and Potter "had formerly composed this indecent patchwork in some of their bacchanalian hours:" but after reading D.'s evidence as to the date of its composition, I think every unprejudiced mind must be satisfied of Wilkes' entire freedom from any participation in its authorship. The object of my present note is, however, to direct your correspondent's attention to a statement (probably a slander of Walpole's) of which he has taken no notice, but which is certainly curious with reference to Potter's claim to the authorship and Warburton's conduct in the House of Lords:

"Bishop Warburton," says Walpole (i. 312.), "who had not the luck, like Lord Lyttelton, to have his conversion

believed by any one, foamed with the violence of a Saint Dominic; vaunted that he had combated infidelity and laid it under his feet; and said the blackest fiends in hell would not keep company with Wilkes, and then begged Satan's pardon for comparing them together."

And shortly afterwards he proceeded to make a statement, on which D., from his obvious acquaintance with the secret history of the time, may perhaps be able to throw some light. "Warburton's part was only ridiculous, and was heightened by its being known that Potter, his wife's gallant, had had the chief hand in the composition of the verses." In short, my query is — does there exist any other statement than Walpole's as to the suspicion of an improper intimacy existing between Potter and Mrs. Warburton? W. P.

Rule of the Pavement (2nd S. iv. 26.) — Is there any rule laid down by the Commissioners of Police, that policemen shall "take the wall?" The metropolitan police do so continually, without paying any attention to the "rule of the pavement." Surely those in authority ought to set a good example to others. I hope that the Commissioners have seen No. 80. of "N. & Q.;" and that they have given, or will give, their men instructions to observe the "rule of the pavement." I. J.

For the information of C. E., I may tell him that at Dresden, and many other towns in Germany, on crossing a bridge it is essential to take your right hand, a "trottoir" being given up, one on each side, for passengers crossing. I was once angrily spoken to by a German, having ignorantly taken the *left* hand side of the bridge. M. W. C.

Alnwick.

General Wolfe (2nd S. iv. 44.) — As you have been occupied lately regarding the heroic conqueror of Canada, of whom so little unfortunately is known, you may perhaps interest your readers by inserting the following inscription (if it be not already in the "N. & Q.") to him, and to his gallant opposer the Marquis de Montcalm. It is placed upon a monument erected to their memory at Quebec,—I believe on the "Plains of Abraham:" —

"Mortem Virtus communem,
Famam Historia,
Monumentum Posteritas dedit."

I knew an old gentleman, who died about the year 1832, at the age of ninety-six or ninety-seven, Colonel Dalrymple, who was in Wolfe's regiment, the 20th Foot, and had seen him; he also stood very near Admiral Byng during his trial on board the "Monarch" at Portsmouth. R.

Kensington.

O'Neill Pedigree (2nd S. iv. 38.) — Your correspondent, J. Mackell, is quite wrong in alleging that "no letters" on this subject ever appeared in the *Belfast Commercial Chronicle*. These letters not only appeared in that paper (about 1838), long ere the *Belfast Daily Mercury* was in existence, but being from the pen of Mr. Montgomery, a solicitor in Belfast, were republished in a separate volume as *The Montgomery MSS.* The volume, which came into my possession as part of the chain of evidence connected with a case or claim to the Stirling peerage (not Humphrey's), remained with me up till a few months ago, when I gave it away, as I was moving my books. Sholto Macduff.

Cox's Museum (2nd S. iv. 32.) — I have in my possession, bound up with other pamphlets, —

"A descriptive Catalogue of the several superb and magnificent pieces of Mechanism and Jewellery exhibited in the Museum at Spring Gardens, Charing Cross. Tickets a Quarter-Guinea each. 1773."

Although the catalogue describes the action of the several parts of the mechanism, and two or rather "pieces" have bulls occupying a prominent position in them, no reference is made to their eyes as, like the poet's, "rolling."

Varlov ap Harry.

George Washington an Englishman (2nd S. iv. 39.) — The *Penny Cyclopædia* is right. By reference to Jared Sparks' *Life of Washington*, it will be seen that he was born Feb. 22, 1732–3, in Westmoreland County, Virginia; no doubt at Bridge's Creek on the Potomac river. A pedigree of his family is given in Baker's *Northamptonshire*, vol. i. p. 514. In the date of his birth, Feb. 11. is there put for Feb. 22. L. (1.)

"*Which the world will not willingly let die*" (2nd S. iii. 30.) — I trace the origin of the phrase to Milton: let those who can go further do so. In "The Reason of Church Government urg'd against Prelacy," *Works*, Pickering, 1851, vol. iii. p. 144., after stating the success of his early education in England ("it was found that whether ought was impos'd me by them that had the overlooking, or betak'n to of mine own choice in English, or other tongue, prosing or versing, but chiefly this latter, the stile by certain vital signes it had was likely to live"), and that he had afterwards resorted to the private academies of Italy, where he had received "written Encomiums which the Italian is not forward to bestow on men of this side the Alps," — he adds:

"I began thus farre to assent both to them and divers of my friends here at home, and not less to an inward prompting which now grew daily upon me, that by labour and intent study (which I take to be my portion in this life), joyn'd with the strong propensity of nature, I might perhaps leave something so written to after times, as they should not willingly let it die."

For thus speaking of himself Milton, in graceful terms, craves "to have courteous pardon:"

"For although a Poet soaring in the high region of his

fancies, with his garland and singing robes about him, might without apology speak more of himself than I mean to do, yet for me sitting here below in the cool element of prose, a mortal thing among many readers of no Empyreall conceit, to venture and divulge unusual things of myselfe, I shall petition to the gentler sort, it may not be envy to me."

J. D.

Paisley.

Kitchenham Family (2nd S. iv. 9.) — William Kitchenham, who died in 1676, left by will (as is presumed) the yearly sum of 10*s.* for ever to the "ancientest poor" of this parish (Wadhurst, Sussex). This money has been always paid out of a farm called Foxes, and one field in it has always been known as *Kitchenham* Fields. It is distributed by the vicar on Ascension Day to ten of his most aged parishioners. There is a further sum of 10*s.* paid yearly from the same estate, under the same bequest, to the minister of the parish for the time being, for preaching a sermon on Ascension Day. The present owner and occupier of Foxes Farm is Aylmer Haly, Esq. (*Commissioners' Reports on Charities*, vol. xxx. (Nov. 26, 1836), fo. 746.

In Berry's *Sussex Genealogies*, at fol. 334. there is a pedigree of Gardner, of the Visitation 1634, which declares Loora, daughter and sole heir of John Kitchingham of Ashburnham, in co. Sussex, to have been married to John Gardner of Ruspar, co. Sussex, whose great-grandson and heir was aged nine years at the date of the Visitation, in which the arms of Kitchingham quartered with Gardner are given as, "Argent on a chevron quarterly, Gules and Sable between three Eagles displayed of the last, as many bezants."

In the *Catalogue of Cambridge Graduates*, 1787, at p. 228., are the following:

"Kitchingham,	Robert,	of Caius College,	A.B. 1660, A.M. 1664.
"	John,	do.	A.M. 1663.
"	Bryan,	Sidney,	A.B. 1697, A.M. 1701.
"	Richard,	do.	A.B. 1741, A.M. 1745.
"	Robert,	do.	LL.B. 1744.
"	Henry,	Clare Hall	A.B. 1777, A.M. 1780.*

"Sept. 6, 1739. Joseph Knight of Ashburton, Devonshire, married to Miss Kitchingham, with 7000*l.*, and 100*l.* per ann." — *Gentleman's Magazine*, ix. 495.

"May, 1778. *Preferred, the Rev. Henry Kitchingham, to the Vicarage of Kirby-on-the-Moor, Yorkshire." — *Ibid.*, xlviii. 238.

D. B.

Regent Square.

The Braose Family (2nd S. iii. 330. 412. 476.) — Attention has lately been called in "N. & Q." to the family of Braose. Allow me a little space for some corrections in their early history. Dugdale's errors hold to the present time. In *Baronage*, i. 414., he states that William de Braose (*temp.* William the Conqueror) married the daughter of Judhel of Totenais; that his son Philip married Berta, daughter of Milo, Earl of Hereford; that William, his son, was the same who died in exile in 1212. Making the two Williams one person created a difficulty as to their wives. The younger married Maud St. Waleric. What should be done with Berta, the wife of the elder? Dugdale transfers her to Philip. What should be done with Philip's wife? Transfer her to William, his father; and suppose that, when William, his son, called Judhel de Totenais "avus," he must have meant *great* grandfather. These mistakes may be corrected from Dugdale himself. (See *Mon.*, 1st edit., i. 319. *Ex Bibl. Cott. Jul. D.*, xi. fol. 26.)

We find the name of Philip's wife in a charter to Sele Priory (*Mon.* i. 581.) "Hanc confirmationem Philippi concessit uxor ejus Aanor et Willus fil[s] suus," &c. Aanor was doubtless the daughter of Judhel.

In another charter to Sele (*Mon., ib.*) William, Philip's son, says, "Ad hoc testes idoneos adhib'eo *Bertam conjugem meam, Philippum fratrem meum*," so that Berta was wife of William; and he had a brother Philip, which Philip is mentioned in 2 Joh. (*Rot. Obl.*, p. 94.) as uncle to the William who died in 1212, and must have been then more than eighty years of age, if *his* was the charter to Sele, one of the witnesses to which was Seffrid, Bishop of Chichester, 1125 to 1148. Agreeing with what I have written is a pedigree by Roger Dodsworth in the Bodleian Library, iii. 12.

William de Braose=. . . . .

Philip=Aanor, daughter of Judhel de Totenais.

Willus=Berta, daughter of Milo, Earl of Hereford.

Willus, died in exile, 1212=Maud St. Waleric.

Willus, starved in Windsor Castle, 1210.

F. L.

Rudhalls, the Bell-founders, &c. (2nd S. iii. 76.) — Although the copy of the Catalogue of the Rudhalls' Bells, respecting which S. M. H. O. inquires, does not appear to occupy that place on the walls of the Bodleian Library to which his memory assigns it, another exemplar may be found in that library among the Browne Willis MSS. (folio, vol. xliii. 25.), the title of which I subjoin:

"A Catalogue of bells cast by the Rudhalls of Gloucester from 1648 to Lady-Day, 1751, for sixteen cities in forty-four several counties, the whole number being 2972, to the entire satisfaction of judges of bells."

Printed at Gloucester, on a large sheet. The same volume contains also the following lists:

1. "A catalogue of peals of bells, and of bells in and for peals, cast by Henry Bagley of Chalcombe, in the county of Northampton, Bell-founder, who now lives at Witney in Oxfordshire; who had not published the fol-

lowing account of those he can remember, had he not been requested thereto by several persons of judgment in bells and ringing. Printed by Leonard Lichfield, near East-Gate, Oxford, 1732.

2. "Thomas Lester, Bell-founder, at the Three Bells in White Chapple, London, successor to ye late ingenious Mr. Richd. Phelps, hath cast ye following bell and peals, &c., from August, 1738."

The *bell* referred to is the tenor bell of Bow Church, Cheapside; weight, 53 cwt.

W. D. Macray.

Curtain Lecture (2nd S. iv. 28.) — I have before me a small, but rare, volume; some account of which may be interesting to Vox. Here is the title: —

"A Curtaine Lecture: as it is read by a Countrey Farmer's Wife to her Good Man; by a Country Gentlewoman or Lady to her Esquire or Knight; by a Souldier's Wife to her Captain or Lievtenant; by a Citizen's or Tradesman's Wife to her Husband; by a Court Lady to her Lord. Concluding with an imitable (*sic*) Lecture, read by a Queene to her Soveraigne Lord and King. London: printed for John Aston, and are to be sold at his Shop, at the signe of the Bull's Head in Cateaton-street. 1638."

Then follows the dedication: —

"*To the generous Reader, but especially to Bachelours and Virgins.*

"This Age affording more Poets than Patrons (for nine Muses may trauel long 'ere they can find one Mecænas) made me at a stand to whom I might commend the dedication of this small Tractate, especially bearing this Title. To any *Matron* I durst not, though never so modest; lest her conscience might alledge unto her shee had been guilty of reading the like *Lectures*. To a *Married man* I feared to do it, lest having been often terrified with his *Curtaine clamours*, I might rather adde to his affliction, than insinuate into his affection. Therefore to you, O single *Batchelours*, and singular *Virgins*, I recommend both the patronage and perusal of these papers; and the rather, because in you it can neither breed distrust, nor beget distaste; the *Maides* not coming yet to read, nor the *Young men* to be *Auditors*. But howsoever I proclaime this work free from all offence, either to the single or the double.

"*Marriage is honourable*, and therefore I say unto thee, Marry; feare nothing, *Audaces fortuna juvat*: for it may be suspected, if there were fewer Batchelours, there would be more honest wives; therefore, I say again, Marry at all adventure. If thou hast children, think them thine owne, though they be not; thou art sure to have a wife of thine owne, though the issue be another man's. Be valiant, feare not words, they are but wind, and you live at land, and not at sea: with which admonishment, and encouragement withall, I bid you generously farewell.

"T. H."

It is possible that the term "Curtain Lectures" has not been much circulated by the title of this work, as it appears to be scarce, — Lowndes only having seen one copy, which is in the British Museum.* H. B., F.R.C.S.

Tobacco and Wounds (2nd S. iii. 385.) — From Salmon's *Ars Chirurgica* (1697), it appears that tobacco was quite noted for its healing properties. As an ingredient in recipes for plaisters, poultices (emplasters, cataplasters), and ointments, it occurs at least twenty times. I extract the following: book iv. c. 9. xciv.: —

"The Medicines also which you apply to such poisoned wounds must be of a thin or liquid substance, that it may the more easily pass to the bottom of the wound; and they must be of a drying and digestive quality, to resolve or draw out the virulency or poison of the matter. Such are ointment of tobacco, made thin with oil of tobacco," &c.

Ointment. Book iv. c. 19. xc.: "℞ Ung. Nicotianæ ℥iii., pouder of Tobacco, ℥i., Gum Elemi, ℥ſs.; mix, and make an ointment."

Emplaster. An emplaster for binding wounds is composed of different proportions of "Juices of Tobacco and Melitot, Frankincense, Fir-Rosin, Bees'wax, Sheep's suet, Turpentine, Powder of Virginia Tobacco." C. D. H.

"*Tre*," "*Pol*," *and* "*Pen*" (2nd S. iv. 50.) — These prefixes, together with many others, such as *Lan*, *Caer*, *Ros*, *&c.*, are very common in Cornwall; they are thought to be relics of the Picts, who were driven to the west by the Saxons and Angles. For several centuries the Picts continued with the Gaels of Cornwall: and these prefixes are evidently memorials of them, and also of the Cimbric people, who were agriculturists of Cornwall. The Rev. W. Beal, who has written an instructive little work on *Britain and the Gael*, thinks that the meaning of *Tre* is mansion, town, or little village. *Pol* means pool, or head; and that *Pen*, means head, end, and ruler. These being prefixed to words to which meanings are given, the names of many places will have a definite meaning: for example, *hane* means old or ancestors; *Tre*hane would mean, the old mansion, or the mansion of one's ancestors. Many others might be noticed, but space will not allow. E. N.

Launceston.

"By Tre, Pol, and Pen, you may know Cornish men."

The above are words of the old Cornish language, which was a dialect of the Celtic. The word *Cornish*, means a reaping-hook; and the county was so called from its resemblance to that article, a hook leading into the sea.

Tre, means a country; *Pol*, a hole or mine; and *Pen*, a high land, or a mountain,—the primitive word is *Ben*, but, when the letter *B* has a point over it, it is pronounced as *P*. These words are still in use in the Celtic, and have the same meaning as the Gaelic, still spoken in Ireland and the Highlands of Scotland.

The Cornish people are descendants of the old Celtic stock; and most of the places in that county bear still their old names. Many of the churches were dedicated to Celtic saints. J. M. C.

Ivory Carvers at Dieppe (2nd S. iii. 509.; iv. 37.) — I am obliged by the information respecting

[* The British Museum copy is that of 1637.]

my inquiry that appeared under the signature of H. Baschet; but what I want particularly to know is, whether, about the year 1620, there was at Dieppe an artist of any eminence of the name of Pierre Simon? I should be glad of any clue by which to direct my researches. Meletes.

Grant's Edition of Chatterton (2nd S. iv. 24.) — Mr. Grant was merely the publisher of the edition of Chatterton's *Poetical Works* printed at Cambridge in 1842. The author of the life prefixed was an Undergraduate of this University, who, I believe, is still living. Thompson Cooper.

Cambridge.

Old Sermon Books (2nd S. iii. 466.)—In reply to Abhba's inquiry respecting the Sermon Books used by the clergy 150 or 200 years ago, I beg to state that I am in possession of one that belonged to a member of my family, about that time, similar to the one he describes. It is 7 in. long, 5 in. broad, and 1½ in. thick; containing about 200 leaves, bound in dark brown or black, with narrow gilt lines on the cover and back. Each page contains 39 or 40 lines, written in a very small and illegible hand. It contains (as far as it goes) seven or eight sermons, varying in length, as 19, 20, 17, and 18 pages. The latter sermon is divided into two parts (18 and 16 pages): the first of which, the writer finishes by saying, "I shall reserve the 2d part for your entertainement the next Lord's day." The word "entertainement" does not seem used as meaning amusement; but as the French use their word *entretenir*, *entretien*. In the inside of the cover is written in a modern hand the following notice: —

"This book of Sermons belonged to Francis Rayney, Clerk, M.A., of Tyers-hill, near Durfield, Yorkshire, Curate of Woolley, near Wakefield, 6th of Janry, 1682. Bapd 21st August, 1651; died, unmarried, Novbr 28th, 1697, and buried there."

The first five pages of the book contain prayers for before and after the sermon, and the long prayer for the Universities and Clergy, &c. A.

George Ridler's Oven (2nd S. iii. 509.; iv. 19.) — A copy of this song, with an explanation, sufficiently far-fetched, of its apparent nonsense-verses, is given in *The Critic* for Oct. 15 and Nov. 1, 1856, pp. 501. 524. It is there described as being a Royalist song, written probably at the time of the first foundation of the Gloucestershire Society, viz. in the year 1657. The account is taken, in an abridged form, from the report of that society for 1855. W. D. Macray.

"*Tallo-Ho!*" (2nd S. iii. 415. 517.) — Some derive this expression from *Tyahillaut*, or *Thia Hillaud*, but Query meaning thereof. Urquhart (*Spain and Morocco*, 1848) says: "*Talla-ha*, the rallying cry of the Arabs; *Tally-ho* was doubtless brought by the Crusaders." "Hoix" is said to be from *Haut-icy* or *Haut-iccy*; "Hark Forward" from *Forbuer* or *Fort-buer*, "a qui-forbuer;" "Halloo" from *Hah! Le Loup*, or *Au Loup*, wolves being found formerly in England as well as in France.

"This word served as a shout to set the dogs on a pursuit, which expression continues in use to this day, though no wolves be found in England at present." — *Gent. Mag.*, vol. lix. p. 784.

Also *Athen.* (6 Ap. 1850), and *La Venerie de Jacques du Fouilleux*, Paris, 1573.

R. S. Charnock.

Gray's Inn.

"*My Dog and I*" (2nd S. iii. 509.) —

"And when I die as needs must lap,
Then bury me under the good ale-tap."

The same idea in —

"Wenn ich einst sterbe, so lasst mich begraben
Nicht unter den Kirchhof, nicht über den Schragen;
Hinunter in den Keller, wohl unter das Fass,
Lieg' gar nit gern trocken, lieg' allweil gern nass."
Schwäbischer Trinklied, 1829.

J. H. L.

Judge Bingham (2nd S. iv. 56.) — C. W. B. will find in Foss's *Judges of England*, vol. iv. p. 419., that Sir Richard Bingham was a Judge of the King's Bench from 1447, 25 Henry VI., to 1471, 11 Edward IV., and that he died in 1476, and was buried at Middleton in Warwickshire, where there is a monument representing him in his official robes. He belonged to a family established at Carcolston, in the hundred of Bingham in Nottinghamshire; and by his wife Margaret, the daughter of Sir Baldwin Frevill of Middleton, and widow of Sir Hugh Willoughby of Wollaton, Notts, he had a son named Richard, who married Margaret, the daughter of Sir Thomas Rempston, who was uncle by the half-blood to Sir William Plumpton. R. C. H.

Derivation of the Word "Cotton" (2nd S. iii. 306. 416.) — *Cotoneum*, a quince, may be merely another orthography of *Cydonium*, a quince (*Cydonia mala*, apples from Κυδωνία, a town of Crete, famous for abounding with this fruit), whence both *Quiddany* and *Quince* may be easily traced; the former perhaps thus: κυδωνία, κυδώνιον, *Cydonium*, *Cydonio*, *Cydoni*, *Cydani*, *Quidani*, *Quidany*, *Quiddany*. R. S. Charnock.

Gray's Inn.

Anne a Male Name (2nd S. iii. 508.) — The names of the late Lord Rancliffe were George Augustus Henry *Anne* Parkyns.

I beg to mention to J. G. N. that Anne is the surname of an old family in the West Riding of Yorkshire, so that there may possibly be instances of males bearing that christian name without its being necessarily derived from a female. C. J.

John Bradshaw (2nd S. iv. 47.) — Without disputing the incontinency of John Bradshaw, I would suggest to Φ. that in giving the dates of his admission to Gray's Inn as 1632, and of his call to the bar as 1645, he has confounded him with some person of the same name and county; and I believe the Bradshaws formed a very numerous family.

As far as my investigations extend, the Lord President was a younger son of Henry Bradshaw, of Marple Hall, near Stockport, in Cheshire, and was admitted into the Society of Gray's Inn on March 15, 1620, and called to the bar on April 23, 1627. It is certain that he was elected Judge of the Sheriffs' Court of the City of London in 1643, and that he was assigned in 1644 as one of the counsel against Lord Macquire for the rebellion in Ireland (Whitelock's *Memorials*, p. 106.); both sufficient to prove that he was not called to the bar in 1645, as Φ. suggests.

If Bradshaw had considerable property in the neighbourhood of Richmond in 1644, the date of the entry in the Richmond Registry, as Φ. would lead us to infer, he could not have acquired it from Lord Cottington's confiscated estates, for the grant of 2000*l.* a-year out of them was not made to him till August, 1649, as a reward for his services on the king's trial. (Whitelocke, 415. 420.)

Edward Foss.

Duncombe's Marines (2nd S. iv. 51.) — John Duncombe was a captain and lieut.-col. in the 1st Foot Guards up to March 10, 1743, on which day he was commissioned as colonel of a regiment of Marines. This information may possibly tend to lead W. E. to a conclusion: if he arrives at one, I should be glad to be made acquainted with it. I do not know whether his interest is in Col. Duncombe, or in his corps of Marines; but if in the former, I can supply him with further information. Will W. E. have the kindness to say when and where he finds "Duncombe's Marines" mentioned? and can he, or any other reader of "N. & Q.," inform me who Col. Duncombe was? I have reason to believe that Duncombe was not his patronymic, but was assumed on some occasion for some purpose. James Knowles.

Thomas Goddard (2nd S. iii. 467.) — Amongst the MSS. in Corpus Christi College Library, Oxford, there is one (No. cccvii.) described in the Catalogue as a "Biographical Notice of Thomas Goddard," which may, perhaps, be the person about whom C. B. desires information. J. E. J.

Bow and Arrow Castle (2nd S. iv. 31.) — Your correspondent, Mercator, A.B., would probably find his legend of William Rufus in the *Dorset County Chronicle*, of which the Mayor of Dorchester (Mr. Enser) is, I think, possessed of a complete file. Sholto Macduff.

Lines on Lord Fanny (2nd S. iv. 50.) — I doubt whether the epigram quoted by L. B. has any political or personal significance, or whether it has any reference to Pope's Lord Fanny. It is merely a bad translation of La Fontaine's fable of *Le Renard et le Buste*:

> "C'étoit un buste creux, et plus grand que nature
> Le renard, en louant l'effort de la sculpture;
> *Belle tête, dit-il; mais, de cervelle point!*"

The sarcasm is still more ancient than La Fontaine, who probably imitated it from Phædrus's *Vulpis ad Personam Tragicam*:

> "Personam tragicam forte vulpis viderat:
> *Oh quanta species*, inquit, *cerebrum non habet!*"

J. Emerson Tennent.

Cock-and-Bull Story (1st S. ix. 209.) — As the origin of this expression appears to be left an open question in the 1st S. of "N. & Q.," I beg leave to offer what I have long considered an obvious solution. It seems proper, however, to premise that the explanations suggested by some of your correspondents, even if they have not been deemed wholly satisfactory, surely possess great value as illustrating the phrase: and as a kindred illustration I would cite the French expression "coq-à-l'âne," which stands for *any unconnected discourse or rambling talk*. This comes very near to a "cock-and-bull story." But what is the origin of our *English* phrase?

May we not trace it to those Pontifical letters which are commonly termed "Bulls?" The "Bull," I need not say, is so called from having attached to it, by a riband, the pontifical seal or bulla. This bulla bears on one side the name of the pope with the year of his pontificate, and on the other the images of St. Peter and St. Paul. The image of St. Peter is of course suggestive of the cock; and thus we have the two things brought together, the "cock" and the "bull."

When our forefathers rejected the papal supremacy, they ceased to regard the Pope's bulls with either dread or veneration. And it was probably with reference to these once potent missives that the practice then arose of designating any discourse or tale that passed unheeded, as a "cock-and-bull story."

This conclusion is not in any way disturbed by the near affinity of the French phrase, "coq-à-l'âne," which also appears to claim an ecclesiastical origin. But a few days before Peter was warned to repent by the crowing of a cock, a Greater than Peter entered Jerusalem riding on an ass. Some preacher, discoursing on the fall of Peter, suddenly passes, by an abrupt transition, to the ass from the cock. Hence, we may suppose, the expression "sauter du coq à l'asne" (Cotgrave, 1650) would naturally become vernacular, for any unconnected and rambling discourse. Hence, also, the phrase "coq-à-l'âne." Thomas Boys.

"*Time and again*" (2nd S. iv. 29.) — "Time and again" appears to have signified originally "*once* and again," and thence to have acquired the meaning of "again and again," Grammatical or ungrammatical, the phrase has some countenance both in French, Latin, Scotch, and German.

"A time," in some parts of Scotland, is the act of *once* furrowing between two ploughings. If *two* furrowings intervene, it is "a double time;" if four, "a double double time" (Jamieson, *Supplement*).

In German, "once" is *einmal* (einmahl, "one *time*").

"A time," in the sense of "once," exactly corresponds to the French "une fois." With "time and again" compare also the French phrase, "de fois à autre."

"Fois" is a slight modification of the Latin "vice." Like the Spanish "una vez" and the Portuguese "huma vez," the French "une fois" comes from the (not classical) Latin, "unâ vice." Indeed, our own "once," with its various antecedents in old English, claims the same origin, thus: — *unâ vice*, *un*(â vi)*ce*, *once*.

THOMAS BOYS.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Councils of the Church, from the Council of Jerusalem, A.D. 51., *to the Council of Constantinople*, A.D. 381., *chiefly as to their Constitution, but also as to their Object and History, by the* Rev. E. B. Pusey, D.D., is a fragment of a large work begun in 1850; for the preparation of which the learned author studied the Councils of 1000 years. Circumstances have, however, compelled Dr. Pusey to publish a part of the Councils of the first most important period. The work was undertaken with the view of showing that the only authority of the State which the Church of England has ever formally recognised, had been recognised in times long antecedent to the Reformation; times, with whose precedent the minds for whom he was writing would be satisfied; and of exhibiting the evidences furnished by the earliest period of the Church, that matters of doctrine were always exclusively decided or attested by those whom the Apostles left to succeed to such portion of their office as uninspired men could discharge — the Bishops of the Universal Church; but though limited in its object, the Reverend writer expresses his trust, that in this volume "he has given an intelligible history of the Councils of the Church down to the close of the second General Council of Constantinople, before which Arianism finally fell."

From the publishers of the preceding volume, Messrs. Parker of Oxford, we have also received *Sequel to the Argument against immediately repealing the Laws which treat the Nuptial Bond as Indissoluble, by the* Rev. John Keble, M.A.: *The Pastor in his Closet, or a Help to the Devotions of the Clergy, by the* Rev. John Armstrong, D.D., *late Lord Bishop of Grahamstown; Constitutional Loyalty, a Sermon preached before the University of Oxford on Saturday, June 20th*, 1857, *being the Day on which Her Majesty began Her happy Reign, by the* Rev. Drummond Percy Chase; and the new part of Parker's *Oxford Pocket Classics*, containing *Xenophontis Expeditio Cyri*.

Messrs. Routledge being desirous of producing a popular *Percy's Reliques* in one volume, entrusted the revision and editing of it to the Rev. Robert Aris Willmott; and well has he justified the selection. The mere antiquary will of course not be satisfied with a Percy which has been at all abridged; but the lover of the old poetry, for the poetry's sake, will be delighted with this little volume, which contains not only all that is really good and beautiful in the original work, but a graceful sketch of the life of Thomas Percy, "a name musical to all lovers of poetry," and an enlarged and improved Glossary.

If Madame de Staël was the first to tell the rest of Europe that Germany had a literature, to Thomas Carlyle is mainly due the credit of telling England of what that literature consisted. In the *Edinburgh Review*, and the short-lived *Foreign Review*, he gave to the world the first critical notices of the writings of men whose names were only beginning to be heard in England; and so told of their merits and their short-comings — their originality — their genius — their eccentricities, that he sent thoughtful men to their works to read and judge for themselves. These *Critical and Miscellaneous Essays, Collected and republished by* Thomas Carlyle, will be a welcome book to many a thoughtful reader. The first volume only has appeared, but how rich that first is will appear when we say that it contains Carlyle's Essays on Richter, Werner, Goethe, Heyne — on German Literature, German playwrights, German Romance, and Robert Burns.

BOOKS AND ODD VOLUMES

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Notices to Correspondents.

ALFRED T. LEE. *For notices of Dr. Drake and his condemned work, see our* 1st S. viii. 272. 346.

H. S. G—K. D. Francisci Baronii ac Manfredis, De Majestate Panormitana, fol., 1630, *is rare; but has been reprinted in Grævii* Thesaurus Antiquitatum Italiæ, vol. xiii. fol. 1725. *An account of the author and of his other works will be found in Jocher* Gelehrten-Lexicon, theil i. col. 1447.

Answers to Correspondents in our next.

TOBACCO AND OUR REVOLUTION, 1688. *In this article*, 2nd S. iv. 47., *the paragraph beginning with "Servants of Charles II.," should form part of the text. The Quotation from Granger begins with the words "Dr. Barlow."*

"NOTES AND QUERIES" *is published at noon on* Friday, *and is also issued in* MONTHLY PARTS. *The subscription for* STAMPED COPIES *for six Months forwarded direct from the Publishers (including the Half-yearly* INDEX) is 11s. 4d., *which may be paid by Post Office Order in favour of* MESSRS. BELL AND DALDY, 186. FLEET STREET, E.C.; *to whom also all* COMMUNICATIONS FOR THE EDITOR *should be addressed.*

LONDON, SATURDAY, AUGUST 1, 1857.

PROPOSALS FOR A COMPLETE DICTIONARY OF THE ENGLISH LANGUAGE.

The subject of the following circular is one calculated to interest so many of the readers of "N. &. Q." — one which so many may be able and willing to promote — that we think it due to all parties to print it entire.

PHILOLOGICAL SOCIETY

(AT THE ROYAL ASTRONOMICAL SOCIETY, SOMERSET HOUSE, LONDON).

July, 1857.

Dear Sir,

We ask your serious consideration of the following Proposal, and invite your cooperation in carrying it into effect.

We have the honour to be,
Your very obedient Servants,
R. Chenevix Trench.
F. J. Furnivall.
Herbert Coleridge.

To . . . .

Proposal.

At a recent Meeting of the Philological Society, a discussion took place with reference to the present state of English Lexicography, in the course of which several observations were made upon the deficiencies of the two standard Dictionaries of Johnson and Richardson, both as vocabularies of the language and as philological guides. It was admitted, that neither of these works had any claims to be considered as a *Lexicon totius Anglicitatis*, and it was suggested by some of the Members present, that the collection of materials towards the completion of this truly national work would be an object well worthy of the energies of the Society, and, if undertaken by several persons, acting in concert on a fixed and uniform system, could hardly fail to produce most valuable results. The proposal subsequently underwent discussion in Council on the evening of the Society's last Meeting previous to the long vacation, and it was then unanimously agreed that a Special Committee should be formed for the purpose of collecting words and idioms hitherto unregistered, to consist of three Members, who should invite help in all promising quarters, should get together such materials as they could during the vacation, and should report to the Society upon the whole subject at the first meeting after the long vacation, which will take place on November the 5th. The Members of Council named to act upon such Committee were, the Very Rev. the Dean of Westminster, F. J. Furnivall, Esq., and Herbert Coleridge, Esq., Secretary to the Committee.

The Committee have accordingly met to consider the matters proposed for their deliberation, and the conclusions at which they have arrived are embodied in the following Resolutions: —

1. That the proposed search for unregistered words and idioms shall be *primarily* directed to the less-read authors of the 16th and 17th centuries, some of whom are, by way of example and suggestion, enumerated in the last page of these Proposals. The older writers, such as Chaucer, Robert of Gloucester, &c., and the still earlier or contemporary ballads and romances, have been already so far dealt with in the works of Richardson, Wright, Halliwell, not to mention other more special glossaries, as to leave little probability that the labour of investigating their peculiarities would be compensated by adequate results. On the contrary, the vast number of genuine English words and phrases, scattered over such works as the Translations of Philemon Holland, Hey More's Works, Hacket's Life of Williams, &c., which have not hitherto found their way into our Dictionaries, but which may he collected with a little care and patience, would probably pass the belief of most persons who have never been engaged in the perusal of these old works, or have never tested the incompleteness of our Dictionaries by their aid.

2. That when once an author, or any work of an author, shall be admitted to the rank of a Dictionary authority, all unregistered words, *without exception*, used by that author, or in that work, ought to be registered in the proposed collection.

3. That in order to facilitate the proposed search, it will be proper to invite — and the Committee hereby invite — the cooperation, not only of Members of the Society, but also of all other persons who may be able and willing to devote some portion of time and trouble to the task.

4. That all collectors be requested to adhere to certain general rules and directions, which have been agreed to by the Committee for the purpose of securing uniformity in the results. These rules and directions will be found below.

With regard to the particular mode in which the collections formed will ultimately be made public, it is obviously impossible at present to speak with any certainty. Much will of course depend upon the amount of encouragement with which the present appeal may be attended. The Committee are, however, empowered to state, that the subject will receive the earnest attention of the Council, as soon as the collections are sufficiently advanced to furnish adequate data for arriving at a decision.

It is also particularly requested that all persons who may feel disposed to become collectors, will be kind enough to signify their intention to the Secretary of the Committee, and at the same time to mention the name or title of the work or works they may select for investigation, so that two persons may not be engaged in traversing the same ground. Also, that all collectors, who may be in a position to do so, will forward to the Secretary such contributions as they may have ready on or before the First of November, in order that the Committee may be able to report to the Society upon the probable result as early as possible.

All communications are to be addressed to the Secretary of the Committee, Mr. Herbert Coleridge, at his residence, No. 10. Chester Place, Regent's Park, London, N.W.

Rules and Directions for Collectors, as agreed upon by the Committee.

I. That only such words be registered as fall under one of the following classes: —

(α.) Words not to be found either in the latest edition of Todd's *Johnson*, or in Richardson.

(β.) Words given in one or both of those Dictionaries, but for which no authorities at all are there cited.

(γ.) Words given in one or both of those Dictionaries, but for which only later authorities are there cited.

(δ.) Words used in a different sense from those given in the Dictionaries mentioned.

(ε.) Words now *obsolete* for which a later authority than any given in Johnson or Richardson can be cited.

(ζ.) Forms of a word which mark its still imperfect naturalization (as for instance *extasis* and *spectrum* instead of *extasy* and *spectre*, in Burton's *Anat. of Mel.*), where they have not hitherto been noticed.

II. That all idiomatic phrases and constructions which

have been passed over by Johnson and Richardson be carefully noticed and recorded, the collector adding, if possible, one parallel instance from every other language in which he knows the idiom to exist. This rule is not intended to apply to mere grammatical or syntactical idioms.

III. That any quotation specially illustrative of the etymology or first introduction or meaning of a word shall be cited.

IV. That in every case the passage in which the particular word or idiom is found shall be cited, and where any clauses are for brevity necessarily omitted, such omissions shall be designated by dots.

V. That the edition made use of shall be stated and throughout adhered to, and that, in the references, page, chapter and section, and verse, where existing, shall be given.

VI. That the words registered shall be written only on one side of the paper (ordinary small quarto letter paper), and with sufficient space between each to allow of their being cut apart for sorting. N.B. It is particularly requested that this rule may be strictly observed.

The following examples, illustrative of the preceding Rules, are submitted as specimens of the manner and form in which the Committee are desirous that the collections should be made.

Rule I. α. *Umstroke* = circumference.

"Such towns as stand (one may say) on tiptoe, on the very *umstroke*, or on any part of the utmost line of any map . . . . are not to be presumed placed according to exactness, but only signify them there or thereabouts." — Fuller, *A Pisgah Sight of Palestine*, London, 1650, Part I. b. i. c. 14. p. 46.

Rule I. β. *Fashionist.*

"We may conceive many of these ornaments were only temporary, as used by the *fashionists* of that age." — Fuller, *A Pisgah Sight of Palestine*, Part II. p. 113. The word is given in Todd's *Johnson* and in Richardson, but without an example in either.

Rule I. γ. *Yacht.*

"I sailed this morning with his Majesty in one of his *Yachts* (or pleasure boats), vessels not known among us till the Dutch East India Company presented that curious piece to the King, being very excellent sailing vessels." — Evelyn's *Diary*, Oct. 1, 1661. The earliest example given in Johnson or Richardson is from Cook's *Voyages*.

Rule I. δ. *Baby* = an engraving or picture in a book. (Common in the North at the present day.)

"We gaze but on the *babies* and the cover,
The gaudy flowers and edges painted over,
And never further for our lesson look
Within the volume of this various book."

Sylvester's *Dubartas*, ed. London, 1621, fol. p. 5. Halliwell mentions this sense, but gives no authority.

Rule I. ε. *Uncase.*

"What an *unease* it was to be troubled with the humming of so many gnats!" — Hacket, *Life of Abp. Williams*, Part II. p. 88. Not found in Todd's *Johnson*. The latest, indeed only, example in Richardson is from Chaucer.

Rule I. ζ. *Interstice.*

"Besides there was an *interstitium* or distance of seventy years between the destruction of Solomon's and the erection of Zorobabel's temple." — Fuller, *A Pisgah Sight of Palestine*, Part I. b. iii. c. 6. p. 421.

Rule II. Phrases. — *Grass.* At the next *grass* = at the next summer. (Common in the North at the present day.)

"Whom seven years old *at the next grass* he guest" (speaking of a horse). — Sylvester's *Dubartas*, p. 228. Compare Johnson's later quotation from Swift.

Constructions. *Satisfy in* = *of* or *as to.*

"I was lately *satisfied in* what I heard of before . . . . that the mystery of annealing glass is now quite lost in England." — Fuller, *Mixt Contemplations on these Times* — in Fuller's *Good Thoughts*, Pickering, 1841, p. 221.

[The Rev. J. J. S. Perowne, in a paper contained in the *Philological Transactions* for 1856, "On some English Idioms," quotes (p. 148.) Latimer's 'not to flatter *with* anybody,' and Roger Ascham's 'changing a good word *with* a worse.']

Bass, in music.

"Lend me your hands, lift me above Parnassus
With your loud trebles, help my lowly *bassus*."
Sylvester's *Dubartas*, p. 73.

Rule III. *Fanatic.*

"There is a new word coined within a few months (of May, 1660,) called *fanatics*, which by the close stickling thereof seemeth well cut out and proportioned to signify what is meant thereby, even the sectaries of our age. Some (most forcedly) will have it Hebrew, derived from the word 'to see' or 'face one,' importing such whose piety consisteth chiefly in visage looks and outward shows; others will have it Greek, from φάνομαι, to show and appear. . . . . But most certainly the work is Latin, from *fanum* a temple, and *fanatici* were such who, living in or attending thereabouts, were frighted with spectra or apparitions which they either saw or fancied themselves to have seen."—Fuller, *Mixt Contemplations in Better Times*, L. p. 212., ed. 1841.

Sack. — "They were well provided with that kind of Spanish wine which is called '*sack*,' though the true name of it be Xeque, from the province whence it comes."—Mandelsho, *Travels into the Indies*, London, 1669, p. 5.

Damson. — "Modern Damascus is a beautiful city. The first Damask rose had it's root here and it's name hence. So all Damask silk, linen, poulder, and plumbes called *Damascenes*." — Fuller, *A Pisgah Sight of Palestine*, Part II. b. iv. c. 1. p. 9.

The following works and authors are suggested for examination, though it is not by any means intended to limit the discretion of collectors in this respect. A multitude of other books quite as good might easily be named. Those marked with an asterisk have been already undertaken.

*Andrews's Works. (By Mr. Brodribb.)
*Roger Ascham. (By Mr. A. Valentine.)
Barrow's Works.
*Becon's Works. (By Mr. J. Furnivall.)
*Burton's Anatomy of Melancholy. (By Mr. Coleridge.)
*Fuller's Works. (By Mr. Perowne.)
Fenton's Historie of Guicciardin.
*Hacket's Life of Archbishop Williams. (By the Rev. J. Davies.)
Holland's Translation of Livy.
———————— Plutarch.
———————— Ammianus Marcellinus.
*———————— Pliny. (By Mr. Kennedy.)
———————— Suetonius.
*———————— The Cyropædia. (By the Dean of Westminster.)
Gabriel Harvey's Works.
Henry More's Works.
Adam Harsnet's Works.
Pilkington's Works.
Urquhart's Translation of Rabelais.
Lodge's Translation of Seneca.

*Sylvester's Dubartas. (By Mr. Coleridge.)
Phaier's Virgil.
Golding's Ovid's Metamorphoses.
Golding and Sidney's Philip Mornay's Treatise on the Truth of the Christian Religion.
William Paynter's Boccaccio, or Palace of Pleasure.
Shelton's Don Quixote.
Grimeston's Polybius.
*Watson's Polybius. (By Mr. Coleridge.)
Stephens's Statius.
Stapylton's Juvenal.
Ogylby's Virgil.
*Quarles's Works. (By A Lady.)
*Gascoigne's Jocasta. (By Mr. C. Clarke.)
*Cotton's Translation of Montaigne's Essays. (By the Rev. J. Davies.)
*North's Plutarch. (By Mr. Furnivall.)
*Allen's (Cardinal) Admonition. (By Mr. Furnivall.)
*Coryat's Crudities. (By Mr. W. Valentine.)
*Marlowe's Ovid. (By Mr. W. Valentine.)
Brende's Q. Curtius.
Arthur Hall's Ten Books of Homer.
Philip Stubbes's Anatomie of Abuses.
Florio's Montaigne's Essays.
Langley's Polydore Vergil.
Chapman's Hymns, &c., of Homer.
——— Georgics of Hesiod.
Greenewey's Tacitus.
Hackluyt's Voyages and Travels.
North's Examen.

Our readers will, we are sure, agree with us that this is a great, important, yet withal, a very practical scheme. It is one which certainly deserves, one which we believe may command, success.

It is, therefore, in a spirit of entire friendliness that we suggest one or two points for consideration.

First. Would it not be well to extend it in one very obvious direction, namely, that whereas the present proposal embraces only "words and idioms," it should be so far extended as to include old "Proverbs and Proverbial Phrases?" This would add very little to the trouble of the gentleman who should undertake the collation of any particular author, but would very materially enhance the value of his labours. By this means not only would the researches of Johnson and Richardson be completed — but that very valuable supplement to the Dictionaries of those learned lexicographers, Nares's *Glossary*, would be rendered doubly valuable. As an instance of how much is to be gathered from a careful examination of any writer whose works have not as yet been searched for the discovery of unregistered words and phrases, we subjoin a few notes made many years since, during the perusal, for another purpose, of Harsnet's *Declaration of Egregious Popish Impostures*, 4to. 1603, which Notes, by an odd coincidence, we accidentally met with, just after the receipt of the Philological Society's Prospectus.

Pp. 15. 17. Urchins, in the sense of Hobgoblins.
P. 19. "Sworne true to the Pantofle."
Pp. 21. 138. "A pinch of *Tom Spanner*."
P. 24. If she *fleere* and laugh in a man's face.
P. 26. "Where meeting with the common badger, or kiddier for devils."
Pp. 26. 87. Wringing out a bucke of clothes.
Pp. 33. 116. *Hynch, pynch and laugh not; Coal under candle-sticke; Frier Rush;* and *Wo-penny hoe.* Names of games.
P. 34. "*All must be mum:* Clum, *quoth the Carpenter*, Clum *quoth the Carpenter's Wife, and* Clum quoth the Friar."
Pp. 38. 158. To frame themselves jumpe and fit unto the priests humors, to *mop, mow*, jest, rail, roar, &c.
P. 49. And their dog with a fiddle.
——— "Hey, Jolly Jenkin, I see a knave a drinking," &c.
P. 50. "For all were there tag, and ragge, cut and long-tayle."
P. 53. She begins to speake bugs words.
P. 56. Miracles ascribed to Ignatius.
P. 57. The great skar-buggs of old time, as Hercules and the rest.
——— Mercurie prince of Fairies.
Pp. 55. 82. Campion's Girdle.
P. 60. "As the Juglers use to carry a Bee in a box."
P. 61. Gotham and the posteritie of them that drowned the Eele.
Pp. 61. 138. Oh that Will Sommer, &c.
P. 62. There was a pad in the straw.
P. 63. In such muses conny-berries and holes.
P. 71. The little children were never so afrayd of hell mouth in the old plaies, painted with great gang teeth, flaring eyes, and a foule bottle nose.
P. 73. Did ever the God-gastring Giants, whom Jupiter overwhelmed.
P. 78. Brian's bones, S. Barbara.
P. 81. Devil in the Stocking.
Pp. 87. 158. As the last service to the Devil's Nunchion.
P. 89. "And tell us jumpe as much."
P. 103. Goodman Button's boy of Waltham.
P. 104. Wades mill.
P. 107. A black sanctus.
P. 114. The picture of a vice in a play.
——— Ditto.
P. 116. As Preston's dog.
——— Christmas games: *Laugh, and lie down; My sow has pigged.*
P. 117. Colli-mollie.
Pp. 118. 216. Saints Cottam, Brian, Campian.
P. 119. The dreadful kilcowes.
P. 121. Best strength and verd.
P. 132. His wit being deep woaded.
P. 135. "To be haunted with lights, owles, and poakers; and with these they adrad, and gaster sencelesse old women, witlesse children, and melancholike dottrels, out of their wits."
P. 136. Sparrow-blasting.
——— Pax, max, fax, for a spel.
P. 137. Owl-blasted.
——— Mopp the Devil.
Pp. 146. Punie urchin spirits.
Pp. 147. 152. Our Lady called Saffron-bag.
P. 148. To play at bo peepe.
P. 149. It is the fashion of vagabond players, &c.
P. 156. Maudelen-drunk.
P. 166. Darrell's wife, Moore's minion.
P. 179. A Chrisome (*description of*).

These Notes, which of course were not made according to the well-considered rules laid down by the Philological Society, may, we think, serve to show the good results likely to flow from the present scheme.

Another suggestion we would venture to make is this: — that, as the Philological Society is not at present in a condition to specify "the particular mode in which the Collection formed will ultimately be made public," — and

when we consider the expenses attending such publication, the Society may well pause before pledging itself upon that point—yet, as a security that the labour bestowed shall not be thrown away, or the accumulated materials be wasted, it would be well that the Society should declare that, in the event of its not being found practicable to print the results of this inquiry, the MSS. should be deposited in some place where they might be safely preserved and hereafter made use of; and it is obvious, that the British Museum is the fitting place for that purpose.

We had intended to have thrown out some few other suggestions, especially on the subject of works to be examined, but the space we have occupied warns us to bring these remarks to a close. We will therefore content ourselves, for the present, with hinting that old Caxton will repay perusal; that in the *early* Statutes will be found many words, and names of articles, not to be met with elsewhere; and that Drayton, the fellow *county-man* of Shakspeare, has not as yet, we believe, been thoroughly examined for his language.

We have made these suggestions in the most friendly spirit. We believe the work proposed may readily be accomplished; and we hope ere long to be able to report that it is progressing to the satisfaction of the Society, as well as of all who are interested in our noble Mother Tongue.

Notes.

HENRY FITZ-ALAN EARL OF ARUNDEL, AND THOMAS VAUTROLLIER.

It may be an interesting fact to the lovers of biography if it can be proved that Henry Fitz-Alan earl of Arundel was the earliest patron of the learned and skilful printer Thomas Vautrollier. It must be a *novel* fact to the majority, for the proof exists only in the dedication of a volume which cannot be otherwise than RARE. It escaped the researches of Ames; and Herbert refers only to one copy, which was in the curious collection of Mr. Alexander Dalrymple.

The volume is entitled *A booke containing divers sortes of hands, as well the English as French secretarie*, etc. It was the first work printed by Vautrollier, and bears date anno 1570. The dedication is as follows:

"ILLVSTRISSIMO COMITI
DOMINO ARONDELIO, DOMINO
suo obseruantissimo Thomas Vatrolerus Typographus
S. D.

PARATA nunc primum apud me in hac florentissima ciuitate Londinensi quadam typographia typis nouis, quæ bonorum iudicio vtilissima Reipub. futura est, non video cui par sit eius primitias potissimum consecrare, quàm tibi. Enimuero tu mihi, iam inde ex quo in hoc amplissimum Regnum relicta patria migraui, multos annos clemens fuisti dominus: tu mihi patronus es. Tibi igitur iure optimo primos operis huius mei fructus offero, quos vt tua innata animo humanitate accipias, & me in clientelam semel admissum vsque retineas, humillime rogo. Vale, Londini, in nostra typographia apud Carmelitas, quarto Kalendas Ianuarias, Anno à partu Virginis, 1569.

"Tuæ celsitudinis humillimus servus
"THOMAS VATROLERUS.

Relying on memory, I venture to add that Dugdale gives no information on the above-named instance of judicious patronage, and that Lodge fails to remedy the deficiency. I have therefore transcribed the document, from a copy of the work in my own possession, for the instruction of kings of arms, heralds, and poursuivants, and the patient chroniclers of English typographers and their productions. BOLTON CORNEY.

Fontainebleau.

WELLS ELECTIONS IN THE OLDEN TIMES.

[The following letters from the Sheriff of Somerset, and Queen Elizabeth's Privy Council, to the Mayor and Burgesses of Wells (Somerset), which are preserved in the Corporation records, contain advice which even in our own time would not be inapplicable to many of the smaller constituencies. It will moreover furnish a pleasant supplement to the amusing article on the subject of Elections in the new Number of *The Quarterly Review*.]

Littera Missa p^r Hugow Powlett.—After my harty comendacõns I sende you herein inclos'd a transcript of the Queen's Mag^tie Councell's Letter directed unto me and Syr Morres Barkeley, now being owt of the Country, for^e sume consernes to bee had with yow amongst wothers, touchinge the election of meete and discreete Burgesses to serve at this Parliament for youre Burrowe of Welles, wherein my advyce and earnest request unto youe in Her Hignes' name shal bee to take suche goode regard thereunto as the Burgesses soe to be nowe chosen by youe bee men soe well qualyfyed to all respects appertayninge as maye satisfye the expectacõn of Her Mag^tie att your hands in thys sayde behalfe; Wherefore I doe advyse and admonyshe youe herebye, as well to my discharge as for youre avoydinge of suche dyspleasure as may otherwyse growe towardes youe. And soe fare youe well. Wryten on the iij^d of March, 1570.

Your lovinge freende,
HUGH POWLETT.

The Queen's Council's Letter.

After our harty comendacõns, whereas the Queene's Mag^tie hath determyned for dyvers necessarye greate Causes concerninge the state of the Realme, to have a Parliament holden att Westmin^r thys nexte Aprill, And for that purpose her Maje^tie writtes are directed to the Sherife of everye Shere, to cause pclamacõn thereof to be made, soe as there maye be Knyghtes chosen in every Shere, and Cityzens and Burgesses in everye Cittye and Burroughe, accordynge to the

good lawes and customes of the Realme. Upon sume delyberacō had by her Mag^tie with us, concerninge the dew execucōn hereof, her Mag^tie hath called to her remembrance, which also we thinke to be trewe, that though the gretter number of Knyghtes and Cityzens and Burgesses for the more parte are dewlye and orderlye chosen, yett in many places such consideracōn is not usually had herein as reason wolde, that is to chewse persons lyable to give good informacōn and advyce for the places for which theye are nōīated, And to treate and consulte discratelye upon suche matters as are to be ꝑpounded to them in theyre assembles, but contraryewyse that manye in late Parliaments (as her Mag^tie thinkes) have beene named—some for private respectes and favour uppon theire owne seutes—some to enjoye īmunities from arrestes upon actions duringe the tyme of the ꝑliaments, and some others to sett forthe private causes by senester labour and frivolous talkes and argumentes, to the ꝑlongation of tyme withoute juste cause, and withoute regarde to the publique benefitt and weale of the Realme; And therefore Her Mag^tie, beynge verye desirous to have redresse herein, hath charged us to devyse some spedy good wayes for reformacōn thereof at thys tyme, soe as all the persons be asembled in this next ꝑliament for the Sheres, Cityes, and Burroughes maye be founde as neere as maye be descrete, wyse, and well disposed, accordinge to the intention of theyre chewsen oughte to be. And therefore we have thoughte meete to geve knowledge hereof to suche as we thinke, both for theire wisdome, discrecōns and auctoritie in sundrye Counties of the Realme can and will take advantage hereof. Soe have wee for the purpose made speciall choyse of you, requiringe youe in Her Mag^ties name to consider well of these premisses, and to conferr with the Sherife of that Shere of Som^et, by all suche goode measures as you shall thinke meete, and with such speciall men of lyveliod and worshipp of the said Countie as have interest herein, and in lyke mañer wyth the hedd officers of Cities and Boroughes, soe as by youre good advice and discrecōn the persons to be chewsen maye be well qualyfyed with knowledge, discretion, and modestye mete for these places, And in soe doeinge ye shall geve just occasion to have her Majestye herein well satisfy'd, the Realme well served, and the tyme of the Asemblie (which cañot be but chargeable with longe continuance) to be both ꝑfytable and spedilye passed over and ended, and finalye the Counteys, Cityes, and Burroughes well ꝑvyded for. And soe we bydde youe hartilye farewell. From Westm^r, the vij of Februarye, 1570.

Youre lovinge Frendes,

N. Bacon.	C. Clinton.
H. North.	W. Howard.
T. Sussex.	James Crofte.
R. Leicester.	W. Cecill.

The writ for the election being soon after received, the citizens made choice of John Ayleworth, Esq., and Henry Newton, Esq. Ina.

Wells.

BYGONE REMINISCENCES OF GREAT MEN.

Robert Boyle at Stalbridge.

Another classic spot is Stalbridge, in Dorsetshire, delightfully situated on an eminence overlooking the fertile and extensive "Vale of Blackmore." Here lived the truly illustrious philosopher and christian, the Hon. Robert Boyle; and, till within the last thirty years or so, the mansion in the "Park" was said to contain the room where he studied, and where the first of his experiments in natural philosophy and chemistry were made.* The manor still retains its park-like character, being surrounded by a stone wall some five miles in circumference, but every trace of the mansion is now removed: a portion only of the offices being retained, which has since been converted into a farm-house. A pair of massive stone pillars, surmounted by two admirably carved lions, flanking the entrance to what was once a noble avenue of elms, alone remain to testify to the former prosperity and grandeur of the place.† After some vicissitudes, it passed into the hands of the "Paget" family,—one of whom (the late Earl of Uxbridge), in 1802, entertained King George III. here, after having honoured Lord Dorchester with a similar visit at his seat at Milton Abbey, near Blandford. Subsequently, the mansion was pulled down, and the materials disposed of; and in the cellar (of the mansion) is stated to have been discovered a curious kind of pump, which may have some connexion with the early experiments of the philosopher on the air-pump. It would, certainly, be a fitting tribute to the memory of so great and good a man, that some memento of him should be preserved on the spot where he first laboured in the cause of science so indefatigably, and with such great and lasting results. The present noble owner, the Marquis of Westminster, has it in contemplation, I believe, to erect another mansion (though not on the same site); and it would, assuredly, form no small attraction to the "park," in addition to the natural beauties it already possesses, to contain within it

* "In March, 1646, he retired to his manor at Salbridge, where he resided for the most part till May, 1650. . . . . During his retirement at Stalbridge, he applied himself with incredible industry to studies of various kinds, natural philosophy and chemistry in particular." Vide *Encycl. Brit.*, art. Boyle. See also Hutchins's *Dorset*, and *auctores ejus*, vol. ii. pp. 244, 245.—Moule's *English Counties* (*in loco*).

† Coker (quoted by Hutchins, *ut suprâ*,) says, "Mervine, Earl of Castlehaven, latelie built a goodly fair house here."

some permanent record of the life and labours of so eminent a man, whose early efforts in the formation of the "Royal Society" are not the least of the claims he has on the gratitude of admiring posterity.

Besides the charm of association with the name and memory of Boyle, this favoured spot boasts connexion with another great name: for within the limits of the parish, and about a mile from the "Park," still stands Thornhill House, the residence of Sir James Thornhill, F.R.S., and "chief of our English painters," whose efforts to regain this the ancient seat of his family are well known.* The property has since been alienated, and is now possessed by the Rev. Henry Boucher. In the grounds may still be seen the obelisk (though not entire) erected by Sir James Thornhill in honour of his patron King George I. There is a well-executed portrait of Sir James extant by Faber, after a painting by Highmore, bearing the date "1732, æt. 56."

In the adjoining parish of Marnhull is Nash Court, the residence of Giles Hussey, the portrait painter; and at no great distance, Sherborne Castle, the residence of "the great and unfortunate Sir Walter Raleigh," of which Mr. Hutchins says,†—

"The ruins of the (old) Castle, Sir Walter Rawleigh's grove, the seat of Lord Digby,—a grove planted by Mr. Pope, and a noble serpentine body of water, with a fine stone bridge of several arches over it, made by (the late) Lord Digby, conspired to make this seat one of the most venerable and beautiful in England."

Henry W. S. Taylor.

ETYMOLOGIES.

Shank's Nag.—A proverbial expression for going on foot is *ride on Shank's nag*, or *Shank's mare*, as it is expressed in Ireland. The meaning seems obvious enough, but still the phrase has not the air of an original. Now the corresponding expression in Spain is, *ride on St. Francis' mule*, alluding to the barefoot Franciscans, who always went on foot; and I suspect that before the Reformation the phrase was common in England too, but, as mules were little used there for riding, *nag* took the place of *mule*. After the Reformation it may have become *Frank's nag*, and thence, by an easy transition, *Shank's nag*.

I take this opportunity of giving a farther proof of the correctness of my explanation of *Finding a mare's nest* in a former number. In Swift's *Polite Conversation*, I have met with, "What! you have found a mare's nest, and laugh at the eggs!"

Clamour.—There can be no doubt of this word as a noun, the Latin *clamor*; but was there a verb (a misspelt one of course), as in *clamor your tongues* (*Winter's Tale*, Act IV. Sc. 3.)? I have already given my opinion that there was, and I am confirmed in it by the following passage in Mr. Singer's note on that place: "Mr. Hunter has cited a passage from Taylor the Water Poet, in which the word is thus again perverted:

"*Clamour* the promulgation of your tongue.'"

Mr. Singer's word is *chamour*, *chaumer*, or *chaumbre* (of which last he gives a single example from Udall), which, he says, comes from the French *chômer*, to refrain (not its exact sense, by the way). Taylor, I believe, printed his own poems, and such a "perversion" could hardly have escaped his eye; and I think that both he and Shakspeare used a verb pronounced like *clamour*, but which should be spelt *clammer*, and signified to press or squeeze; so that *clammer your tongue* is the same as *hold your tongue*. It is true *clammer* is not in use, but *clem* (i. q. *clam*) is. I myself have heard a peasant in Hants say "his stomach was *clemmed* with fasting," *i. e.* squeezed, pressed together; and Massinger uses it exactly in the same sense:

"When my *entrails*
Were *clemmed* with keeping a perpetual fast."
Roman Actor, II. 1.

where Coxeter and M. Mason read *clammed*, as it is in the passage from *Antonio and Mellida* quoted in Mr. Wright's Dictionary, *s. v.* Clam. Surely such a word as *clammer* was more appropriate in the mouth of a clown than Mr. Singer's *chaumer* or *chaumbre*. As to the substitution of *charm*, first proposed by Grey, and since found in Mr. Collier's corrector, I utterly reject it, for it occurs nowhere except in the mouths of persons of station and education; for Tranio, in the *Taming of the Shrew*, is such for the nonce. I may add that Mr. Richardson is inclined to regard *clamor*, in the *Winter's Tale*, as connected with *clam*. In confirmation of this it may be observed that there seems to have been a verb *clomsen*, also akin to *clam*:

"Other when thou *clomsest* for hunger, other *clyngest* for drouth."
Vision of Piers Plowman.

Cling.—This verb, as we may see, is connected in sense, and perhaps also in origin, with *clem*. Somner derives it from clinzan, A.-S., a verb which, as far as I can ascertain, does not occur in any extant Anglo-Saxon MS.; and indeed I have often wondered where Somner, who cites no authorities, got many of his words. I, however, do not want to call his honesty in question. *Cling* is used by Lord Surrey in the following verse of his paraphrase of Ecclesiastes (v. 18, 19.):

"*Clings* not his guts with niggish fare, to heap his chest withal,"

in a manner which illustrates "Till famine *cling*

* See a pedigree, and many interesting particulars of the family, in Hutchins (above quoted), under Wolland, the subsequent residence of the Thornhills.—Vol. ii. 450. 1.; also, Vol. i. 410., under Melcombe Regis.

† Vol. ii. p. 390.

thee," in *Macbeth*, better than most of the passages adduced for that purpose. I may add that *klim*, the Dutch for *ivy*, seems to be another member of this family. One of the same noble lord's poems, by the way, commences thus:

"Although I had a check,
To give the mate is hard,
For I have found a *neck*
To keep my men in guard."

Here it is really amusing to see the perplexity of Dr. Nott and Mr. Bell in their efforts to make any sense of *neck*, which is simply *kneck*, i.e. *knack*.

Bottle.—This word seems peculiar to the French language, whence we got it; its remote origin is probably πίθος, whence, perhaps, *pot*. From it comes the verb *bottle*, of which, as far as my knowledge extends, the sole meaning is, to put into a bottle. In what sense, then, is it that in *Richard III.* Gloster is called "a *bottled* spider?" Ritson says this is "a large, *bloated*, glossy spider, supposed to contain venom proportionate to its size;" but as he gives no authority for this sense of *bottled*, and as all the other commentators are silent, I venture to think that the poet wrote "*bloated* spider," the very phrase of that accurate observer Cowper (*Task*, v. 422.), and meaning a spider surcharged with venom. *Bottle*, in a "*bottle* of hay or straw," is apparently a mere corruption of *bundle*.

THOS. KEIGHTLEY.

THE COMET AND ITS EFFECTS IN DIFFERENT COUNTRIES.

For the information of those persons who may be living when the comet does make its appearance, as it is supposed will be the case in the course of ten years, the following notices which have recently appeared in different European and American journals may claim a remembrance in "N. & Q.:"

"*The Comet.* — A maid servant at Shields got a holiday, a few days ago, for the 13th of June, 'that she might be drowned by the comet beside her mother!' — A thoughtful inhabitant of Cleadon made a large chest of oak, in which to shut himself up, in order to be safe from the comet. — A sly Liverpool tradesman, whose stores are 'under the office where everybody goes to get his weights stamped,' wrote an essay in the advertising columns of the local papers, demonstrating the danger of the 'Milky Way' from the comet, and advising the public to lay in a stock of his butter 'before the source is dried up.' — A woman actually committed suicide in Prussia from terror of the comet. — A Mormon preacher at Southampton said in his sermon a Sunday or two ago: 'Shall I tell you, my brethren, when the comet shall come and strike this earth? When Brigham Young chooses to say the word, then will the comet come and strike the earth.' — Accounts from Galicia state that disturbances have lately taken place on the Russian frontier — for which we are likewise indebted to the comet. The peasants, believing that the world was about to come to an end, gave way to numerous excesses, and were guilty of encroachments on other people's property. The authorities were compelled to send to Lemberg for troops to put an end to the outbreak."

"The story that the eminent French savant, M. Babinet, of the Institute, had expressed a belief that the world would be burnt up by contact with a comet about these days, is entirely without foundation. On the contrary, he says, over his own signature:

"'If in passing the comet should come in contact with the earth its imperceptible substance could not penetrate through our atmosphere, and this meeting would be entirely unperceived by the inhabitants of this planet.' He also says, very justly, 'Nothing is more ridiculous than this rage for trembling, this fever of fear, this epidemic panic which has seized people from time to time in the midst of the lights of science and of astronomical sentinels who cry out "every thing is tranquil."'"

"Some of the wise ones of a continental city notice that the Man in the Moon has already flattened and scorched his nose considerably by coming into contact with the comet, while swinging round our earth, which circumstance irrefragably proves that the fiery mass must already be near us."

"*Bets on the Comet.* — We ought to have published long ago the propositions of the Urbana (Ill.) Constitution concerning the comet. They have been extensively quoted and credited to a paper which stole them from the Constitution, and, late as it is, we'll do what we can to set the matter right. Zimmerman, after observing 'the critter' carefully with the instruments of the Urbana Brass Band, comes to the conclusion:

"1st. The comet will not strike the earth; but

"2nd. If it does strike, it will never do it a second time.

"In case, however, any gentleman holds opinions different from the above and is willing to back his views to a limited extent, in order to arrive at the truth in this momentous matter, we hereby make the following

"*Propositions.*

"1st. We will wager 20,000 dollars, more or less, that if the comet offers to strike, we will dodge before it does it; in other words, that it can't be brought to the scratch.

"2nd. A like sum that, if it does strike, it will be knocked higher nor a kite.

"3rd. Twenty-five times the above amounts that, in case the comet strikes, it won't budge the earth six inches by actual measurement.

"4th. A like amount that after the comet strikes its tail drops.

"5th. An optional sum that the earth can knock the comet farther than the comet can knock the earth, nine times out of eleven.

"6. That after the comet gets through striking the earth it will never want to strike anybody else.

"These propositions are intended to cover the case of any gentleman on this globe, or on the comet, or elsewhere.

"Money to be deposited in the Banks of Newfoundland.

"Time of striking and other arrangements to be fixed by the parties.

"Applicants for bets have a right to select any comet they choose."

W. W.

Malta.

Minor Notes.

The Original Locomotive Engine. — Perhaps the following account of the ceremony of inau-

gurating the "*first*" *steam engine* of *the* "*first*" *railway in England* may be considered acceptable. I therefore send it, having copied it from the *Morning Post* of a few weeks since:

"The Stockton and Darlington railway, which is considered to be the oldest in the world, is still in possession of its "No. 1." engine. . . . The Father of the railway, Mr. Edw. Pease, a venerable gentleman far advanced in his fifth score of years still continues a connexion with the line, and lives in Darlington, and advantage was taken of the circumstance to inaugurate a pedestal on which the locomotive is to be placed."

After a description of the peculiarities of this "odd piece of mechanism," the account states that festivities were given in honour of the occasion by Mr. H. Pease, M.P., at his residence, Pierremount, and a photograph of the old engineman, who also survives, was taken in commemoration of the event. HENRY W. S. TAYLOR.

Quotation by St. Paul from Aristotle. — Menander (1 Cor. xv. 23.), Aratus (Acts xvii. 28.), and Epimenides (Tit. i. 12.) are the three authors usually mentioned as quoted by St. Paul; but he has also adopted the phraseology of Aristotle in Galatians v. 23. and Romans ii. 2., where he says, "Against such there is no law," and "they are a law unto themselves." For, Aristotle (*Pol.* iii. 13.), speaking of men "supereminent in virtue (*διαφέρων κατ' ἀρετῆς ὑπερβολήν*)," says, "*κατὰ δὲ τῶν τοιούτων οὐκ ἔστι νόμος· αὐτοὶ γάρ εἰσι νόμος.*" And St. Paul, enumerating the spiritual fruits of righteousness, says in the same words, "*κατὰ τῶν τοιούτων οὐκ ἔστι νόμος*;" as also, when speaking of Gentiles, who, not having the law of Moses, do by nature the things contained in that law: these, says St. Paul, in the words of Aristotle, "*ἑαυτοῖς εἰσι νόμος*, are a law unto themselves." The only difference in the phraseology is the omission by St. Paul of the particles *δὲ* and *γὰρ*, and the substitution of *ἑαυτοῖς* for *αὐτοί*. Both are treating on the same subject, although each contemplates it from very different points of view. T. J. BUCKTON.

Lichfield.

Porter's or Trotman's Anchor. — This was patented a few years ago. The flukes are attached to the shank by a pin, in which they move, so that when one bill catches the ground, the other is brought over so as to touch the bend of the shank, which gives better holding in the ground, and prevents the vessel settling on the fluke of her own anchor in a tideway. I was much surprised the other day to find exactly such an anchor delineated in the celebrated *Polipholo*, printed by the Aldus in 1499, d. vij, recto. It was considered a new and very valuable invention at the time of the patent. A. A.

The Plough, Carey Street, Lincoln's Inn Fields. — As a small contribution to the street topography of London, I may mention that Browne Willis, writing from "Donstable, April 27, 1748, Wednesday Night," to "John Duncombe, Esq., att His Seat at Barley End, neer Ivinghoe, Buckingham County," says, "If you will send me any papers to London at the Plough Inne, Carey Street," &c.

I quote from the autograph letter before me; the Plough Inne, Carey Street, however respectable it may be in its present way, must have been a very different place when Browne Willis, Esq., of Whaddon Hall, co. Bucks, thus hailed from it.

JAMES KNOWLES.

Inscription on Clerkenwell Pump, A.D. 1800.

"William Bound, } Church Wardens.
Joseph Bird, }

"For the better accommodation of the Neighbourhood this Pump was removed to the spot where it now stands. The Spring by which it is supplied is situate 4 feet Eastward, and round it, as History informs us, the Parish Clerks of London in remote ages annually performed sacred Plays; that custom caused it to be denominated Clerks Well, from which this Parish derived its name. The Water was greatly esteemed by the Prior and Brethren of the Order of St. John of Jerusalem and the Benedictine Nuns in the Neighbourhood." *

The above may be worth preserving.

R. S. CHARNOCK.

Gray's Inn.

Queries.

LONDON "LOW LIFE," AND LONDON "DENS."

A thin octavo, consisting of little better than a hundred pages, purporting to be addressed to "Mr. Hogarth," but not dated, has this title: *Low-Life; or one Half of the World knows not how the other Half Lives, &c.*, and said to be "printed for the Author," but whose name is not given.

The copy before me is the second edition, "with very large additions of near half the work," and has this motto, from the Duke of Buckingham, "Let your Fancy tell the rest." The book is of real value as far as its subject goes, being a description of the various methods of spending Sunday in London upwards of a century ago. The statement commences at twelve o'clock on the Saturday night, and follows on to the same hour on the Sunday night; each running out of the time-glass getting a chapter to itself, and thus the whole forms twenty-four divisions. The time of year chosen by the narrator is June, and a portion of the details from ten to eleven o'clock is thus set forth:

"Link-boys who have been asking charity all the preceding day, and have just money sufficient to buy a torch, taking their stands at Temple Bar, London Bridge, Lincoln's Inn Fields, Smithfield, the City Gates, and other publick places, to light, knock down, and rob

[* This inscription is not strictly correct. See Cromwell's *History of Clerkenwell*, p. 263.]

people who are walking about their business. Common beggars, gypsies, and strollers, who are quite destitute of friends and money, creeping into the farmers' grounds, about the suburbs of London, to find sleeping-places under haystacks."

And subsequently, in the same chapter:

"The gaming-tables at Charing Cross, Covent Garden, Holboun, and the Strand, begin to fill with men of desperate fortunes, bullies, fools, and gamesters. Termagant women in back-yards, alleys, and courts, who have got drunk with Geneva at the adjacent publick-houses, are making their several neighbourhoods ring with the schrillness of their ungovernable tongues. Lumberers taking a survey of the streets and markets, and preparing to mount bulks instead of beds, to sleep away the remaining part of the night upon. . . . A great quantity of scandal published by people of the first quality, at their drums and routes. Merchants', drapers', and booksellers' apprentices begin to be merry at taverns and noted publick-houses, at the expense of their friends and mothers."

This last sentence concludes the "hour;" while, indeed, the whole relation is no more complimentary of the purer morality of the "good old times" than of our own, and is evidently written by one who was well acquainted with his subject.

Who, then, was the writer? This I should be happy to learn from any of the numerous intelligent readers of "N. & Q." And further, to know also the name of the individual who, in 1835, had printed a small volume of almost identical character, called *The Dens of London Exposed*, consisting of an inside view of one of the most famous of the cadgers' lodging-houses of the period, as the writer beheld the scenes himself during his stay in the place from the Saturday night to the succeeding Monday morning.

I suspect the work to be one of the first literary trials of the "basket-maker" author, Thomas Miller; nor ought he, as I conceive, to be ashamed of its paternity, the purpose being as useful, as much of the writing is graphic. J. D. D.

Minor Queries.

Pope and Gay: "Welcome from Greece." — Can any of your correspondents afford a clue to the precise *when* and *where* of the *appearance* of this interesting little poem? There is abundant external and internal evidence that it must have been *written* between April and November, 1720; it would probably have very soon got abroad, but I have not been able to discover when or where it first *appeared*. None of the editors of Pope, though they print the poem, assign it a date. C.

Ancient Casket. — An old inlaid ebony casket which I possess, and which evidently belonged either to a Grand Master or Knight of Malta, has two coats of arms on it. Can you tell me to whom they belonged? On the lid is a shield with six pellets; the one at the top has five fleurs-de-lis engraved on it. The shield has the Maltese cross behind it, the ends of which project, and is surmounted by a jewelled coronet. On the front and back is a shield, with five crosses and two dolphins back to back. J. C. J.

Prebendaries of Ripon. — I should be obliged for any information respecting the following clergymen, who held prebends in the collegiate church of Ripon during the periods comprised within the dates affixed to their names, notices of parentage, education, preferment, works of literature, public gifts or bequests, dates of death or burial, would be acceptable:

Thomas Astell, 1639; dispossessed: died before the Restoration.
William Barker, 1604—1616.
William Bewe, 1604—1613.
John Blower, 1691—1722. Sub-Dean, 1722—1723; also a Prebendary in York, 1702—1723.
William Cleyburne, 1616; dispossessed: died before the Restoration?
William Crashaw, 1604—1626. Prebendary in York, 1617—1626.
William Ellis, 1626—1637; said to have been Vicar of St. Mary's, Beverley.
John Forster, 1733—1742.
William Forster, 1637—1639.
George Halley, 1696—1708 (his parentage?).
John Littleton, 1661—1681.
Henry Lodge, 1714—1718.
Christopher Lyndall, 1604—1623.
Edward Morris, 1690—1720.
Richard Moyle, or Moyel, 1637; dispossessed: died after 1644, but before the Restoration.
Tobias Swynden, 1660—1661. Prebendary in York, 1660—1661. There were two other persons of his names, perhaps son and grandson: the one of Jesus Coll. Cambridge, B.A., 1678; the other of Queen's Coll. in the same University, B.A., 1717.
Peter Vivian, 1660—1667.
Thomas Walker, 1625; dispossessed: died during the rebellion.
Edward Wright, 1613—1615.

JOHN WARD.

Wath Rectory, Ripon.

Robert Churchman. — In a pamphlet entitled *Fanatics Exposed*, London, 1706, Robert Churchman is thus mentioned:

"The Burgezites are the sons of the Brownists, to whom no sign shall be given but the sign of Robert Churchman."

And in an address to Barclay the Quaker:

"No more from post to pillar driven,
But guided by the voice divine,
Sweet and convincing as the sign
For thee to Robert Churchman given."

Who was Robert Churchman? R.

Special Licence for Marriage. — Besides the payment of certain fees, what entitles a member of the United Church of England and Ireland to be "married by special licence"? ABHBA.

William de Flanders. — Could you assist me to the following evidence; the detail of relationship between William de Flanders, father of Lady Mortimer, and Queen Eleanor, consort of King Edward I. WILLIAM D'OYLY BAYLEY.

Thomas Vavasor. — Thomas Vavasor took the degree of B.A. at Cambridge, 1536–7. He was D.D. in or before 1549, and in prison at Hull for adhering to the Roman Catholic faith, 1574, having been brought to Hull from York, where he had resided. Further information respecting him will be acceptable. We especially desire to know when and where he took the degree of D.D., and when he died. C. H. & THOMPSON COOPER.

Cambridge.

Charles Coleman. — Charles Coleman was created Doctor of Music at Cambridge on the especial recommendation of the committee for reformation of that university, June 26, 1651. He is noticed by Sir John Hawkins, who states that his death occurred in Fetter Lane. We hope to be able through your columns to obtain the date of his death. C. H. & THOMPSON COOPER.

Cambridge.

French Protestants in London. — What congregations of French Protestants were there in London in the reign of Charles I.? What form of prayer did they use? What were the names of their ministers? MELETES.

Oliver, Earl of Tyrconnel. — In Archdall's edition of Lodge's *Peerage of Ireland*, vol. iv. p. 318., it is stated that the Earl of Tyrconnel, —

"Lies buried under a handsome tomb of black marble, in the chapel of the family's foundation in Donnybrooke Church [near Dublin], with this inscription; over which are the arms of Fitzwilliam, and the coronet, but no crest or supporters:

"'Here lyeth the Body of the Right Honourable and most Noble Lord Oliver, Earl of Tyrconnel, Lord Viscount Fitz-Williams of Meryonge [Merrion], Baron of Thorncastle [otherwise Merrion], who died at his House in Meryonge, April 11th, 1667, and was Buried the 12th day of the same month.'"

Where may I learn particulars of the chapel founded at Donnybrook by the Fitzwilliam family, of which the Right Hon. Sidney Herbert is the present representative? As I can testify from my own observation, the church, chapel, and this and many other tombs (Archbishop King's included) have disappeared; but when and how I cannot tell. Richard, sixth Viscount Fitzwilliam, who died in 1776, and other members of the family, have been interred in the same place, a Richard Fitzwilliam having been living at Donnybrook in 1432. ABHBA.

Smith's "History of Kerry." — In one of Milliken and Son's *Catalogues*, published in Dublin about thirty years since, are the following particulars:

"325. Smith's Ancient and Present State of the County of Kerry, cartooned on strong writing-paper in large 4to., in 2 vols., with considerable alterations and additions in manuscript. The undoubted autograph of the author, and originally intended by him for a republication of the work. In the title of this perfectly unique copy appears the following MS. note: 'N.B. This manuscript was not that from which my history was printed, but from an abridgment of this, as far as to page 483., many parts of this being thrown into the notes, particularly the chapter on Counties Palatine, p. 120., &c. My chief reason for abridging this was want of encouragement to print it entire. — CH. SMITH.'"

Can you inform me of the *habitat* of this interesting copy of a valuable work, or whether any of the author's "considerable alterations and additions" have appeared in print? ABHBA.

Henry Wharton. — Birch, in his *Life of Tillotson*, cites the MS. Diary of Henry Wharton, written in Latin, and then in the possession of the Rev. Mr. Calamy. Is this Diary still in existence, or has it ever been printed? E. H. A.

"The Secret History of Europe." — Can any reader of "N. & Q." refer me to any critical notice of a work in three volumes, entitled *The Secret History of Europe*. It was published by Curll and Pemberton in 1715. There is no editor's name; neither is there any direct authority avowed for many of the articles contained in the four parts of which the work consists. Yet it contains so many curious particulars of the secret history of England — more especially during the reigns of Charles II. and James II., and in connexion with the glorious Revolution of 1688, of which the compiler is a strenuous admirer — that I should be glad to know something of its history and its compiler. P. C.

English Latin. — I presume it is generally admitted that the English pronunciation of Latin is corrupt, and that no other country has adopted our mode of utterance. Considering that our ancient records were written in Latin, that our correspondence with the Papal court was carried on in that language, and that in the discussions with its ministers it was generally spoken, it has often puzzled me to determine at what period the present mode of pronouncing it was first introduced among our countrymen, it being apparent that an Englishman in speaking Latin would scarcely be intelligible to a foreigner. Perhaps some learned correspondent will enlighten me.

JUVENIS SEPTUAGENARIUS.

Steer and Leetham Families. — I would feel obliged if any of your readers could give any information respecting the antecedents of the family of Steer, of the Manor Hall, Darnall, near Sheffield? where they sprung from? what arms they

bore? and whether at any time they were higher in rank than mere yeomen?

2. Any knowledge of the family of Leetham of Yorkshire or Lincolnshire, with the arms of that family?

In conclusion, perhaps some gentleman who may see this may take the trouble to say whether any gentleman, marrying a widow, is justified in impaling, along with her arms, those of her former husband, and what position they ought to occupy in the shield?

The above is sought for genealogical purposes.

BLACKETT LEETHAM STEER.

Sheffield.

Minor Queries with Answers.

Way-Goose.—Many of your readers must have noticed the assembling of printers recently at the Crystal Palace, Richmond, and other places, holding their annual festival, which they call the Way-goose. Can you enlighten me as to the origin of the phrase? CL. HOPPER.

[The derivation of the term *way-goose* is from the old English word *wayz*, stubble. Bailey informs us that "*Wayz-goose*, or stubble-goose, is an entertainment given to journeymen at the beginning of winter." Hence a wayz-goose was the head dish at the annual feast of the forefathers of the typographic fraternity, and is not altogether unknown as a dainty dish in our days. Formerly, however, this festival was holden in autumn, on commencing work by candle-light:

"September, when by custom, right divine,
Geese are ordain'd to bleed at Michael's shrine."
Churchill.

Moxon, in his *Mechanick Exercises*, 1683, tells us, that "it is customary for all the journeymen to make every year new paper windows, whether the old will serve again or no; because that day they make them the master-printer gives them a *way-goose;* that is, he makes them a good feast, and not only entertains them at his own house, but besides, gives them money to spend at the ale-house or tavern at night; and to this feast they invite the corrector [now called the reader], founder, smith, joiner, and ink-maker, who all of them severally (except the corrector in his own civility) open their purse-strings, and add their benevolence (which workmen account their duty, because they generally choose these workmen) to the master-printer's; but from the corrector they expect nothing, because the master-printer choosing him, the workmen can do him no kindness. These *way-gooses* are always kept about Bartholomew-tide; and till the master-printer has given this *way-goose*, the journeymen do not use to work by candle-light." The same custom was also formerly peculiar to Coventry, where it was usual in the large manufactories of ribbons and watches, as well as among the silk dyers, when they commenced the use of candles, to have their annual *way-goose.*]

Circumstantial Evidence.—I have reason to believe that there has been published, within the last thirty years, a work which gives a detailed account of the trials of persons who have been put to death in this country for murder, and have afterwards been proved to have been the victims of perjury or mistake. I am unable to ascertain the title of this work. Will some one help me to it?

EDWARD PEACOCK.

The Manor Farm, Bottesford, Brigg.

[The work inquired after by our correspondent is probably the following: *An Essay on the Rationale of Circumstantial Evidence, illustrated by numerous Cases*, by William Wills, Attorney-at-law, London, 8vo., 1838. See also an article in Chambers's *Miscellany*, No. 82., entitled "Cases of Circumstantial Evidence."]

Mrs. Clerke's Case: Thomas Rawlinson.—I have an old volume of pamphlets in my possession, the first one of which is entitled—

"The true Case of Mrs. Clerke set forth by her Brothers Sir Edward and Mr. Arthur Turnor. London, printed for John Morphew near Stationers' Hall."

And in ink the date 1719. On this title-page is written in a neat hand:

"Suum cuiq; Tho. Hearne, ex dono amicissimi viri Thomæ Rawlinsoni, armigeri, $17\frac{18}{19}$, Feb. 3."

Who was Thomas Rawlinson? and what made Mrs. Clerke's case so celebrated? A. T. L.

[Our correspondent's pamphlet is a reply to one entitled, *Mrs. Clark's Case*, 8vo. 1718, pp. 12., from which it appears that this lady was unjustifiably treated as a lunatic by her relations and four physicians. Her case having been twice heard in a court of law, she was eventually set at liberty—her house and goods restored, and her relatives severely reprimanded. The writer of her *Case* has favoured his readers with the following titbit of Folk Lore: "Why," says he, "were not gentle methods prescribed by the doctors at first to reduce this pretended lunatick, before they came to extremity? Why did they not direct ass's milk and crabs' claws, so much in fashion, not only in the greatest chronical distempers, but in all inflammatory and malignant fevers? I do not know whether these powerful remedies have been yet directed in apoplexies, and for prevention of sudden death; but I am informed there is a Dissertation ready for the press, in which they are recommended to be used in clysters, instead of cow's milk and sugar, for the cure of the most inveterate and obstinate diseases: whence it appears that the milk of the ass and the claws of the crab are endowed with as great variety of wonder-working virtues, as the prayer addressed to the Virgin Mary for women in labour, which was formed and printed some years ago in France, to which as a postscript was added, 'And this Prayer is likewise good for fevers and thunder.' Now why, I say, were not these easy, generous and pleasant medicines first tried, before those acts of force and cruelty were insisted on?"—THOMAS RAWLINSON was a distinguished book-collector, satirised in *The Tatler* under the appellation of Tom Folio. His Catalogues, published separately in parts, are rarely to be met with complete. He died in 1725. See *Reliquiæ Hearnianæ*, *passim.*]

English Dictionaries.—What Reviews have reviewed Dr. Richardson's and Dr. Webster's *English Dictionaries*, and Dr. Latham's *English Language?* Φιλομαθής.

[Dr. Webster's Dictionary was reviewed by Professor Kingsley in *The North American Review*, vol. xxviii. p. 433.; *Westminster Review*, vol. xiv. p. 56.; and *Ame-*

rican Whig Review, 2nd Ser. vol. i. p. 301. Dr. Latham's *English Language* was reviewed by Henry Rogers in the *Edinburgh Review*, vol. xcii. p. 293. On application to our publishers, a prospectus may be obtained of Dr. Richardson's *Dictionary*, containing the opinions of the press.]

Warping. — There is a process, known by the name of warping, by which many acres of bog and other waste land on the banks of the Humber, Ouse, and Trent have been raised to a higher level and made fruitful. Where shall I find a detailed account of this process?

EDWARD PEACOCK.

The Manor Farm, Bottesford.

[A complete detail of the different operations in the process of warping is given in the *Agricultural Survey of the West Riding of Yorkshire*, edited by Robert Brown, Edinb., 8vo., 1799, pp. 163-177. Consult also Loudon's *Encyclopædia of Agriculture*, edit. 1831, p. 732.; Morton's *Cyclopædia of Agriculture*; Johnson's *Farmers' Encyclopædia*, art. WARPING; *Encyclopædia Metropolitana*, vi. 32.; *Encyclopædia Britannica*, 8th edit. vol. ii. p. 363.; and *Penny Cyclopædia*, art. WARPING. Although the practice of warping is comparatively new in Britain, it has long been in use on the continent of Europe, particularly in Italy, as described by Mr. Cadell, in his *Journey in Carniola, Italy, and France, in the Years* 1817, 1818. 2 vols. 8vo., Edinb. 1820.]

Busk's Plays. — In 1837 appeared two volumes of *Plays and Poems*, by Mrs. Wm. Busk. Could you give me the names of the plays? X.

[*The Druids*, a tragedy of Five Acts. *The Judicial Combats, or the Force of Conscience*, a tragedy of Five Acts. *Marry, or Forfeit*, a Comedy of Five Acts.]

Mary Powell, &c. — Can you inform me what is the name of the authoress of *Mary Powell; The Old Chelsea Bun-House*, &c.? X.

[Miss Eliza Manning.]

Replies.

CHATTERTON; THE PLACE OF HIS INTERMENT.

(2nd S. iv. 23. 54.)

Amongst the questions which remain unsettled regarding Chatterton is that which heads this article. In my *Memorials of the Canynges Family and their Times, &c.*, I stated my belief that the body of Chatterton was certainly removed from Shoe Lane burial-ground to Redcliffe churchyard, and there reinterred; and I did so upon the authority of a letter, the correctness of the statements in which I could not doubt. Since then Professor Masson's *Essays* have appeared, in which mention is made of "a young man, an attorney, to whom Chatterton's niece was about to be married." This so-called young attorney, now far advanced in life, has been known to me personally for many years; but it was not until recently, and that in consequence of Mr. Masson's statement, that I sought his acquaintance. My object in doing so was to obtain answers to certain interrogatories relating to Chatterton; the most important in relation to the subject before us I subjoin, having his permission to make what use I please of them.

Query. "Did you ever hear, during your acquaintance with the Chatterton family, that the poet's body was removed from Shoe Lane burial-ground, and reinterred in Redcliffe churchyard, in the grave of his parents? If you think it probable, please state why."

Ans. "I was intimate with Miss Newton, the niece of Chatterton, during the two years preceding her death, which took place in September, 1807. The whole of this time I had almost daily intercourse with her. It sometimes occurred that her uncle was the subject of conversation, not for any particular object, but in consequence of some accidental remark having been made with respect to him: as no report of the removal of his body had then been circulated, it could not form a matter for discussion; but I am sure from her whole manner that she had no idea of such a thing, but believed it to be then lying in London, where it had been buried. I therefore believe that no removal had taken place.

"If it be established that the body had not been removed from Shoe Lane, it must follow that it could not have been placed in Redcliffe churchyard: it is consequently unnecessary to attempt to prove that fact; nevertheless the inquiry may be useful to show the real character of the evidence upon which the whole story rests. I attended as a mourner the funeral of Miss Newton (the niece of Chatterton); she was buried in the grave where her father and mother, also her grandfather and her grandmother Chatterton, had been placed.

"If Mrs. Chatterton had caused her son's bones to be brought to Bristol, it could have been for no other object than that they should lie in the same tomb in which those of his father then lay, and which was soon to become the receptacle of her own and those of the remainder of her family. The box said to contain the bones of Chatterton was not there. Many persons attended the funeral as spectators; it was the last of the Chattertons going to be buried; this brought more than is usually seen at a common interment. The report of the removal of the body was not even then in existence, as far as I know, and therefore nothing was thought about it; yet as we were looking into the grave it could not have escaped our observation if it had been there.

"It appears that the persons who gave Mr. Cumberland information say that the body was not buried in the grave of the Chattertons, but in a new grave made for the purpose of its reception, about twenty feet distant from that grave; and that this grave had been filled up by other bodies

having been placed therein by the permission of Mrs. Chatterton. The whole of this statement I believe to have been made without the slightest foundation in truth. Mr. Cumberland was not sufficiently careful in examining the veracity of the evidence which he procured. Mr. Masson, in his *Essay on Chatterton*, lately published, states that from information received by Mr. Cumberland in Bristol, the money produced by the sale of Chatterton's *Works* came, after her mother's death, to Miss Newton; this girl, he says, who had been in the service of Miss Hannah More, left 100*l.* to a young man, an attorney, to whom she was about to be married. Miss Newton became known to me about one year after her mother's death; she told me that soon after that event Miss Hannah More had invited her to spend a few weeks at her residence, Barleywood, near Wrington. She was there during this short time as a visitor, and not as a servant.

"I am the person referred to as 'the young man, an attorney.' I neither am nor was an attorney, but was employed at that time, and between nine and ten years previously, in the same business, and in the same premises, in which I am now engaged."

Query. "What account did Chatterton give to his sister, Mrs. Newton, as to the manuscripts said to have been found by him, and the use he made of them? And what did Chatterton's mother do with his papers on hearing of his untimely death?"

Answer. "The account which Miss Newton gave me of the works ascribed to Rowley was, that Chatterton had told her mother that *he had found the subject, and had versified it.* She also told me that on the arrival of the news of Chatterton's death, her mother said that Mrs. Chatterton had become so distressed, that she burnt lapsfull of his papers, in order to remove what might bring him to her remembrance."

The above is a verbatim copy of the answers given in writing to my inquiries, and of which I intended to make use through another channel; but the publicity given to the subject through "N. & Q.," induces me to forward the above for publication through the columns of that periodical. The writer of the replies is a highly respectable manufacturer in this city; having many years ago succeeded to the business in which he was engaged when acquainted with Chatterton's niece. My reason for concealing his name is because I feel it would be an act of unkindness in me to mention it here, as in all probability he would be inundated with letters from the merely *inquisitive*, which, at his advanced age, would be a source of great annoyance to him. To any gentleman, however, who desires to know his name and address for purposes of *authorship*, I should feel myself justified in disclosing it, by private communication, on his assuring me that for that purpose *alone* he requests it. GEORGE PRYCE.

City Library, Bristol.

P.S. Your correspondent BRISTOLIENSIS, who is unknown to me by that signature, says that Chatterton "materially added to his (Barrett's) stock of *Antiquities of Bristol.*" If BRISTOLIENSIS had said that the poor youth by his additions to Barrett's stock of *Antiquities of Bristol* had made it one of the most useless local histories in Great Britain, he would not have been very far from the truth.

I most heartily concur with MR. GUTCH, in his letter in your late number (2nd S. iv. 23.), on the removal of Chatterton's body. The story is absurd. When I visited the Shoe Lane Burial-ground, sixty-five years ago, the sexton showed me quite acquiescently the part of the ground where his body was interred with others in a pit, and his sister, whom I called upon at Bristol, heard my account of my attention without any hint of any removal, but was pleased with my account. Her eyes were fine grey eyes, which an admirer would call "blue." I thank MR. GUTCH for the trouble which he has taken relative to the absurd story. C. VAL. LE GRICE.

Trereife.

I was not sorry to see the Reply of BRISTOLIENSIS to my reasons for believing that Chatterton's body was not removed from Shoe Lane burial-ground to Bristol. The subject has, I think, been fairly and temperately stated on both sides; I therefore leave the verdict to the decision of a discerning public. J. M. G.

Worcester.

With respect to the discussion that has been going on in your pages for some time past, touching the burial-place of the boy-poet Chatterton, the following extract, taken from *The Churches of London*, by George Godwin, vol. ii., may probably set the matter at rest. He was interred in the burial-ground of Shoe Lane Workhouse.

"In the register of burials under the date, August the 28th, 1770, appears the following entry: '*William* Chatterton, Brooke Street,' to which has been added, probably by an after incumbent, 'The Poet,' signed 'J. Mill.' The addition is perfectly correct, notwithstanding that his Christian name was Thomas, not William; and this slight memorial is the only record in the church of the burial of one of the most wonderfully gifted boys (for he was not eighteen years old when he died) that he world has ever known."— *St. Andrew's, Holborn*, p. 10.

Mr. Godwin adds, by way of note on the misquoted Christian name, that —

"All entries of this kind are now made at once from the dictation of the family. At that time names and dates

were often committed to scraps of paper *pro tempore*, which were occasionally lost."

A Reader.

WHEN DID THE CHURCH OF ENGLAND SANCTION THE COPERNICAN SYSTEM OF ASTRONOMY?

(2nd S. ii. 248.)

I have been waiting, with no ordinary interest, for a reply from some of your contributors to your correspondent's Query on this subject. In the absence of such reply, I offer two small bits of information, in the hope that they will lead to more. It is known that the great Pole, Kopernick (whom Berlin writers call a Prussian, because his native city, Thorn, now belongs to Prussia,) was excommunicated by the church of Rome for his re-establishment, with certain improvements, of the solar system of Pythagoras; according to which the sun, and not the earth, is the centre of that system. That excommunication was taken off, or revoked, in the year 1821: and, consequently, from that year we may date the acceptance of the Pythagorean or Copernican theory by the Pope.

What I wish to know, in common with your correspondent, is this: When did the Church of England authorise a belief in the Copernican theory? The latter was only beginning to be popular in England in the seventeenth century. But, at that time, Sir Thomas Browne had no faith in the theory. That the earth moved seemed to him a contemptible and laughable proposition. He says there are many things which he *could* believe, but which he will not accept because his church disavowed them. For this reason, he perhaps delivered the following modified opinion on the subject; in which, although he affected to hold the Copernican system in scorn, he lets us obtain a view of, at least, his own uncertainty thereon: —

"And, therefore, if any affirm the earth doth move, and will not *believe with us*, it standeth still, because he hath probable reasons for it, and *I no infallible sense, nor reason against it*, I will not quarrel with his assertion."—*Works*, vol. i. p. 35. (Bohn).

Dr. Christopher Wren, the father of the architect, and Dean of Windsor, a contemporary of Browne, stoutly opposed the Copernican system, and upheld the one which seemed to him to be in more strict accordance with Scripture. We may believe, therefore, that though the Ptolemaic system was falling from general favour in the middle of the seventeenth century, the Church still supported it, as far as it was adopted by Tycho Brahe, as consonant with holy writ, and that a "Copernican," in that century, had something of the character of an innovator and dissenter. I should be glad, however, to learn something more on this subject from correspondents better qualified to treat of it than myself.

J. Doran.

REMARKABLE SATIRES.

(2nd S. iv. 7. 68.)

I have a copy of Mrs. Newcomb's edition of these Satires, and have seen others, all wanting "The Causidicade;"* this I have, however, in *Poems* [*Satirical*] *on Various Subjects*, Glasgow, printed by Sawney M'Pherson, 8vo. 1756. In the British Museum copy of the first the missing piece is supplied from this last, and the whole lettered *Morgan's Satires*, upon the authority of the *European Mag.*, vol. xxiii. p. 253., where, in Notes appended to a *Memoir of Lord Mansfield*, R. S. will find the following:

"On this occasion [the appointment of Murray as Solicitor-General in place of Sir G. Strange, Nov. 1742] a doggrel poem was published by *one Morgan*, a person then at the bar, entitled *The Causidicade*, in which all the principal lawyers were supposed to urge their respective claims to the post. At the conclusion it is said:

"Then M——y prepar'd with a fine Panegyrick
In Praise of himself would have spoke it like Garrick;
But the President stopping him, said, 'As in Truth
Your worth and your Praise is in ev'ry one's mouth,
'Tis needless to urge what's notoriously known,
The Office, by Merit, is your's all must own;
The Voice of the Publick approves of the Thing,
Concurring with that of the Court and the K——g.'"

We may take it for granted that it was the same hand who again attacked the rising lawyer in *The Processionade*, published in 1746. There the satirist would swell the outcry by branding Murray as a Jacobite:

"The new-fangl'd Scot, who was brought up at Home,
In the very same School as his Brother at Rome,
Kneel'd conscious, as tho' his old comrades might urge,
He had formerly drank to the *King* before *George*."

Admitting that *Porcupinus Pelagius*, the author of these Satires, was *one Morgan*, I think we may safely draw a little closer and fix them upon *Macnamara Morgan*, an Irishman, and a member of Lincoln's Inn at the period, who, by virtue of some dramatic essays, has found a *niche* in the *Biographia Dramatica*. Morgan, according to this last authority, was full of national zeal, and no doubt fell in with the humour that these *North Britons* were getting more than their fair share of the loaves and fishes. He died in 1762.† J. O.

* The C., a Panegyri-Satiri-Serio-Comic-Dramatical Poem, on the *Strange* Resignation, and Stranger-Promotion.

† [The last Satire in R. S.'s volume, *The Pasquinade*, is attributed to Dr. William Kenrick in the British Museum Catalogue, and by Watt. — Ed.]

JOHN SOBIESKI AND CHARLES EDWARD STUART.

(2nd S. iii. 449.)

I presume that L. M. M. R.'s version of the story of these gentlemen is derived from themselves, as it tallies with the account I have from an informant who was accustomed to meet them in Edinburgh society, not very many years ago. I find, however, that their claims to legitimate descent from the Royal Stuarts were treated in such society quite as a joke, though the claimants were *fêted* and lionised, as might be expected in such a case, in fashionable circles. They usually appeared in full Highland costume, in Royal Tartan. The likeness to the Stuart family, I am told, was striking, and may have been, without improving their claim a whit. No doubt, many of your readers may remember how numerous were the young ladies thought striking likenesses of our beloved Queen on her accession: and who made a point of dressing their hair, and otherwise adorning themselves, to make the resemblance more obvious. If the two claimants have no better foundation to rest on, their case is but weak; for it is obvious there may be *likeness* without *legitimate* descent; and I fancy, if the real history is gone into, *that* is the point to be decided here.

L. M. M. R.'s version rests on the simple statement that the young Pretender (Prince Charles Edward Stuart) *had* a son by his wife (Louisa of Stolberg). If that statement is false, as I believe it to be, the whole story falls to the ground. There is no reason to doubt that *his wife* had a son. She may have had a dozen, but the important Query in this case is, *Was this son her husband's?* The late case of the Townshend peerage may serve to show how spurious claims of this sort may have a show of foundation given them.

If I am rightly informed, the unhappy young Pretender ruined his constitution by intemperate and profligate habits; and there was no child of his marriage, and no probability of any. His wife's abandoned character was notorious. The inference to be drawn need only be hinted at. The question is not of any importance as a matter of state. The succession to the English crown is secured by Parliament, and is not affected by a descent from the young Pretender; but as an historical fact, it is desirable that the truth of the story set afloat by these two gentlemen should be settled at once and for ever. M. H. R.

STONE SHOT.

(2nd S. iv. 58.)

As stone shot will soon be numbered with the things that were, the record of their use becomes more important for the information of future generations, as illustrative of a detail in ancient military architecture necessary for their application, and which is likely, from the solid construction required, long to survive the missile for which they were originally designed.

Your correspondent, GIAOUR, has sought his information in foreign countries; following this example, these elucidatory remarks are suggested by the destruction of the Porte d'Eau at Malines, in Belgium. Portions of this beautiful piece of castellated architecture, built in 1381, originally spanned the dyke; but the bridge, and probably the sluices, had long been removed, leaving only the Porte, formed of three towers closely huddled together, and protecting the guard-room over the public way. This remain, consigned to destruction in 1846, possessed all the requirements for disputing the passage of the river, as well as the conveniences necessary for a "sally port." A portcullis guarded the narrow outlet, and the requisite apertures were protected by triple-iron casements. In the interior was an "oubliette:" the very perfection of these correctly termed receptacles for human victims — precisely formed after the shape of an egg a little flattened at the bottom — was the only indulgence vouchsafed to the prisoner; the small circular entrance and only aperture at the top was similarly formed; and through which the prisoner was suspended, and conveyed by cordage to the limited flooring beneath.

The long loop-holes for the use of the bowmen were divided by circular apertures, which were repeated at the head, and again at the base; from the latter projected "shoots," which slanting served to shield the bowmen from the assailants' missiles; and as troughs, along which the stone balls impelled by the slope traversed and fell with frightful effect on the assailants, and, if on the river, staving their boats.

On removing this old and lofty pile, the stone was applied to the restoration of the justly celebrated tower and cathedral of St. Rombaud; and the numerous stone balls found in the river were, by order of the government, conveyed to Brussels, and are now piled with others in front of the well-known "Porte d'Hal," a noble fragment of the city walls, commenced in 1381, and one of the strongest defences, which served also as a granary for the public service. Afterwards it became a military prison, then a depository for the Burgundian MSS., and now is the well-selected receptacle of mediæval treasures in arts and armour.

HENRY D'AVENEY.

There are some stone shot of a large size in one of the forts at Malta, said to have been used by the Turks. They are of white marble, chipped round, but not polished. J. C. J.

SEPARATION OF THE SEXES IN CHURCHES.

(2nd S. iii. 108. 178.; iv. 54.)

The separation of women from men in public worship, is rather a result of the social position or status of women in a given country or community, than of religious discipline. The first tabernacle, and the temples of Solomon and Zerubbabel, as also the specification of a temple in Ezekiel, did not provide, as far as can be now ascertained, any separate accommodation for the women. But in the temple of Herod, "a court of Hebrew women" was provided between the court of the Israelites and that of the Gentiles; so that they could see the men, whilst remaining themselves unseen, (*Jos. Ant.*, xv. 11. 5.; *Wars*, v. 5. 2.; Lightfoot, ix. 302., x. 62.). Amongst the early Christians, the men and women assembled together; and women held offices in the church, as in the tabernacle and sanctuary (see Numbers, iv. 23.; Romans, xvi. 1.; Lightfoot, ii. 163.). Amongst the Mahometans, although women were not forbidden by the Prophet to attend public prayers in a mosque, but advised rather to pray in private, they are placed apart from the men, and behind the latter in some countries; whilst in Cairo, neither females nor young boys are allowed to pray with the congregation in the mosque (Lane's *Mod. Egypt.*, i. 117.). In our own churches, the official attendance of men in authority, and corporate bodies, requiring the appropriation of pews for themselves, renders a corresponding provision necessary for their wives and daughters; the men taking the south side as the more honourable, and the women the north side; whilst in other parts of the church men and women sit together in the pews, likewise assigned them by the ordinary.

The authorities given by Bingham (viii. c. v. s. 6.) for the separation of women from men, referring to periods subsequent to the third century, are Cyril (*in Catech.* 8.), Augustine (*Civ. Dei*, ii. c. 28., xxiii. c. 8.), Paulinus (*Ambros.*, p. 3.), Socrates (i. c. 17.), Chrysostom (Hom. 74. in Matt.), and Eusebius (ii. c. 17.). Bingham also quotes, in proof, the Apostolical Constitutions (ii. c. 57., viii. c. 20. 28.); but the authenticity of this portion is doubtful. (Bunsen's *Hippolytus*, ii. 318.). Bunsen has critically discussed the question of the genuineness of the Apostolical Constitutions (*Hipp.*, ii. 220.). The Coptic Church required "the women to stand praying in a place in the church, apart by themselves, whether the faithful women, or the women catechumens" (*Id.* ii. 317.). Upon the whole, it may be inferred, that this separation of the sexes is not sanctioned by Scripture, nor by the practice of the first three centuries; and that it has been adopted by the oriental churches and religions on moral or conventional grounds, without the express authority of their respective founders. T. J. Buckton.

Replies to Minor Queries.

Beau Wilson.—In some earlier numbers (1st S. xii. 495.; 2nd S. ii. 400.) there is reference to Beau Wilson, killed in a duel by the subsequently famous financier Law. Your correspondents seem to refer to Mrs. Manley as the author or original propagator of the romantic story about the mysterious sources of Wilson's wealth. That such a story was current while Wilson was living is evident from a note in Luttrell's *Diary* (iii. 291.), under date of—

"10 April, 1694. A duel was yesterday fought between one Mr. Lawes and Mr. Wilson in Bloomsbury Square; the latter was killed upon the spot, and the other is sent to Newgate; 'tis that Mr. Wilson who for some years past hath made a great figure, living at the rate of 4000*l.* per annum, without any visible estate; and the several gentlemen who kept him company, and endeavoured to find out his way of living, could never effect it."

B. W.

Warburton, Johnson, and "Fitting to a T" (2nd S. iv. 71.)—Our Editor's explanation of the general phrase is, I presume, the right one; but it does not answer L. E. W.'s Query, or, at least, the Query which I should make on the passage in Boswell (p. 760., Oct. edit.). What was the *point* of what Johnson seems to have meant as a pleasantry turning specially on the letter T? What more than if he had said "fitted him *exactly*," or any general expression of that meaning? C.

Action for not Flogging (2nd S. iv. 50.)—

"Thursday Aug. 1st, 1816.—The Lord Mayor having lately committed to the House of Correction a working sugar-baker for having left his employment in consequence of a dispute respecting wages, and not having during his confinement received any personal correction, conformably to the statute, in consequence of no order to that effect being specified in the warrant of committal; he actually brought an action against the Lord Mayor in the Court of Common Pleas for non-conformity to the law, as he had received no whipping during his confinement. The Jury were obliged to give a *farthing* damages, but the point of law was reserved."—*Gentleman's Magazine*, vol. lxxxvi. pt. ii. p. 175.

Zeus.

Field Marshal Robertson of the House of Strowan (2nd S. iii. 448.)—According to Douglas's *Peerage*, by Wood, ii. 371., Sir Alex. Robertson of Strowan was created a baronet of England, February 20, 1677. His eldest son, Sir David Colyear, came over into England with the Prince of Orange at the Revolution, and on June 1, 1699, was created a peer of Scotland by the title of Lord Portmore and Blackness. J. Y.

Godly Prayers (2nd S. iii. 353.; iv. 35.)—These Prayers were placed at the end of the Prayer-Book long before 1628. They occur in a copy I have of 1615 (Barker), and also of 1591. These begin with "A Prayer, containing the duetie of every true Xtian;" then come "Prayers for

Sundrie Times;" and then the "Godly Prayers" for sundry purposes. These last were, I believe, first added to the Psalter in 1552 (Whitchurch).

J. C. J.

Mr. Elliott, after enumerating several editions of the Common Prayer-Book, says: "Hence it appears that the 'Godly Prayers' were published as early as 1630, and probably as early as 1628," &c. I beg to inform that gentleman that I have a portion of the Common Prayer-Book, 4to., with the "Godly Prayers," imprinted by Bonham Norton and John Bill, 1623. It is bound with the Bible, by the same printers, of the date 1622, and Sternhold and Hopkins' *Psalms*, printed for the Company of Stationers, 1619. B.

"*The Drury Lane Journal*" (2nd S. iv. 68.) — I have eleven numbers of the above periodical, bound in a volume paged continuously to 263. No. 11. is dated 26th March, 1752. Inside the cover some one has written, "Collated and perfect, J. M., very rare." In another hand, "Written by Bonnel Thornton." John Hawkins.

Order of Knighthood and Serjeants-at-Law (2nd S. iv. 61.) — Much learning might doubtless be displayed in discussing the antiquity and relative dignity of these two Orders; and in a contest for precedence it is most probable that those who owed their honours to their intellect would be glad to avoid coming into collision with those who had gained them by the strength of their arms; unless, indeed, they had Sir Geoffrey le Scrope, or some others who distinguished themselves as well in the field as in the courts, for their champion.

But when knighthood became a matter of revenue, and did little more than testify the extent of the possessions or the length of the purse of the party dubbed, — when all persons who had the prescribed quantity of land were visited with a pecuniary penalty if they did not take the order, — when in short they were merely "knights of the carpet," — then, indeed, the question might arise whether it was any longer an honourable distinction; and Serjeants might justly doubt whether it would be any addition to their dignity.

There is an instance in the reign of Henry VI. of a Serjeant, Thomas Rolfe, who, when summoned in 1431, pleaded his privilege of exemption, as bound to attend the Court of Common Pleas and not elsewhere; and was thereupon excused. Whether this resistance was prompted by his anxiety to save his pocket, or from any other motive, it is certain that it was not till a hundred years afterwards that the Serjeants changed their opinion. In 1534 Thomas Willoughby and John Baldwin were the first Serjeants who received the honour of knighthood, the Act of 1 Henry VIII. having apparently invested it with a superiority in rank. Since that time it has been very commonly conferred on men of law as an honorary distinction. Queen Elizabeth was, however, very chary in its distribution, scarcely ever distinguishing more of her judges than the chiefs of the Courts with the title: and when it was "prostituted" on all around him by James I., Bacon, though he accepted it in order to gratify his intended wife, felt it necessary to apologise to his cousin, Cecil, for making the request.

The Society of the Inner Temple in 1605, and the other Inns of Court afterwards, decided the question of precedency as it regards men of the law members of their Houses, by ordering that any Knight, "notwithstanding his dignity of knighthood, should take place at the Bench Table according to his seniority in the House, and no otherwise." But we are not furnished with King James's decision on a petition of the Serjeants on the same subject. Edward Foss.

Wife of Lord High Chancellor Wriothesley (2nd S. iv. 68.) — Dugdale, in his *Baronage*, vol. ii. p. 383., says that Lord Wriothesley married Jane, the daughter of William Cheney, and that one of their daughters became the wife of the Earl of Sussex. Edward Foss.

Times prohibiting Marriage (2nd S. iv. 58.) — Bishops and archdeacons in the seventeenth century appear to have been in the habit of inquiring at their Visitations whether any have been married in the times *wherein marriage is by law restrained* without lawful licence. Vide Andrewes' *Articles*, Diocese of Winchester, 1619 and 1625; Cosin's *Articles*, Archdeaconry of the East Riding, 1627; Montague's *Articles*, Diocese of Norwich, 1638. E. H. A.

"*Lofcop*" (2nd S. iv. 26.) — On turning to the passages in the 1st S., referred to in the 2nd S. iv. 26., I found it stated by a correspondent (1st S. iv. 411.) that "lakcop" (doubtless akin to "lofcop") is explained in Thorpe's *Ancient Laws and Institutes of England*, vol. i. p. 294. *note*.

As the note in question throws considerable light on the whole subject, and, so far as I can find, has never yet appeared in "N. & Q.," a summary of its contents may not be unacceptable in your columns.

The note is on "lah-côp," and states that "the books interpret this term, redemptio privilegiorum quæ per utlagationem fuerint amissa." Also, "In the old Sleswic Law the term is found: 'Sciendum est autem quod rex habet quoddam speciale debitum in Slæswick quod dicitur Læghköp, quo redimitur ibi hereditas morientium, non tamen omnium." Afterwards, in the same extract, the term is spelt "Lagh-köp."

So far, then, the general meaning given both to "lof" and to "cop" at p. 26. appears to be con-

firmed. It seems that "lah-côp" (the redemption of privileges forfeited by outlawry), "laghköp" and "læghköp" (the duty on an inheritance), and "lofcop" (a levy on grain), all have a common origin and a kindred meaning. The general idea is that of levying a payment, toll, or duty, with a particular reference to grain in the case considered, 2nd S. iv. 26. THOMAS BOYS.

Branding of Criminals (2nd S. iv. 69.) — In olden times, every one who could read was accounted very learned, and was called a *clerk* or *clericus*, and though he had not the *habitum et tonsuram clericalem*, was allowed the benefit of clerkship. In later times, however, when learning, by means of printing and other causes, came to be more general, reading was no longer a —

"Competent proof of clerkship, or being in holy orders: it was found that as many laymen as divines were admitted to the *privilegium clericale*; and therefore, by Stat. 4 Hen. 7. c. 13., a distinction was once more drawn between mere lay scholars, and clerks that were really in orders. And, though it was thought reasonable still to mitigate the severity of the law with regard to the former, yet they were not put upon the same footing with actual clergy; being subjected to a slight degree of punishment, and not allowed to claim the clerical privilege more than once. Accordingly the Stat. directs that no person, once admitted to the benefit of clergy, shall be admitted thereto a second time, unless he produces his orders; and in order to distinguish their persons, all laymen who are allowed this privilege shall be *burnt with a hot iron in the brawn of the left thumb*. This distinction between learned laymen and real clerks in orders was abolished for a time by Stats. 28 *Hen.* 8. c. 1., and 32 *Hen.* 8. cap. 3., but it is held to have been virtually restored by Stat. 1 *Edw.* 6. c. 12., which statute also enacts that lords of Parliament and peers of the realm, having place and voice in parliament, may have the benefit of their peerage, equivalent to that of clergy, for the first offence (although they cannot read, and without being burnt in the hand), for all offences then clergyable to commoners: and also for the crimes of house-breaking, highway-robbery, horse-stealing, and robbing of churches."

By stat. 21 Jac. 1. c. 6., *women* convicted *of simple larcenies* under the value of 10*s.* were to be "burned in the hand, whipped, put in the stocks, or imprisoned for any time not exceeding a year." "The punishment of burning in the hand was changed by stat. 10 & 11 W. 3. c. 23. into burning in the left cheek near the nose." This was again repealed in Anne's reign, and burning in the hand for thefts, &c., restored, and it was continued certainly up to 19 Geo. 3., possibly later, but I have not means of satisfactorily ascertaining. I trust the above will partly answer A. B. E.'s Query. HENRI.

Northwick Motto (2nd S. ii. 189. 239. 336.) — None of your correspondents, I perceive, have yet suggested the true solution of this apparently abstruse motto, which has reference, solely, to the *number* of lions in the Northwick shield of arms, as the following quotation from one of the earlier editions of Debrett will show, — a work so easily accessible that I am much astonished so grave an authority as Burke should have overlooked it:

"The family of y^e^ Ronalts (as their names are generally spelt) possessed large estates in Picardy and Normandy, and were related to the Dukes of Normandy; before the Conquest they bore the same arms as the three first kings of that race. Henry II., in right of his wife, enjoyed large possessions in France; among the rest, the Duchies of Aquitaine and Poitou, and added a *third lion*, as the arms of those provinces, to the arms of England, on which account the family of Ronalt assumed the present motto, — '*Par ternis suppar*:' '*The two are equal in antiquity to the three.*'"

In allusion to their royal descent the supporters granted to Lord Northwick (two angels) are "*habited, seurée of fleurs-de-lis, and mullets, gold.*" In a recent number of *Chambers's Journal* appeared a humorous article on "Peerage Mottoes," which, with some few misapprehensions, contained some amusing expositions of *aristocratic* philosophy. HENRY W. S. TAYLOR.

Peacocks and Adders (2nd S. iii. p. 488.) — MR. RILEY did well to doubt the story. Peacocks are kept in Westmoreland for ornament, and for the table, and, moreover, destroy adders as their custom is in Westmoreland, as in other places. They are, however, *reputed* to destroy young game and poultry (I never knew an instance of it): they certainly eat one's fruit greedily, and sometimes take a fancy to nip the heads off flowers. Moreover they require a good deal of food in winter, and trample a meadow or a cornfield, so as to do mischief. Where there is range enough, and the hens are not disturbed, they soon multiply. Some people like to leap to a conclusion, and perhaps a townsman, surprised to see a score or half a score of peafowl about a country house, and being told they killed snakes, might infer they were kept expressly for the purpose. It is curious that the habits of so common a bird should be so little known. I have been gravely told they *could not fly*, because their tails were so heavy. But the drollest and least pardonable misstatement about peacocks, is to be found in Couch's *Illustrations of Instinct* (Van Voorst, p. 75.), where we are told that —

"If surprised by a foe, the peacock erects his gorgeous feathers, and the enemy beholds a creature . . . whose bulk he estimates by the circumference of the glittering circle, his attention at the same time being distracted by a hundred alarming eyes . . . accompanied by a hiss from the serpent-like head in the centre," &c.

I cannot occupy your space by giving this nonsense at full length; but from an author, publishing at Van Voorst's, it is not what one expected. The peacock closes his tail at once the moment he is alarmed, and flies off with a scream, instead of stopping to hiss. He will not spread his tail at all if under fear; and when he does spread it, it is either out of rivalry with the males, or to attract the females. P. P.

"*Worth a plum*" (2nd S. iii. 389.; iv. 13.)—In tracing the expression, "he has got a plum," to the Spanish phrase, "tiene pluma" (*he has got plumage*, or, *he has got a plume*, spoken of a man who had "feathered his nest," or acquired wealth), an attempt was made (2nd S. iv. 13.) to assign some specific reason why the expression more particularly applied to the person who had gained in trade the sum of 100,000*l.*

Perhaps you will now permit me to mention a fact which throws additional light upon this question, and tends to confirm the conclusion already suggested.

A favourite expression amongst the merchants of the Continent in former days was "a ton of gold."

Now this expression, "a ton of gold," was indefinite. But it always meant 100,000 pieces of coin, *whatever their value.*

Thus, in French, the "tonne d'or" was a "certaine somme d'argent, dont la valeur varie suivant les pays. La tonne d'or est de 100,000 florins en Hollande, et de cent mille thalers en Allemagne." Hence the expression, "donner une tonne d'or en mariage à sa fille."

Hence also it is stated in Multz's *Curieuses Muntz-Lexicon* (one of the most curious little books I ever set eyes on), that a "tonne goldes," or "tonne d'or," was a sum of 100,000 dollars, gilders, marks, *pounds sterling*, &c., according to the currency of the respective countries. Thus a ton of gold was in German currency 100,000 rix-dollars; in English, 100,000 *pounds sterling*; in Dutch, 100,000 Dutch gilders; in Polish, 100,000 Polish gilders, &c.

This expression then, "a ton of gold," having, so far as we are concerned, been connected by foreign merchants with the sum of 100,000 pounds sterling, may it not serve further to explain why, in saying of a successful merchant that he was worth a plum, the particular amount selected by our forefathers was this "ton of gold," or 100,000*l.*? THOMAS BOYS.

Gravestones and Church Repairs (2nd S. iii. 366.)—A curious confirmation of the sanction sometimes given by church authorities to the desecration of memorials of the dead, is brought to light in Mr. Beal's recently published work on "St. Thomas's Church, Newport, and the Princess Elizabeth," where, speaking of the discovery of her remains in 1793, and the placing a fresh tablet over the vault, he says:

"Perhaps *to save expense*, perhaps to get rid of a disagreeable protest, the tablet was supplied by one taken from the churchyard wall, and reading thus: 'Here lyeth the body of Master George (*sic*) Shergold, late minister of New Port, who, during sixteen years in discharge of his office strictly observed the true discipline of the Church of England, and disliking y^t *dead bodies should be buried in God's House*, appointed to be interred in this place. He died universally lamented and esteemed, January xxiii, 1707.' *This being reversed with the inscription downwards* afforded surface whereon to memorialise a more illustrious decease."

Both coffin-plate and tablet are now in possession of the churchwardens of St. Thomas' Church there, to which the statue of the princess by Marochetti, the gift of the Queen, forms no inconsiderable addition to the attractions of the place. HENRY W. S. TAYLOR.

Miscellaneous.

NOTES ON BOOKS, ETC.

The third volume of Mr. Peter Cunningham's edition of *The Letters of Horace Walpole, Earl of Orford, now first chronologically arranged*, has just been issued. As Walpole was a letter-writer—who, great as was his gifts, improved by practice—so the present volume exceeds in interest and amusement its predecessors. The letters included in it extend from 1756 to 1762, and as that period embraces the death of George II., and the accession, marriage, and coronation of George III., and all the political intrigues so rife at those periods, our readers may well judge what an amusing volume it is. It contains moreover a good many letters not hitherto included in any Collection of Walpole's Letters, and besides these Portraits of Lady Mary Wortley Montagu, George Montagu, Esq., Maria Countess of Waldegrave, and of George Selwyn, Dicky Edgecumbe, and Gilly Williams, from Sir Joshua's well-known picture, now in the possession of Mr. Labouchere.

The new number of *The Quarterly* partakes somewhat of the serious nature of the present times. It is, contrary to its wont, rather more grave than gay. The articles on *The French Constitutionalists; Ireland Past and Present; The Internal Decoration of Churches;* and *The Divorce Bill*, form the solid part of the feast. The lighter dishes are, an article which will, we think, be much relished by classical students, *Homeric Characters in and out of Homer;* a capital article on *Recent Travels in China*, founded chiefly on Mr. Fortune's *Residence among the Chinese;* a very amusing chapter on *Electioneering;* and an agreeable critical paper on *The Manchester Exhibition.*

The mention of the Manchester Exhibition reminds us to hint to intending visitors, (and the reports of competent judges who have visited it are such as to tempt all those who have not, to take the first opportunity of doing so,) that Dr. Waagen has just issued an indispensable little guide to it. It is entitled, *The Manchester Exhibition: What to Observe; a Walk through the Art-Treasures Exhibition under the Guidance of* Dr. Waagen. It is issued as a companion to the Official Catalogue, and will be found an amusing and instructive one.

Our readers will be glad to hear that the Second Division of Mr. Darling's *Cyclopædia Bibliographica* is about to appear. It will be entirely uniform with the *Cyclopædia Bibliographica—Authors*, recently published, and of which we made so frequent mention in well-deserved terms of praise, and to which work it will form a necessary sequel. "Both volumes will be mutually connected and illustrative of each other: the one, under an alphabetical List of Authors, exhibiting the *Subjects* on which they have written by an analytical List of their Works, with some Account of their Lives; and the other (that now about to be published), under a scientific arrangement of heads or common-places, pointing out the *Authors* who have written on each Subject. By this method, and also by a distinct alphabetical Arrangement of Subjects,

a ready reference will be obtained to Books, Treatises, Sermons, and Dissertations — whether published as distinct works, or forming parts of volumes and collected works—on nearly all heads of Divinity; the Books, Chapters, and Verses of Scripture; Doctrinal, Practical, and Polemical Divinity; and useful topics in Literature, Philosophy, and History, on a more complete system than has yet been attempted in any Language; forming an Index to the contents of Libraries, both public and private, and a Cyclopædia of the Sources of Information and Discussion in Theology, as well as in most branches of Knowledge." Such is Mr. Darling's present scheme, and that he will carry it out well and ably, his execution of the volume already published gives the best assurance.

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Hutchinson's Durham. Vol. III. 4to.
Fenn's Letters. Vols. III. & IV. 4to.
Byron's Poems. 10 Vols. 12mo. Edit. Murray. Vol. II.
Burke's Heraldic Visitations. 3rd Series.
Scrope and Grosvenor Roll. 2 Vols. Imperial 8vo.
Curtis's Botanical Magazine. Vol. VII. New Series to present time, or any odd Vols. from the above Vol. VII.
Man in the Moon. Nos. 1, 2. 4. 8. 11, 12. 17. 22.
Pepys's Memoirs. Last Edit. Vol. IV.
Lewis's Arundel. Nos. 5. 13. 15. 17. 18.
Lambert's Genus Pinus. 2 Vols., or with 3rd Volume.
Stephens' Book of the Farm. Vol. II.
King's Vale Royalle of England. Original Edition.
Huc's Tartary and Thibet. Vol. II. Ingram & Co.
Roscoe's Novelist's Library. Vols. XV., XVI. & XVII. (Don Quixotte. Vol. III., and Gil Blas. 2 Vols.)

Wanted by *Jno. Sampson*, Bookseller, 13. Coney Street, York.

Transubstantiation contrary to Scripture, or the Protestants' Answer to the Seeker's Request (Anon.). 4to. Lond. 1688.
An Earnest Exhortation to Housekeepers to set up the Worship of God in their Families with Daily Prayers. 8vo. Lond. 1702.
The Whole Duty of a Christian by way of Question and Answer (Anon.). Lond. 1705. Or any subsequent Edition.
A Letter on Church Government, in Answer to a Pamphlet entitled The Principles of the Protestant Reformation. London, 1705.
Five Discourses of Kettlewell. With account of his Life. By Nelson.
Knight's Scripture Doctrine of the Trinity Vindicated. With Nelson's Letter to Clarke prefixed.
Nelson's Edition of Thomas a Kempis's Christian Exercise.
Do. of Fenelon's Pastoral Letter.

Wanted by *Rev. C. F. Secretan*, 10. Besborough Gardens. S. W.

Sermons on Several Subjects. By Samuel Clarke, D.D. 12mo. London, 1749. Vol. VIII.

Wanted by *Rev. P. Spencer, M.A.*, Temple-Ewell, Dover, Kent.

Notices to Correspondents.

Pair Royal, etc. *Our kind friend at Brighton will find answers to both his Queries in* Nares.

C. Wylie *is referred to our* 1st S. vii. 47. *for information respecting the* Reprints of the First Folio Shakspeare, *and the errors discovered in by the late Mr. Upcott.*

X. Nimrod the First Tyrant *is a dramatic poem in five scenes. Miss Campbell's* Drama of Halifs *is not in the* Monthly Magazine *of* 1838-9.

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11s. 4d., *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C.; *to whom also all* Communications for the Editor *should be addressed.*

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LONDON, SATURDAY, AUGUST 8, 1857.

Notes.

SOUTHEY'S EDITION OF COWPER.

The revived interest in this work, growing out of a copy of Bohn's reprint lately coming into my possession, led to the sifting with somewhat more than ordinary care both that re-issue and the original edition. The result of this pains-taking is to leave behind a problem altogether too difficult for me to solve.

Twenty years and more had elapsed from the publication by Mr. Hayley of his friend's letters and poetry, when an additional volume of the former appeared, from the hands of the Rev. John Johnson (1824); that nephew whom Cowper used to address, then quite a youth, in terms of colloquial and even childish endearment. The new series presented within itself the most curious contrast. One set of letters rather too painfully interesting, breathed out, one might think, from the very abyss, written in the forlornest and gloomiest mood of the writer's soul, had been set aside by Hayley (as some critics at the time suggested) from fear of the bearing they were likely to have on the vexed question of the exact relation between Cowper's insanity and his religious faith. Almost, if not quite, as many were in his usual vein; and than several of these, none are more engaging that came from his pen. To this Johnson collection, the publishers of a rival and simultaneous edition to that now under notice laid claim as property. Their New York agent here confidently called it, on this score, the only *complete* edition of Cowper, which the agent on the other side freely admitted, while deeming the advantage offsetted to his own article, by "numerous letters of C. unpublished till now." How this copyright was derived, it is foreign to our purpose to inquire; but in such ambiguous phrase does Mr. Southey in his preface now concede and now scout the pretension in question, that he could hardly have taken, it would seem, a more unwise course, or one less fitted to do away the suspicions of the reader.

He, in the first place, asserts the poor success and heavy sale of the Johnson collection, — "a thousand copies remaining in the publisher's warehouse" at the time his work was projected; and Mr. Bohn, who echoes this story in the advertisement to his late reprint, intimates that these "were sold to him for little more than waste paper." The reader almost inevitably infers — it was expressly meant that he so should — that the letters themselves justified this public neglect. It may chance however, on the other hand, that some sagacious heads may think of the ancient fable, and surmise that, it being impossible to clutch them, *the grapes were sour*. If the alleged fact is to be received, it presents certainly an enigma beyond solution: the solution of Mr. Southey will satisfy nobody. It is not easy to light upon a sentence or a clause even, favouring this disparaging estimate in either of the five reviews* of Dr. Johnson's volume which my diligence has hunted out; a coincidence among so many judges not very easily disposed of. Two of these notices coming from Reginald Heber and Henry Wane, Jun., may well assert some title to respect; and, better than all, such an authority as Robert Hall (can we go to an higher court of appeal?), after expressing his admiration of Cowper as a letter-writer, writes to Dr. Johnson, "These appear to me of a superior description to the former." Let me not forget to add, there were both Boston and Philadelphia reprints of the volume in debate, and it will be news to most of us to learn that they turned out to either firm *little better than waste paper*.

Again, — in the spirit of his insinuation, Mr. Southey's preface contains statements, which for a veteran editor, than whom no man better knew what the office demands, sound very odd and startling. "He has made such use of the letters in Dr. Johnson's collection *as he had an unquestionable right to do; he has extracted* (!) from them *as largely as suited his purpose*, and brought into his narrative the whole of the information they contain." But an author who, like Cowper, has been consecrated as a classic of the language, may expect in any issue, so strongly styled as that of his *Works*, to be made *literally* complete, — his readers will not fail to expect it, and will, of all things, eschew "extracts," as any compensation for the want of it; and what will those literary exquisites say to such a course, who run this principle of "completeness" under ground, who are jealous of every omission, on moral pleas even, — of which Swift, unexpurgated yet, may serve as a standing monument down to this day. Mr. Southey (as before said), after admitting in his preface the copyright bar as to the Johnson series of letters, in the warmth of defiance towards his rivals, half unsays it before he concludes. Beyond all dispute, he virtually *undoes* it in the contents of his volumes. For one, my mind was not at ease until some patient collating was made (it exercised that virtue a little) of this despised volume with the original Southey. This was done, by way of specimen, only for the period down to the close of 1782, within which, from 1765, eighty-three (out of two hundred and twenty) of the Johnson letters date. The development brings at once to our lips the query, What can the law of copyright amount to in England? Will it be believed, that the edition which confesses to these same letters being out of its reach, and pro-

* *The London Quarterly, Westminster, Christian Observer, Gentleman's Magazine*, and our own *North American*.

fesses also to hold them so cheaply (cannot have them if it would, and would not if it could *), has yet pounced upon nearly four-fifths of the above-specified eighty-three, including some half dozen which Mr. Southey has woven into the memoir itself. What fruits might recompense the search through the remaining twelve years of correspondence remains to be seen. How much better, then, gentle reader, is the editor than his word, much as he makes us wonder; and why, we needs must ask, why give himself out as barbarously *garbling* his author, only to the prejudice of his own editorial credit?

The association of subject brings to mind that some thirty years ago a Philadelphia bookseller, of note in his day, sent forth in compact (8vo.) reprints several of the most popular English writers. When their respective bulk admitted or even recommended such conjunction, two authors, occasionally indeed three, were brought within the same covers—at times sadly ill-assorted, —as for example, Coleridge, Shelley and Keats; Cowper and Thomson were in this way combined. But they were always vauntingly styled COMPLETE; a regular stereotyped part of the title-page. Oversights there were, little to the credit of any publishing house, in the minor poetry of the former; but of the Johnson collection of letters *not a shred or vestige was to be found.* The world must remain in the dark for ever whether John Grigg only proclaimed herein his consummate ignorance; or whether so competent a critic thus scornfully led the way, in which Mr. Southey was not too proud to follow. At any rate, one of the two American impressions, and then hardly three years old perhaps, had been issued from the very city of the bibliopole just named.

In conclusion, a word with Mr. Bohn himself. He calls his edition a complete and *bonâ fide* reprint of that of 1837. We ask him then to point out to us (what we have sought for in vain) Mr. Southey's advertisement, four pages in length, which opens the fifteenth volume. It distributes his acknowledgements, refers to some things which had been dropped from his original scheme, adverts to the number of letters now first given to the world, and finally exhibits in full the brief will of Cowper, whom both Hayley and Grimshawe had represented as dying intestate. Did Mr. Bohn count these four pages as nothing? As to those hitherto unpublished letters, the present writer, by the nicest calculation he can make, supposes them to be *about* an hundred and thirty. This, however, he learns only by counting the total result as found in Mr. Bohn's edition, and subtracting therefrom the aggregate number which Hayley and Johnson had already severally published. Some forty are to be allowed for which are sprinkled through the memoir, and not again repeated. Why has neither Mr. Southey nor the recent publisher seen fit to designate, by asterisk or otherwise, these *new* letters, now only to be derived by a tedious collating with the volumes of his predecessors? HARVARDIENSIS.

* Mr. Bohn (the copyright having by this time expired, one infers) graciously gives them refuge only because "they could not well be omitted in a *complete* edition": strictly speaking, he thus admits them, with the proviso, "so far as they are of value!" What he means by "supplementary volume" is an utter puzzle. *That* is the position in the edition of 1837 of the large number, before named, as detected by me. There is no such volume in Mr. Bohn's edition, where the whole are found in their chronological order.

RICHARD III. AT LEICESTER.

The following anecdote is probably familiar to most of the readers of "N. & Q.," but I do not remember to have ever seen it so circumstantially detailed and attested as it is in the following extract from one of Sir Roger Twysden's Common-Place Books. We have here a satisfactory confirmation of the story from the lips of a living witness, for whose credibility Sir Roger vouches; and, in this new and more interesting form, it will, I hope, be acceptable to your readers. LAMBERT B. LARKING.

"I have beene informed by Sr Basil Brooke, a very honest gentleman, and by Mrs Cumber, a Citizen of London, who was bread up at Lecester, that Richard ye third, beefore he fought at Bosworth, lay in an house that was then, or afterwards, an inne, and called the blue boar, in which house, after hys defeat at Bosworth, 1485, there remayned a great cumbersom woodden beadstead, in which hymself lay beefore ye fight, guilded, and with planks or boords at ye bottom, — not, as ye use now is, with courds, which beadstead, after ye battle, — the bedding and what else of worth becing taken away,—remayned, as a neglected peece, to ye Inne, in which dwelt on Mr Clark, in her tyme, from whom I had ye relation, — whose wife going one day to make up a bed they had placed in it, — in styrring of it, found a peece of gold to drop from it, — and then, upon search, perceived the Beadstead to have a double bottom, all which space betweene ye two bottoms was fylled with gold and treasure, all coyned beefore Richard ye 3ds tyme, or by hym, — from whense this Clark reaped an incredyble masse of wealth (but had wit enough not to discover ye same) but beecame of a poore man very ritch, was Mayor, — and this, in ye end, was by hys servants discovered. — The sayd Clark in ye end dying left hys wife very ritch, who styll kept on ye Inne at ye blue bore in Leicester, tyll, in the end, some guests coming to lodge with her, she was by them robd, who carryed away seven hors load of treasure, and yet left great storre scatterd about the howse of gold and silver, Mrs Clcark herself beeing in this action made away by a mayd servant, who stopt her breath by thrusting her finger into her throat, she

beeing a very fat person; — for which fact Mrs Cumber saw her burnt as the seven men were hanged.

"This was I first told by Sr Basill Brooke, which was since confirmed to me by Mrs Cumber, who hath lived there, saw ye woeman and ye Beadstead, and knewe ye relation to bee true, and says it was about some forty years since these persons were executed for it. — This she affirmed unto me this 29. August 1653. and I dare say was trewe, for they were, both Sr Basill Brooke, and Mrs Cumber, very good, trewe, and worthy persons.

"Roger Twysden."

BONS MOTS OF CELEBRATED PERSONS.

"N. & Q." being now justly regarded as one of the fittest depositories for interesting notices of men and things, I think it would be well if those of your correspondents who are possessed of unpublished *good sayings* of celebrated persons would occasionally communicate them under the above head; taking care, however, to have, and even to give, as far as may be, assurance of their authenticity, originality, &c. I send you the following, by way of a beginning.

Gibbon, the Historian. — My old friend, C. O. Cambridge, Esq., who lately died at Whitminster House, Gloucestershire, aged ninety-four, was a son of the late R. O. Cambridge, of Twickenham Meadows, of well-known celebrity as a writer and wit of the time of Johnson, Gibbon, Garrick, Walpole, &c. He told me that Gibbon being one of a party assembled in his father's library before dinner, he, my friend, then a young man, came in from hunting, and was giving to Gibbon, with juvenile satisfaction, an account of the chase, which he described as an almost continued gallop, during which he *stood up* in his stirrups for a considerable time. On this, Gibbon (whose horsemanship was bad, and whose heavy person made his riding a very quiet and slow affair), said to my friend, — "I thought, Mr. Cambridge, until now, that *riding* was a *sedentary* occupation:" and, tapping his snuff-box, he took a pinch of snuff, as was his wont, when he let off any smart saying. I may remark, that this usual action of Gibbon is well represented in the curious and characteristic full-length silouette figure of him which forms the frontispiece of the 4to. edition of his *Miscellaneous Works*, London, 1796.

Dr. Richard Willis, Bishop of Gloucester, 1714 — 21. — This prelate, whilst labouring under a fit of the gout, was waited on by a clergyman of his diocese, who having remarked that the gout removed and kept off all other maladies, proceeded to congratulate his lordship on *having taken a new lease of his life*. On which the bishop replied to his flatterer — "Have I taken a new lease of my life? Then I can assure you, Sir, it is *a lease at rack rent*." This was communicated to me by the late G. W. Counsell, who wrote the *History of Gloucester*, &c., and was possessed of much curious information about Gloucester and its celebrities.

Dr. Walcot (Peter Pindar). — In the evening of the day, in 1801, on which the news arrived in London that the Emperor Paul of Russia had been strangled, I was in company with this then celebrated man; when, the news being talked of, he remarked — "I suppose all the crowned heads in Europe will get up tomorrow morning with *cricks in their necks*."

P. H. I.

UNPUBLISHED LETTER OF THE LATE B. R. HAYDON.

"London, June 16, 1837.

"Sir,

"I have to apologise most truly, but surely without imputing blame to so worthy a man as Mr. P——. What he said *justified* my writing at once. Your kindness in excusing it is a favor; and so is your *order*, accept my sincere thanks.

"I will also for *5l. 5s.* paint a little Scripture picture for him — under, I cannot do it: a pretty little thing, and I'll let you know as soon as done.

"I remember Sir Edw.: and, if you will authorize me to go to him for you, something may come of it for both our goods; though, God knows, I should be sorry if all your debts were in this jeopardy.

"I shall be most happy to see you, or any of your connections. After 32 years' hard work, and opposing *monopolizing power*, I have nothing left on Earth but the clothes on my back: had any man of business regulated my affairs in 1823, [or 1833?], with *5000l.* of *property in the House*, I will venture to say it might have been all arranged, my credit even untainted, my debts balanced, and everybody would have forborne; but from mistaken pride, I borrowed at hideous interest to keep up my character — got into Law, and have never got out — till now.

"Would you believe that when I was hurried again in 1836 into a Prison — money-lenders THEN offered the amount directly of my debts — 1220*l.* 10*s.* — if I'd take it at their *terms!* Would you believe men live then Prisoners, and make a *handsome thing!!*

"You are innocent the other side of London — the iniquity that has passed under my eye, looking on as a Philosopher, will make you stare when I am dead. There is one thing I can say to the young — I have talked to Villains as a matter of observation, and found, *invariably*, *Parental disobedience* the beginning of *all Vice*.

"B. R. Haydon."

The above letter was addressed to the father of the transcriber, in whose collection of MSS. it is now preserved, and a copy is sent to "N. & Q.;"

where the Editor may perhaps think a letter so characteristic of the writer is worthy of a place.

Bristoliensis.

DERIVATION OF JERKIN.

Derivation of "Jerkin."—Our etymologists derive *jerkin* from the Saxon *Cyrtelkin*. *Kirtle* is doubtless from *Cyrtel*. But, not feeling altogether satisfied with the above derivation of *jerkin*, I venture to propose another, suggested by analogy.

The dress of a schoolboy is in Portugal often called *josezinho*, that is, "Little Joseph," or "Little Joey,"—the term being facetiously transferred from the wearer to his coat.

In like manner we have in our own language *jacket* = "Little John," or "Little Jacky." So in French we find *jaquette*, which is fem. of the unused form *jaquet* (dimin. from *jaque*), i. e. "Le petit Jacques," "Little James," or "Little Jemmy."

May not *jerkin*, in like manner, be "Little Jerry?" In that case, Porson's well-known catenary derivation, terminating in cucumber, has more in it than meets the eye.

The termination *-kin* is diminutive, as in spillikins. Thus: *spiel* (German), a game; *spielchen*, a little game; *spillikins*.

With the English *jacket* and French *jaquette* compare the German *jäckchen*. Perhaps one of your correspondents will be able to give us some account of the military term *shako*, which appears to come originally from the old Spanish *xaco*, though adopted into our language with an altered meaning. *Xaco* is a modification of *jaco* (short for *Jacobus* or *James*, and, like *xaco*, signifying a *jacket*).

With regard to the old French word *jaque*, which is still used in the phrase *jaque de mailles*, it is notorious that the mediæval S. Jacques (of Compostella) was a true knight; and he may still be seen in Roman Catholic countries occupying many a niche with sword in hand, and armed *da capo a' piedi*. May we not then suppose that to him is due the French phrase *jaque de mailles*, as well as our own English expression *jack-boots*, which properly stands for boots worn as armour? And may not *jaquette* still point, as we have supposed, through *jaquet* to "Little James," as well as our English *jacket* to "Little John," *josezinho* to "Little Joseph," and *jerkin* to "Little Jerry?"

Thomas Boys.

TRANSIT OF VENUS IN 1769: MOOR AND THOM.

Impromptu by Professor Moor on the visit of the beautiful Duchess of Hamilton (afterwards Duchess of Argyll and grandmother to the present Duke) to view the transit of Venus in 1769, at the University of Glasgow:

> "They tell me Venus is in the Sun,
> But I say that's a story—
> Venus is not in the Sun,
> She's in the Observatory."

This memorable incident of the presence of the Duchess is more particularly noticed by the facetious Rev. William Thom, A.M. minister of Govan, near Glasgow, when satirising Dr. Trail (then Professor of Divinity), under the name of *Dr. Tail* (*Vindication*, Glasgow, 1770, p. xviii.), in the following remarks:

> "I did not know till lately that the Doctor was an astronomer—but the instance I have in view is too memorable to allow me any longer to doubt of it. A certain learned Society (the University Professors), of which the Doctor is a member, had made suitable preparation for observing the late transit of *Venus*. One great difficulty which these gentlemen foresaw they would meet with in the course of their experiments on this subject was, how they might *know* her when they *saw* her. To aid them in this, they requested her Grace the D—ch—ss of H—m—l—t—n, who had been accustomed to look at Venus from her infancy, to be present at the observations. Her Grace accordingly, with great good nature, condescended to assist on the occasion; and as soon as the planet made its appearance she gave notice to the society, as had been agreed upon. The Doctor—who was the observer *next* to her Grace—did not indeed at first seem to assent to the observation, and even, it must be confessed, denied it pretty peremptorily; but he was in a little time convinced that her Grace was right, and acknowledged his own mistake with a modesty and candour which will do him infinite honour with all ingenious minds and true lovers of astronomy."

It is now impossible to ascertain whether the Govan *laird* was afterwards equally frank in acknowledging *his* mistake to Mr. Thom, as related in a traditional anecdote of the witty divine, as follows. At a forenoon's Sunday worship in the parish church a proprietor on the Saturday night previous had slipped a pack of cards into the skirt pocket of his coat, and had forgot to take them out. He occupied a front pew in the gallery, and rising up at the commencement of the prayer, and drawing out his pocket handkerchief, the whole pack flew among the people in the area below. Mr. Thom delayed for a few moments till composure was restored, and looking fixedly at him addressed him thus, "*Ah man, but your Bible has been ill bun'* (bound)."

G. N.

Minor Notes.

Lord Stowell.—Allow me to suggest that it might possibly, if not probably, be worth some lawyer's while to edit a volume which should contain selections or choice extracts from the judgments and decisions of that accomplished civilian, Lord Stowell, better known perhaps as Sir Wm. Scott, whose reputation stands so high, not only in his

own country, but on the continent also, and in America. From our earliest youth we have been taught to regard these compositions as masterpieces and models of excellence, combining the soundest reasoning with all the charms of an elegant and graceful style. These treasures, however, it is almost needless to observe are now altogether out of the reach of the ordinary reader. One does occasionally see an extract (as there is one in Dr. Wordsworth's learned and admirable discourse upon the divorce question), which only whets our appetite for a better acquaintance with them. If I might venture to hazard an opinion, I should say that such a volume as I have suggested would afford useful matter for the students for honours in the new school of Law and Modern History at the University of which, in his lifetime, Lord Stowell was so distinguished an ornament.

E. H. A.

The first Paper-mill erected, and first Books of Music published in America. — Notices having appeared in "N. & Q.," 1st S. ii. 473. 522.; v. 83. 255., of the first paper-mill in England, it may be noted, that the first in America —

"Was built at Elizabethtown, New Jersey, which William Bradstreet, Royal Printer of New York, New Jersey, and Pennsylvania, purchased in 1728. In 1730, the second went into operation at Boston, the legislature of Massachusetts having granted aid for its erection."

"The first books of music published in America were issued in 1714 and 1721; the former by the Rev. John Tufts, of Newberry, Massachusetts, and the latter by the Rev. Thomas Walter, of Roxburg, in the same state."

W. W.

Malta.

Irish Dramatic Talent. — Difference of taste makes it difficult, if not impossible, to say which is the best comedy in the English language. Many, however, are of opinion that there are three which more particularly dispute the palm, namely, *She Stoops to Conquer*, *The School for Scandal*, and *The Heiress*; and it is remarkable that the authors of these productions were Irishmen, — Goldsmith, Sheridan, and Murphy.

Abiba.

The First Proposer of an Atlantic Electric Telegraph. — The following letter appears in the *National Intelligencer* of May 15, 1857: —

"*To the Editors.*

"Dundee, 12. South Union Street, April 27, 1857.

"Gentlemen, — I find you have done me the honour to publish some of my early letters on the Electric Telegraph, and I beg here to make some explanations. I believe I was the first that proposed communication with America by means of submerged wires. This was in 1845, being twelve years ago. I only mentioned one wire, but my plan required two, both uninsulated. All my previous experiments were by means of two uninsulated wires. At that time gutta-percha was only beginning to be known: and I do not think I had heard of its being proposed as an insulator. Even yet I am of opinion that the simple wires are preferable. The coating might be destroyed by the bite of a fish, or by the abrasion of stones. I would put the wires a mile or two miles apart in order to prevent their coming in contact. From the west point of Ireland to the banks of Newfoundland, they would be in deep sea, and perhaps could not be raised if required; but on these banks they would be accessible for five or six hundred miles. A few years ago, I made a series of experiments in order to transmit intelligence through water without wires across. This I found practicable by a proper adjustment of the wires on each side: and in this way I succeeded with all the distances tried, the greatest distance being half a mile.

"I am, gentlemen, your obedient servant,

"J. B. Lindsay."

W. W.

Malta.

A Dedication. — In a volume of Italian songs (now in the Gresham Library), I met with a set of six songs; composed for, and sung by Signor Tenducci at various theatres in Italy; and published in London, with a dedication (in English, and engraved upon copper), from Tenducci to Queen Marie Antoinette. In case the tragical history of that queen should be thought to give some interest to this little document, I now transcribe it: —

"To

"Her most excellent and sacred Majesty

"The Queen of France.

"May it please your Majesty,

"The approbation your Majesty was pleased to bestow on some of the following Songs when I had the honor to sing them at Versailles, has determined me to present them at the celebrated Concert of Messrs. Bach and Abel in London, during the present Season, where I could have little doubt that their intrinsic merit would secure them success from so polite and judicious an Audience; but when it is known they have already received the sanction of your Majesty's judgment, their success is made certain — the refinement of your Majesty's Taste being as well known in this Country as the superior elegance of your Person and incomparable affability of your manners, are to all those that have been permitted to approach you.

"Deign, therefore, Royal Madam, to pardon my prefixing your sacred Name to so poor an Offering, and permit me with the greatest humility to lay the same at your Feet as an humble instance of the gratitude of

"Royal Madam,

"Your Majesty's most Obedient,

"Humble, and most devoted Servant,

"G. F. Tenducci."

Feby 1, 1778.

A. Roffe.

Epitaph from Geneva. —

"My sins without number, and great was my pride,
As deep as the Ocean, as strong as the Tide,
But more strong than the Tide, more deep than the Sea,
Was the Love of my Saviour, who sorrowed for me."

Bristoliensis.

Longevity. —

"Ex his autem qui tunc cum Sancti Confessoris (Cuthberti) corpore in hunc locum (Dunhelmum) convenerant, erat quidam vocabulo Riggulfus, *qui omne tempus vitæ suæ cc. et x. annos habuerat*, quorum xl. in monachico habitu

ante mortem duxerat." — *Symeon of Durham*, Bedford's edition, p. 142.

E. H. A.

Queries.

ENIGMATICAL PICTURES.

The paradoxical epitaph, of which we are to seek the explanation in Horace Walpole's tragedy, *The Mysterious Mother*, is inscribed, Bryan tells us in his *Dictionary of Painters*, on a tomb in a landscape by J. B. Weeninx, in the gallery of the Duke of Sutherland :

"Cy git le père, cy git la mère,
Cy git la sœur, cy git le frère,
Cy git la femme, et le mari,
Et il n'y a que deux corps ici."
1651. *Giovan Battista Weeninx.*

I should be glad to receive an explanation of some equally puzzling lines which accompany a curious allegorical picture of the time of James I. A female is represented seated in a chair, nursing an old man who is asleep in her lap. Three younger men are seen descending a hill, and a fourth, approaching, asks the lady the following question :

"Madam, be pleased to tell who that may be
So sweetly resting there upon your knee;
And to resolve me who are yonder three
That come down from the castle, as you see?"

To which she answers :

"The first my brother is, by father's side;
The next, by mother's, not to be denyde;
The next my own sonn is, by marriage right,
And all sonns by my husband, this same knight."

William Bates.

Birmingham.

Minor Queries.

William Penn. — In one of the News-letters published in the *Ellis Correspondence* (ii. 211.), and dated Sept. 22, 1688, it is said :

"Another of their shams is that Mr. Penne is made Comptroller of Excise arising from tea and coffee; which is also false."

True or false the passage is worth quoting, because Mr. Dixon, in his able defence of Penn, mentions, incidentally, that he had never seen the Quaker's name spelt with a final *e*. But was the report false, or is the news-writer quibbling? Luttrell, in his *Brief Relation* (i. 461.) records, in Sept. 1688, —

"Mr. Penn is made Supervisor of the revenue of the excise and hearthmoney."

This may have been another version of the "sham" — but it may not. Luttrell also tells us —

"The Corporations of Warwick and the City of Norwich are dissolved, for refusing to take into their bodies Penn and Lobb, and such fellowes."

Now is this a fact or a sham? If a fact it would materially influence the judgment as to the probabilities of Penn's feelings and conduct in relation to the Fellows of Magdalen College. G.

"*The Unmaskynge of Johannes Horner.*" — A paper so entitled appeared in a Magazine published about the middle of the last century. It is supposed to have given rise to Little Jack, and to have been somehow connected with Glastonbury Abbey and its surrender. Can any reader of "N. & Q." give a precise reference to the Magazine in question? N. B.

Pomfret's Choice. — When and in what form was *The Choice* first published? I cannot learn either from Watt, or Chalmers, or Johnson.

N. O.

General Wolfe's Family. — Are there any members or representatives of the family of General Wolfe now living? Mercator, A.B.

Irish Almanacs.—What is the date of the earliest Irish Almanac? and in what year did the *Dublin Directory* make its first appearance? I have at this moment before me one for the year 1777; but it had many predecessors. It is worth while to compare, as I have done, Watson's *Gentlemen's and Citizen's Almanac* for 1757 with Thom's *Irish Almanac and Official Directory* for the present year. Abhba.

"*Proxies and Exhibits.*" — What the origin and meaning of "proxies and exhibits," for which certain fees are charged to the clergy who appear in person at the visitation (for example) of His Grace the Archbishop of Dublin? Abhba.

The Channel Steamers. — In these days of memorials, it has occurred to me to inquire the name of the man who first navigated a sea-going steamer down either of our channels, and thus led the way in that grand career which has carried our naval and mercantile marine to such an astonishing pitch of power. The name of the man and of the vessel ought not, methinks, to be forgotten.

I hope some one of your correspondents will be able to satisfy this inquiry. Explorator.

The first known Tragedy, Comedy, and Almanac in the English Language. — It is recorded that the first tragedy was published in 1561, and with the title of *Gortuduc*, or *Ferrex Porrex*. The first comedy in 1566, known by the title of *Supposes*. And that the first almanac made its appearance from the Oxford press in 1673.

W. W.

Malta.

Picture of Achilles. — I am desirous of discovering where a picture by "N. Vheughels" of the dipping of Achilles in the Styx is. My object is

to ascertain whether that in my possession be the original or not. For at least twenty-five years my family has possessed a picture of the above subject, but until yesterday, when I stumbled upon an exact engraving thereof, we have never known by whom it might have been painted.

The engraving is French line, and by "E. Jeurat, 1719." W. P. L.

Greenwich.

John Willis, educated in Christ's College, Cambridge, took the degrees of B.A., 1592-3; M.A., 1596; B.D., 1603. On June 12, 1601, he was admitted to the rectory of St. Mary, Bothan, London; which he resigned in 1606, on being appointed rector of Bentley Parva, Essex. He is author of a work on the art of memory, and of the first treatise on alphabetical short-hand.

Can any of your correspondents give further information respecting him?

C. H. & Thompson Cooper.

Cambridge.

John Carter, F.S.A., Author of the "Pursuits of Architectural Innovation." — The late Mr. John Britton, F.S.A., was informed by Sir John Soane that some of the adventures and peculiarities of John Carter were described and satirised in a pamphlet entitled *The Life of John Ramble, Artist* (a "*draftsman*"): the copies of which are said to have been bought up and destroyed by Carter. Does a copy exist in Sir John Soane's library? in that of the Institution of British Architects, or elsewhere? J. G. N.

Captain Roger Harvie.—Frequent and honourable mention is made of the above-named officer in *Pacata Hibernia; or, a History of the Wars in Ireland, during the Reign of Queen Elizabeth.* To what family did he belong? and are any members of it still resident in Ireland, where there are many of the name? His death is thus described in vol. ii. p. 645. (edit. Dublin, 1810): —

"But the present service received no small prejudice by meanes of the untimely departure of Captaine Roger Harvie, whose heart being overwhelmed with an inundation of sorrowes, and discontentments taken, (though in my conscience not willingly given,) by one that had beene his honourable friend, as his heart blowen like a bladder (as the surgeons reported), was no longer able to minister heate to the vitall parts, and therefore yeelded to that irresistable fate, which at last overtaketh all mortall creatures. The untimely death of this young gentleman was no small occasion of griefe to the Lord President, not onely that nature had conjoyned them in the neerest degrees of consanguinitie, but because his timely beginnings gave apparent demonstration, that his continuall proceedings would have given comfort to his friends, profit to his countrey, and a deserved advancement of his owne fortunes."

Abhba.

"*Felix culpa*," *&c.* — What is the remaining part of the Latin proverb which begins: "Felix culpa"? X. Y.

Francis Rouse and the Birkheads. — Francis Rouse, in his will, published in "N. & Q." (1st S. ix. 440.), is shown to have remembered the poor of Knightsbridge; and in the registers of Trinity Chapel, there are frequent mentions of the name. Among the Christian names are Thomas, Anthony, and Richard, names also found in the above-mentioned will; and John likewise, a name mentioned in Noble. Thomas Rouse, in April, 1687, married Hester Birkhead, of whose family I inquired about in 2nd S. i. 374. From the entries relating to this latter family, I have reason to think they were connected with St. Botolph's, Bishopsgate, and Dr. Littleton, the author of the *Latin Dictionary*, was acquainted with them. I should be greatly obliged, if answers can be given to the following questions concerning these families: —

1. Was Francis Rouse connected with Knightsbridge in any way, or related to a family in its locality? There are "Rouse's Buildings" in Chelsea still.

2. Was he related to, or connected with, the Birkheads?

3. Can any information of the Birkheads, with these additional clues, be given me? H. G. D.

Tomb of Queen Katharine Parr. — The tomb of this Queen is now about to be restored: can any of your correspondents inform me where there is any drawing or engraving of it, or furnish me with any particulars relating to her funeral, beyond those narrated in the ninth volume of the *Archæologia?*

I should also be extremely obliged for an account of any relics or authenticated portraits, which may have come under the notice of some of your readers, or any historical facts which have not already been referred to in Miss Strickland's *Life of Katharine Parr.* J. D. A.

"*Lover*," *a Term applied to a Woman.* — Is there any instance where such is the case, of a more recent date than is to be met with in Smollett's *Count Fathom* (vol. i. chap. 10.), published in London in 1754: —

"These were alarming symptoms to a lover of her delicacy and pride."

W. W.

Malta.

Coffin Plates in Churches. — In passing through Rhudland, N. Wales, a short time ago, I was looking through the churchyard at a gravestone which has been noticed in "N. & Q.," and on looking inside the church I was surprised to see a number of coffin plates nailed up to the walls, particularly on the south side. I found at the time of interment the plate with name, age, &c., was taken off the coffin, and brought into the church and placed as I found it until it rusted away. On inquiring from a dissenting minister who was acquainted

with the neighbourhood, he said the same custom existed in one or two places in Montgomeryshire. Query, Can any of your correspondents say whether such a custom exists in any other church?

G. R. G.

Alex. Fyfe. — Information required of an author of the reign of Queen Anne, named Alexander Fyfe. He published a play, *The Royal Martyr, or King Charles the First*, 4to. 1709. X.

Secular Canons. — Reference is requested to any work illustrating the rules of life adopted (if any) by the secular clergy of the Middle Ages.

אח.

"*Won golden opinions,*" *&c.* — What is the origin of the phrase "Won golden opinions from all sorts of men?" I find it used by Dr. Samuel Johnson as a quotation.

C. Mansfield Ingleby.

Birmingham.

Occupations of the Irish. — Could any of your contributors inform me, through the medium of your columns, whether any return exists of the occupations of the Irish people? In the census for England and Wales (1851), this information is supplied in regard to the English; but in the Irish census (1851) I am unable to find the information which I require. D. H. S.

York.

Monkish Latin. — What works furnish a Dictionary, Grammar, or Phrase-book of the Latin in use in the monasteries? אח.

Anonymous Poems. — Where do the following lines occur, "Sweet Innocence," and "Dove-eyed Truth"? I think in Sir William Jones' *Poems*, but cannot find them. Who is the author of a poem written "On seeing a Beautiful Idiot"?

Φιλομαθής.

Anonymous Plays. — Is anything known regarding the authorship of the two following pieces published in *The Court of Session Garland*? 1st. "La Festa D'Overgroghi," an Operetta seria comica. 2nd. "Scene from the Jury court opera."

X.

Minor Queries with Answers.

Willoughby Mynors. —

"On Sunday, June 10th, 1716, one Reverend Willoughby Mynors, M.A. Preached a Seditious Sermon, his Text being the 10th verse of the 30th Chapter of Isaiah, to a great and rude Multitude at Saint Pancras Church, Middlesex; the Sermon has been since Published, but is thought by some who heard it to differ much from that he Preached on Friday, June 22nd. Mr. Smith, one of his Majesty's Messengers, apprehended the Rev. W. Mynors for the Sermon he Preached at Pancras in which he was thought to reflect on the present Government, and also the Printer, Mr. John Morphew, and both were taken up." — *The Weekly Journal*, June 30, 1716.

Who was Willoughby Mynors? R.

[Willoughby Mynors was Curate of St. Leonard, Shoreditch, but refusing to take the oaths, he subsequently officiated at a Nonjuring oratory in Spitalfields. He was the author of three Sermons, "Comfort under Affliction," Psalm lxxiii. 12, 13. 8vo. 1716; "True Loyalty; or, Non-resistance the only Support of Monarchy," Isa. xxx. 10., 8vo. 1716; and a Sermon on May 29th, Ezra ix. 13, 14., 8vo. 1717. Most of the Nonjurors at this time were severely molested by the government, and from the following notices in that violent partizan paper, *The Weekly Journal*, it appears that Mynors did not escape. "A curate living not far from Shoreditch, having the insolence to disturb the Peace of His Majesty's good subjects, by keeping a Nonjuring meeting-house in Spitalfields, it is hoped that all persons loyally affected to King George, will timely suppress the diabolical society, as they have done the like seditious assemblies in the Savoy, Scroop's Court in Holborn, and in Aldersgate Street." (*Weekly Journal*, Oct. 27, 1716.) "On Sunday, Oct. 28, 1716, a Jacobite assembly was held at a house in Spital-Yard, Spital Fields, said to be the dwelling of Mr. Mynors, a Nonjuring clergyman, and late curate of St. Leonard, Shoreditch, which occasioned a great tumult; but the tide seems so far turned, that the mob, contrary to their former proceedings, were for venting their spleen against this gentleman, and those who compose his congregation. The other Jacobite assemblies in town appear quite dispirited and out of countenance." (*Ib.*, Nov. 3, 1716.) "On Monday, Nov. 19, 1716, the grand inquest for the County of Middlesex met at Westminster, when it was particularly referred to the constables of the liberty of Shoreditch to enquire into the behaviour and conduct of Mynors the Nonjuror, who is represented to keep a Nonjuring conventicle, and to make a report of their enquiry." — *Ib.*, Nov. 24, 1716.]

Lucy B. Westwood. — There was published in 1850, a volume entitled, *Memoir and Poetical Remains of Lucy B. Westwood.* Could you give me some account of the authoress? X.

[Lucy Bell Westwood was born at Seaweed Cottage, Ventnor, in the Isle of Wight, on July 14, 1832. In 1842, she was sent to a school at Croydon belonging to the Society of Friends, of which community she was by birth a member. In 1844 symptoms of her long-protracted malady appeared, which induced her friends in the following year to procure her admission into the Orthopœdic Institution in London. In March, 1850, whilst residing at Huntingdon, she was attacked with hooping-cough, which producing inflammation on the chest, she died on the 19th of that month.]

Mews. — What is the derivation of the word *mews*, as applied to stables? J. B. S.

[Richardson derives this word from the "Fr. *muer*; Lat. *mutare*, to change; to change the feathers, to moult; and as *mue*, the noun, was applied not merely to the change, but to the place of change (*sc.* the cage or coop where hawks changed or moulted their feathers), to *mue* became consequentially to encage, to coop up, to confine." Hence Pennant in his London, p. 151., tells us, that "on the north side of Charing Cross stand the royal stables," called from the original use of the buildings on their site, the *mews*; having been used for keeping the king's falcons, at least from the time of Richard III." See also "N. & Q." 1st S. iv. 20.]

Replies.

DESCRIPTION OF OUR SAVIOUR.

(2nd S. iv. 67.)

A correspondent, Vox, makes inquiry as to the "Epistle of Publius Lentulus, the Roman Proconsul, in which the person of our Saviour is said to be accurately described, and of which he very naturally says that he has been unable to find any trace in Eutropius, on whose authority the story has been propagated. Many years ago I had occasion to look into the history of this supposed letter of Lentulus, and the following note may perhaps satisfy the curiosity of your correspondent. As to the Epistle itself, it is thus printed in the second volume of the *Orthodoxographa of Basle*:

"*Lentulus Hierosolymitanorum Præses S.P.Q. Romano.*

"Adparuit nostris temporibus et adhuc est homo magnæ virtutis nominatus Christus Jesus, qui dicitur à gentibus propheta veritatis, quem ejus discipuli vocant filium Dei, suscitans mortuos et sanans languores. Homo quidem staturæ proceræ, spectabilis, vultum habens venerabilem, quem intuentes possunt et diligere et formidare: capillos vero circinos et crispos aliquantum cœruliores et fulgentiores ab humeris volitantes; discrimen habens in medio capitis, juxta morem Nazarenorum: frontem planam et serenissimam, cum facie sine ruga ac macula aliqua, quam rubor moderatus venustat: nasi et oris nulla prorsus est reprehensio, barbam habens copiosam et rubram, capillorum colore, non longam sed bifurcatam: oculis variis et claris exsistentibus. In increpatione terribilis, in admonitione placidus ac amabilis, hilaris, servata gravitate, qui nunquam visus est ridere, flere autem sæpe. Sic in statura corporis propagatus, manus habens et membra visu delectabilia, in eloquio gravis, rarus et modestus speciosus inter filios hominum."

Besides numerous versions of this singular Epistle in German, French, and Italian, two others in Latin are particularly remarkable, viz. that of Xaverius, a Spanish Jesuit, who introduces it in his *Historia Christi* (Pars iv. p. 533.), a work abounding with monkish fictions, written in Persian, at the request, as the author informs us, of Acbar the Magnificent, Emperor of Hindostan. It has been rendered into Latin by Le Dieu, and from his translation Fabricius has transcribed the version of Lentulus's letter which is inserted in his *Codex Apocryphus Novi Testamenti* (vol. i. p. 302.). The other is preserved in a MS. in the library of Jena, which bears date, A.D. 1502, and is preceded by the following title:

"Temporibus Octaviani Cæsaris, Publius Lentulus, Proconsul in partibus et Judææ et Herodis Regis Senatoribus Romanis hanc Epistolam scripsisse fertur, quæ postea ab Eutropio reperta est in Annalibus Romanorum."

It is needless to say that Eutropius offers no authority for such an assertion; that it is still doubtful whether he (Eutropius) was a Pagan or a Christian, and that the passages in the lives of Augustus and Tiberius, relative to Jesus Christ, are more than suspected by Vossius and others to be amongst the numerous interpolations made in this historian by Paulus Diaconus in the ninth century. The several copies of the Letter of Lentulus differ in many particulars from each other, but the discrepancies are in general non-essential. The authenticity of all has been attacked and supported by numerous ecclesiastics and antiquaries; but as the assertions of the former have been merely assailed by the conjectures of the latter, and neither party can adduce historical evidence in support of their arguments, the decision is still unsatisfactory, though decidedly the sceptics have by far the most popular and probable side of the question.

Molanus, Chiffletius and Huarte (see Bayle, *Dict. Hist.*, art. *Huarte*) have each asserted the reality of the letter; whilst it has been denied on numerous grounds, but chiefly from the internal evidence of its corrupted idiom and the silence of all the early Fathers down to the eighth century; by Laurentius Valla in his *Declamation against the Donation of Constantine to Sylvester*; by John Raynolds, Professor of Divinity of Oxford under Queen Elizabeth (see his treatise *De Romanæ Eccles. Idolatria*, l. ii. c. iii. p. 394.); by Gerhard, a commentator on Hugo Grotius; and by a long list of other names of equal authority. A summary of these will be found in Fabricius, *Codex Apoc. Nov. Test.*, vol. i. p. 302.; Reiskin's *Exercitationes de Imag. Christi*, ex. vii. c. i. p. 149.; and in Le Dieu's *Annotations to Xaverius' Histor. Christ*, p. 636. Of one point we are at least certain, that in the early ages of the church the Christians were totally unaware of the existence of this or any similar document.

J. Emerson Tennent.

DR. DORAN AND SOMERTON CASTLE.

(2nd S. iv. 72.)

Dr. Doran is perfectly right throughout (if he will but remain so) in placing in *Lincolnshire* the castle where the French king (John) was confined. There is no contradicting the authority of Rymer's *Fœdera* (p. 131.), which gives the very deed between Edward III. and William D'Eyncourt, by which he was committed to the custody of that knight, to be conveyed to the Castle of Somerton, in the county of Lincoln; and the whole account which Dr. Doran has given of the French monarch's journey to and residence at Somerton, from the Duc d'Aumale's work, is perfectly confirmatory of the above deed. Somerton Castle, as I well know, is under the Cliff in the parish of Boothby Graffoe, and about eight miles from *Lincoln*. It is stated that John had lodgings at *Lincoln* for the winter months, which is likely enough; and that at the sale of his effects one Wm. Spain of *Lincoln* got "the King's Bench"

for nothing. Any Lincolnshire man will tell you that the curate of *Boby* means *Boothby*, Boby being the ancient name of this place (see *Valor Ecclesiasticus* and other ancient records); and that the "Damoselle de *Namby*" is no doubt *Nawnby*, as *Navenby*, which is within a mile of Boothby, is always called.

As for Balliol's assertion, that there is no such place as Somerton Castle in Lincolnshire, it is a profound mistake, as he will learn if he will inquire of any Lincolnshire fox-hunter, or come down and see; and its history is correctly stated by H. W. in his remarks.

Like your correspondent T. Cooper, I cannot discover that John was ever confined at Somerton in *Somersetshire*. I am aware it is so stated in a variety of publications during the last eighty years, such as Burlington's *British Traveller*, Nightingale's *Beauties of England and Wales*, and many other more recent works, which seem to have followed one another in propagating what is now proved to be an error.

Dr. Doran, I trust, will not alter the word to "Somerset," as announced in his letter to you (p. 72.); if he does, I beg to assure him, through you, he will make a mistake. It is *Somerton Castle, Lincolnshire*, and no other, which the Duc d'Aumale's work refers to. J. P. K.

Grantham.

THE GREAT DOUGLAS CAUSE.

(2nd S. iv. 69.)

L. F. B. will find no difficulty in obtaining a *printed* report of this *cause célèbre*. I have looked up from my own shelves the following, viz.: 1. *The Speeches, Arguments, and Determinations, &c.*, in the cause before the Scottish Courts, "with an Introductory Preface, giving an impartial and distinct Account of this Suit, by a Barrister-at-Law," 8vo., Lond., Almon, 1767; again, Edin., small 8vo., same date. 2. *The Speeches and Judgment, &c.*, before the same Court; "by W. Anderson, Writer, in Edin.," 8vo., Edin., 1768. The first of these contains a neat abstract of the whole case, extending to 75 pages. An appeal being carried to the House of Lords, the decision of the Scotch Court was reversed, and Archibald Douglas, the supposititious son of Lady Jane Douglas, or Stewart, according to the Lords of Session, was, by the first Estate, declared her true and lawful issue, and as such again reinstated in his right as the heir-at-law of his uncle, the Duke of Douglas. This adjudication of the highest Court in the kingdom was not, however, quietly acquiesced in by Mr. Andrew Stuart, one of the trustees of the Duke of Hamilton, to whom the large properties (the substantial point in dispute) would have fallen had the Scotch decision been confirmed by the Lords: for feeling himself aggrieved by some personal reflections cast upon him by the Lord Chancellor, he resorted to the unusual mode of repelling the attack, and arraigning the judgment of the Peers. L. F. B. should not, therefore, overlook the "Letters to the Rt. Hon. Lord Mansfield, from And. Stuart, Esq.," an unpublished book, having the Mansfield arms for a frontispiece, and a vignette of a pair of warrior-Cupids, bearing, probably, some satirical allusion to his so-called supposititious little heroes, Archibald and Shalto Douglas: 8vo., Lond., printed in the month of Jan. 1773, and highly praised in *Censura Literaria*, vol. v. p. 177.; and what is more, commended, and under the circumstances justified, by Dr. Johnson, (see some characteristic talk between him and his biographer on the subject in Croker's edition, 1835, vol. iii. p. 272.). Boswell's father, Lord Auchinleck, one of the Lords of Session, upheld the legitimacy of Arch. Douglas, and, I rather think, the son had something to do in supporting the same side when before the Lords: at all events, the latter complains that he could never get Johnson to bring his great powers to bear upon the whole case, although he "urged upon his attention *The Essence of the Douglas Cause*, a pamphlet written by himself in favour of Mr. D." This reminds me that in my book first named, some one has written after "by a Barrister-at-Law," *i. e.* James Boswell (?). Johnson says, that in consequence of Stuart's Letters not being published, they attracted no attention. I may, however, remark that, besides the privately printed edition I have noted, they were produced in quarto; and I have also an impression, in octavo, bearing the imprint: "Dublin printed in the month of March, 1775." J. O.

It may assist the inquiry of L. B. F. to be informed that I have long ago seen exposed for sale two or three quarto sized volumes of what were called the "Douglas Papers," and which, I think, contained a *verbatim* report of the evidence in this toughly litigated cause. They may, however, have been only some lawyer's loose papers bound up, embracing a part of the subject — the length of time having nearly erased the circumstance from my memory, so that I am unable to communicate further particulars. The *proofs* of each party amounted to above a thousand quarto pages in print. I am in possession of a 12mo. vol. (pp. 216) which to ordinary readers will convey the pith of the whole question, entitled, —

"A Summary of the Speeches, Arguments, and Determinations of the Right Honourable the Lords of Council and Session in Scotland upon that important Cause wherein His Grace the Duke of Hamilton and Others were Plaintiffs, and Archibald Douglas of Douglas, Esq., Defendant; with an Introductory Preface giving an Impartial and Distinct Account of this Suit. By a Barrister at Law, Edinburgh, 1767."

Another condensed account of the Cause is to be found in note E, appended to a work, *Literary Gleanings*, by Robert Malcom, Esq., of Glasgow, some years since deceased, who was bred a lawyer, and a critic of acute intellect. The edition of the *Gleanings* having been limited in circulation, the book is now rarely to be met with.

The decision come to in this case by the House of Lords (if the traditionary opinions of the people of the West of Scotland are of any weight) was received generally with much dissatisfaction. Among many *on dits* then current, the judgment of Lord Mansfield was considered to have been based on a political motive, to prevent the too great influence of the House of Hamilton in the country by a union of the estates of both Houses. Less pure motives are alleged against the learned Lord (noticed by Mr. Malcom), such as —

"That the Peers came to a different conclusion (from that of the Court of Session) is wholly to be ascribed to their being led away by the eloquence of that celebrated Lord Chief Justice whose talents were as transcendent as his integrity was doubtful. He pleaded the cause of the Defendant with all the earnestness and zeal of a hired advocate, and he did so, not only in disregard of the evidence of facts, but in defiance of established law as often laid down by himself in other causes. That such a man should have pursued such a course was long the subject of wonder and astonishment to professional men both in England and Scotland, till at length, after many dark hints conveyed to the public at various intervals of time, the damning fact was broadly promulgated even in the House of Commons that, in this celebrated cause, the ermine of justice had been stained indelibly by his Lordship's acceptance of an enormous bribe—not less, it is said, than a Hundred Thousand Pounds. This unexampled instance of corruption in an English Judge was repeatedly alluded to in the Speeches of the celebrated Sir Philip Francis, a man of great talents and high honour, who would certainly never have made such a charge had he not been thoroughly satisfied of its truth. The last notice taken of it by Sir Philip was in 1817, in reply to a member of the House of Commons who had made an attack on the character of the famous John Wilkes, and at the same time had eulogised Lord Mansfield — 'Never while you live, Sir,' exclaimed Sir Philip indignantly, 'say a word in favour of that corrupt judge. It was only the eloquence of his judgment in Wilkes's case that was praised. But the rule is never to praise a bad man for anything. Remember Jack Lee's golden rule and be always abstemious of praise to an enemy. *Lord Mansfield was sold in the Douglas Cause*, and the parties are known through whom the money was paid. As for Wilkes, whatever may be laid to his charge, joining to run him down is joining an enemy to hurt a friend.'"

Mr. Malcom farther notices other topics too long for quotation, concluding with a reference to Lord Brougham's sketch of the great Chief Justice:

"as *toto cœlo* a brilliant panegyric. He dwells with affectionate delight on the great powers, natural and acquired, possessed by the subject of his sketch: he vindicates him with anxious and painful elaboration against the bitter charges of the implacable Junius, but not one word has he said in vindication of the Chief Justice against the far more serious, and perhaps not less caustic charges contained in Andrew Steuart's celebrated Letters on the Douglas Cause. The silence of Lord Brougham on this remarkable point, so painful to every admirer of great talents, may very justly be held to be conclusive as to the guilt of Lord Mansfield."

G. N.

The speeches and judgments of the Lords of Session in disposing of the Cause in Scotland were printed at Edinburgh, in 1 vol. 8vo., and there are several other printed volumes upon the same subject.

X. Y.

POLITICAL ROMANCES OF THE TIME OF LOUIS XIII. AND LOUIS XIV.

(2nd S. iii. 268.)

Mylord Courtenay, ou les premières Amours d'Elizabeth, Reine d'Angleterre, par M. le Noble, 12mo. pp. 317., Paris, 1697.—An ordinary historical novel, in which Mary and Elizabeth are rivals for Lord Courtenay. M. Noble keeps pretty near to the leading facts, but makes Elizabeth beautiful, and Lord Courtenay really in love with her. There may be political matter bearing on later times, but I have not discovered it. The following sketch of Philip of Spain is a favourable specimen:

"Au lieu que Courtenay n'avoit rien que ne fût capable de charmer, et de forcer le cœur le plus austère a prendre d'amour, Philippe n'avoit rien en sa personne qui fut capable d'en inspirer le moindre sentiment. Il avoit la taille mediocre, l'air embarassé, le front d'une grandeur prodigieuse, les yeux petits, les lévres grosses et entr'ouvertes, le teint blanc mais pâle, le menton quarré, la demarche arrogante, et le corps imployable; pour l'esprit il l'avoit fin, profond, artificieux, dissimulé, ambitieux, aimant peu la guerre, avare, cruel, ingrat, et dont la politique se trompoit souvent pour vouloir trop raffiner." —P. 119.

Il Cappuccino Scozzese, di Monsig. Gio. Battista Rinuccini, Arcivesc. e Prencipe di Freruco. In Macerata, 1655, pp. 227. — I have not seen *Le Capucin E'cossais*, but it is probably a translation of the above. I find no politics. The story is that of the eldest son of a noble Scotch house being sent for education to Paris, and converted from Calvinism to the Romish faith while a boy. He goes to Scotland in disguise, and converts his mother and brothers, who are turned out of their house and reduced to extreme poverty for changing their religion. The author speaks of him as a real person, who went back a second time to Scotland, and was reported dead at his convent, and of whom he thus regrets that he can learn no more:

"Come potro' creder già mai d' haner proposto a i Religiosi un' essempio, una norma a i Catolici, una maraviglia ad ogn' uno, se nel piu bello del corso s' oscura il Polo alla nave, e nella calma medesima si perde di vista ogni porto? Ho trascorso un pelago di luce, e senza abagliarmi resto smarrito fra le tenebre. Piango con lagrime

sfortunate l' ingratitudine del silentio. E come v' inaridiste ò inchiostri di Scotia nelle attioni di Fr. Arcangelo? dunque i rigori d' Arturo fanno ancora gelare gl' ingegni, nè si trovò che dicessi, che con brevi notitie havereste scritto ad ogni modo per l' eternita. Infelice Aberdone, esilio piu tosto, e non patria. Godi pure fra le ribellioni del Cièlo, de i disprezzi d' un figlio. L' eretica oscurita non sà schiarirsi, che al falso, e solamente s' ottenebra a i lampi della verità." — P. 225.

There is a description of a "vescovo Eretico, che accompagnato da nobile comitiva, se n' andava alla visita," who meets Fr. Arcangelo, and sends twenty-five followers to catch him; but they only steal his portmanteau and a beautiful chalice. Bishops so attended were scarce in Scotland ten years before the Restoration, but I do not find any thing else at variance with the then state of things. The journey from London to Aberdeen is twenty-two days (p. 114.), and the Calvinistic chaplain of Arcangelo's mother has "300 scude" a-year.

Lysandre et Caliste. — In Upham and Beet's Catalogue for last June is —

"Tragi-comical History of our Times, under the borrowed names of Lysander and Calista, small folio. 1627."

A full account of *Argenis* and the supposed key is given by Bayle, and repeated with additions in the *Encyclopædia Britannica*.

I cannot find any notice of *Le cochon Militaire*. May it be *Le cochon Mitre?* for which, and much interesting matter on the libels of the end of the seventeenth and the beginning of the eighteenth centuries, see *Le Noveau Siècle de Louis XIV.*, Paris, 1857. H. B. C.

U. U. Club.

AN ORDINATION QUERY (2nd S. iv. 70.): SPECIAL LICENCE FOR MARRIAGE (2nd S. iv. 89.).

Although neither a clergyman nor a lawyer, to whom M. W. C. addresses his Query, I may, on the authority of Cripps's *Practical Treatise on the Laws relating to the Church and the Clergy*, state, in reply, that as the age for the ordination of a priest (twenty-four years) is fixed not only by the canon, but also the statute law, there can be no dispensation with regard to this order of the clergy: —

"But," says Cripps, "with regard to Deacon's orders, the regulation being by the canon law only, the qualifications of age might possibly be dispensed with, and by virtue of a faculty or dispensation from the Abp. of Canterbury, *allowed sometimes to persons of extraordinary abilities*, a person might be admitted to Deacon's orders sooner."

This appears very explicit, but is really worth little: for Cripps, after stating, as above, that the regulation, with respect to age for the ordination of Deacons, is made by the canon law only, immediately adds, at some length, that there is a *statute* law also, dating from 1804, which declares the ordination of Deacons, before the age of twenty-three, to be utterly void in law. While on the subject of ecclesiastical and statute law, allow me to answer ABHBA,—as to title to be married by special licence,—that Abp. Secker, who held the primacy from 1758 to 1768, and who was the friend of Watts, Doddridge, and Dissenters generally, was the author of the arrangement of special licences which dispensed with both time and place. It is curious that this primate, who was of humble birth, like many other Abps. of Canterbury, adopted the regulation for the sake of the aristocracy. As the old common licence was only granted to "persons of quality," so now Secker confined the special licence to peers, peeresses in their own right, dowager peeresses, members of the privy-council, the judges, baronets, knights, and members of parliament. The Abp. of Canterbury is, of course, empowered to grant favours beyond the limits implied above. (See 4 Geo. IV. c. 76., Cripps, *citante.*) This author says that a special licence dispensing with the particular parish, or with the canonical hours, required by the act, is sometimes granted, on a particular application, to persons of inferior rank. J. DORAN.

The present Rubric is very clear that "none shall be admitted a Deacon, except he be twenty-three years of age, unless he have a Faculty."

These words, *unless he have a Faculty*, were added in the last review.

In "The Form and Manner of Making and Consecrating Bishops, Priests, and Deacons," of 1552, it says:

"None shall be admitted a Deacon, except he be Twenty-one years of age at the least."

According to Stephens, in his *Notes on the Book of Common Prayer*, —

"A faculty or dispensation is allowed for persons of extraordinary abilities to be admitted Deacons sooner. Which faculty must be obtained from the Archbishop of Canterbury."

By statute 44 George III. c. 43. s. 1.:

"No person shall be admitted a Deacon before he shall have attained the age of three and twenty years complete."

And by section 2., nothing therein contained —

"Shall extend, or be construed to extend, to take away any right of granting faculties heretofore lawfully exercised, and which now be lawfully exercised by the Archbishop of Canterbury or the Archbishop of Armagh."

M. W. C. should therefore apply to the Archbishop of Canterbury for a Faculty. In Dr. Hook's *Church Dictionary*, under the head of "Faculty Court," he says, the "Faculty Court belongs to the Archbishop of Canterbury, and his officer is called 'The Master of the Faculties.'" Although I am neither a "clergyman nor a lawyer," yet I have ventured to answer the query.

G. W. N.

Alderley Edge.

WARPING.

(2nd S. iv. 92.)

The most ancient example of warping carried on upon a large scale is that of Egypt, which has been under scientific control for ages, and is now directed by a French engineer. (Warburton's *Crescent and Cross.*) There is, I believe, little or no warping artificially carried on from the Trent or Humber, but it is a most important means of raising and fertilising the low and waste land on both sides of the Ouse, towards its junction with the Humber. The Trent is almost free from deposit, whilst the Ouse is occasionally so muddy that, to use an expression of the boatmen who navigate it, "you may almost cut it with a knife." A like phenomenon is obscrved in the Missouri and Mississippi, the one river bright and clear, being free from impurity, the other clouded with the elements of fertility. The excessive quantity of deposit brought by the Ouse has supplied land to the Earl of Yarborough's estate (respecting which there is a curious case in the law books), and to Sunk Island, within the Humber, besides almost blocking up that wide estuary itself (except by the forcing of a deep and varying channel), so as to render it nearly unnavigable for large vessels, with the exception of an interval of three or four hours, during the rising and falling tide. The soil formed in the basin of the Ouse by warping is sown with flax, the most exhausting of crops, and it produces some of the best potatoes with which the London market is supplied. In addition to the references already given (2nd S. iv. 92.), add Arthur Young's *Farmers' Calendar*, p. 394.; *British Husbandry*, *U. K. S.*, i. p. 467. By this process, land near the Ouse has been raisod from six to sixteen inches in one summer; and land purchased at 11*l.* per acre, warped at a cost of 12*l.* the acre, has been raised to 70*l.* per acre in value. An eminent engineer once informed me that the deposits on land warped from the Thames speedily lost its fertility. The land warped near the Ouse requires management to preserve its productive energies. It spontaneously produces clover. T. J. Buckton.

Lichfield.

Replies to Minor Queries.

Thorn of St. Albans (2nd S. iii. 509.) — Your correspondent, who inquires as to these arms, will find at p. 47 b., vol. 1041, Harl. MS., that they were borne by Robert Thorne, whose will was proved 32nd Hen. VI., A.D. 1458. There is a long pedigree attached: it is an old Saxon name!

M. D.

Ludlow the Regicide (2nd S. iii. 146. 236. 435.) — I have at last had an opportunity, and with some little difficulty have copied the following inscription on the slab referred to by me before, as belonging to the Ludlow family:

"Here lieth the body
of ANN LUDLOWE
the Daughter of
THOMAS LUDLOWE
Esqre who died
the 2nd of Decr
Anno Dom. 16—."

The stone is a very soft sandstone, I think of the Bath kind, and as it lies close in front of the entrance within the communion-rails, from the frequent passing, many of the words are much worn away; so that I was obliged to use my fingers to trace them. The date of the year has only the figure 1 visible, but I fancied I could trace a 6 as the next; and the village clerk tells me, when the slab was replaced at the restoration of the church, about ten or twelve years ago, that it bore the date 1667. There is a vault which was formerly used by the Ludlows under the communion-table. I have searched the register of burials, but can only find one of a Ludlow in 1667, viz. "Mary, y^e^ Daughter of Francis Ludlow, Gent., was buried June 16th, 1667." I think the other is of more recent date. Henri.

The "Essay on Woman" (2nd S. iv. 21.) — The printer who stole the copy of this work was in the employ of Horace Walpole, and did a similar *service* for him. See *Walpoliana*, vol. i. p. 124. The *London Chronicle*, August 14, 1778, announces the worthy's death:

"Lately died at his lodgings in Norwich, aged 56, Michael Curry, printer, well known for his information against the printer and publisher of the *Essay on Woman.*"

H. G. D.

Dark or Darke Family (2nd S. iv. 30.) — The following is the article on this family name in my forthcoming "Dictionary of Surnames:"

"Darke or Dark. This name, which is not uncommon in the W. of England, is probably identical with the De Arcis of Domesday Book. William d'Arques, or De Arcis, was lord of Folkestone, co. Kent. temp. William I., having settled in England after the Norman Conquest. His ancestors were *vicomtes* of Arques, now a *bourg* and castle, four or five miles from Dieppe in Normandy.—Stapleton on the Barony of Wm. of Arques, in Canterbury Report of Brit. Archæolog. Association, p. 166."

Mark Antony Lower.

Lewes.

West Country Cob (2nd S. iv. 65.) — This mode of building is very general throughout Devon, but it is not confined to that county.

In 1832, I drew up an article on the subject for Mr. Loudon's *Encyclopædia of Cottage Architecture*; and in the *Quarterly*, for April, 1837, is a most clever and amusing paper about it. I have neither at hand, but I suspect Mr. Boys will find much there to interest him.

H. T. Ellacombe.

Red Winds.—In reply to T. H. K. (2nd S. iii. 229.) regarding "red winds," I beg to say, that there is no sojourner in the Mediterranean for any length of time, who has not *seen* the red wind, as well as felt its oppressive influence. It blows from the deserts of Africa, and derives its name from the particles of red sand with which it is charged. The worst I have known in this island came from the S.S.W., called "libaccio" by the Italians, from "Libya." Should rain descend while this wind prevails, the sand becomes mud; and thence arise the "mud showers," of which your correspondent may have heard. In its dry state, it is more oppressive by far than any other wind known to the Mediterranean, not excepting the black "sirrocco;" and is truly well-calculated to blast the "goodliest trees" in a garden, and vegetation of every kind. Its effects in other ways are remarkable. The sand, of excessive fineness, enters between your eyelids and your eyes, and produces ophthalmia; it gets up your nostrils, and down your throat, and makes you sneeze and cough; it penetrates into the cells of your ears; it adheres to your skin, and causes you to scratch; it works itself into your watch, and damages its movement; it increases the annoyance of musquitoes, and adds to the venom of their attacks; it is so dry that, as you write or read, the paper curls up as if exposed to fire-heat. Tables and chairs of seasoned wood, and of old manufacture, crack with a report almost like a pistol-shot; and no quantity of drink has much effect on your raging thirst. All this time your skin is hard and dry, and without the relieving influence of perspiration. PAUL PIPECLAY.

The Milk on the Taed's Back (2nd S. iv. 57.)—In the Galloway ballad of "Robin a Rie" occur these lines:—

> "The milk on the Taed's back I wad prefer
> To the poisons in his words that be."

Can any correspondent give additional information of this *milk?* I have seen a remarkable instance of it, which I described in a long article on the "Running Toad" in the *Literary Gazette* for Dec. 16, 1854. I kept one of these curious toads in my parlour. One day, as it was out on the carpet, the door was suddenly opened and passed over the poor reptile, so as to crush it almost flat. There was a wound in its back, and a milky secretion immediately appeared "on the taed's back" from the wound. This *milk* had an odour quite *sui generis*. It was not exactly fetid, but of a sickly, disgusting, and overpowering character; such as I never experienced, and cannot describe. It seemed to affect the head, and cause giddiness, as I bent over it, so that I could not bear to come near it. Whether this *milk* is really poisonous, I cannot say; perhaps some one has made experiments with it. My toad, though severely crushed, its back-bone broken, and one foreleg also, recovered in a wonderfully short time. He was able to crawl about a little in about two hours; and as he recovered, and the wound in his back closed, the *milk* disappeared. The accident occurred in the evening, and by the next morning it was all gone. From many experiments on different toads, and long familiarity with their habits from keeping them as pets, I am perfectly satisfied that they are not venomous; but whether this milky secretion is of a poisonous character seems doubtful, and I shall be glad of any information on the subject. F. C. H.

Watling Street (2nd S. iii. 390.; iv. 58.) — This was one of the four principal Roman *Viæ stratæ*, or paved ways, hence called *Streets*, and extended from the southern shore of Kent to Caernarvon, Cardigan, or Chester, for the authoritics severally fix its point of termination at each of these three localities. Its course is thus described by Leland (*Itin.*, vi. 120., edit. Oxon. 1744):

> "Secunda via principalis dicitur *Watelingstreate* tendens ab euro-austro in Zephyrum septentrionalem. Incipit enim a Dovaria, tendens per medium Cantiæ, juxta London, per S. Albanum, Dunstaplum, Stratfordiam, Towcestriam, Littlebourne, per montem Gilberti juxta Salopiam, deinde per Stratton, et per medium Walliæ, usque Cardigan."

Roger de Hoveden (*Annales, Pars prior*, 432., edit. Savile) notices this road in the following terms:

> "*Wæthlinga-Stræt* (Sax.). — Strata quam filii Wethle regis, ab orientali mari usque ad occidentale, per Angliam straverunt."

Thus the name assigned to this ancient public way had apparently the signification of "The Street of the Sons of Wæthla." It is more probable, however, that the term *Wætlinga-Stræt* was simply the Anglo-Saxon form of the British *Gwyddelinsarn*, which meant "The Road of the Gael," although it has been suggested that it was by corruption only called *Vitellin* or *Watling Street* from the name of *Vitellianus*. Antiquaries, however, generally concur in opinion that this was originally a British way, as were also the Ryknield, the Iknield, the Ermyn, and the Akeman Streets, a concurrence which does not exist in reference to the three additional ways, to which attention is drawn by your correspondent. WM. MATTHEWS.

Cowgill.

It seems to me that the best derivation yet given, is that in 2nd S. ii. 272. of your Journal.

R. S. CHARNOCK.

Gray's Inn.

Inedited Verses by Cowper (2nd S. iv. 4.) — It will require something more than the bare assumption of T., to convince me that the lines he quotes were really written by Cowper. *Sowing*

light is rather a strange expression; and "journeying" and "burning," "of" and "love," "before thee" and "glory," are hardly such rhymes as the fine-eared poet was in the habit of using.

JAYDEE.

English-Latin (2nd S. iv. 90.)—Is it universally admitted that our pronunciation is corrupt? It is certainly different from that of the rest of the world, because we pronounce our vowels differently; but where *all* are wrong, and there is really no data upon which to argue, who is to call another corrupt? A German, Frenchman, and Italian, pronounce Latin each in his own way, and so does an Englishman; but as the last differs most in his pronunciation of vowels, he is in a minority of one, and so is called a corrupt pronouncer; this, I believe, is the real English of the matter. There is not, and cannot be, any really correct mode of pronouncing Latin, inasmuch as it is dead; if we were to knock under, and pronounce it like Italian, it would only be a sacrifice to expediency, because then more foreigners could understand us.

J. C. J.

"*Keeping the wolf from the door*" (2nd S. iv. 51.)—"The wolf" is *hunger;* and the expression "keeping the wolf from the door" is used of persons in humble circumstances who are barely able to preserve themselves from utter destitution, "*famem* à foribus pellere."

We say of a ravenous eater that "he has got a wolf" in his stomach, or more briefly, that "he has got a wolf." The French use the expression, "manger comme un loup." In Germany "wolfsmagen" (the maw of a wolf) is a hungry, voracious appetite; and, similarly, "wolfhunger," "wolfshunger" (wolf's hunger), is in that language a hunger inordinately keen and rabid. Of this wolfish hunger, with which pleasing acquaintance may be made either, 1. at Cintra; 2. on board ship; or, above all, 3. in campaigning, some account may be found in *Blackwood's Magazine*, June, 1850, p. 666, &c., and July, 1850, p. 23, &c.

While, in these days of progress, education is working its way *downwards*, destitution, alas! is working its way *upwards*. And, it is to be feared, there are now many cultivated, highly cultivated, households, that find considerable difficulty in "keeping the wolf from the door."

THOMAS BOYS.

Shank's Nag (2nd S. iv. 86.)—A derivation of this proverbial expression brought from Spain, in the phrase *ride on St. Francis' mule*, seems to me to be unnecessarily *far-fetched*, especially as the meaning of the English term is, as MR. KEIGHTLEY acknowledges, "obvious enough." Many of your readers will no doubt have heard the equivalent saying, *to ride in the marrow-bone stage* (a ludicrous corruption of Mary-le-bone), as expressing the same mode of travelling. MR. KEIGHTLEY says that mules were little used for riding in England. Is he not aware that the Judges used to proceed to Westminster on the first day of Term mounted on mules; and that Mr. Justice Whyddon, in the reign of Queen Mary, excited the surprise of the lawyers by riding on a horse, being the first time that that noble animal had appeared in the judicial procession?

EDWARD FOSS.

Rudhalls, the Bell-founders, &c. (2nd S. iii. 76.; iv. 76.)—Seeing the name of "y^e late ingenious M^r Rich^d Phelps" mentioned in MR. MACRAY's notice on the above, I am reminded that amongst our peal of five bells at Maiden Bradley Church, two have the initials R. P., and between the letters a small bell. But I will give a list of the bells, and perhaps some correspondent of "N. & Q." may, from the initials on each, be able to tell the founders:

No. 1. "Give Alms. A.D. 1614. J. W."
No. 2. "A.D. 1656. J. L." (John Ludlow? Did he give it?)
No. 3. On this bell is the Prince of Wales' coat of arms, with C. P. in it. "A.D. 1619. R. [bell] P."
No. 4. "A.D. 1619. R. [bell] P."
No. 5. (The largest.) "Fear God, Love thy Nabor. A.D. 1613. J. W."

The inscription on the last seems to show that the feeling against royalty was at that date rife, or why was not "Honour the King" used instead of "Love thy Nabor?" Any further information on the above will much oblige

HENRI.

Inscriptions on Bells (*passim*).—At St. Mary's Bexhill the old peal was thus designated:

1. "Edmund Giles, bell founder. Thomas Perscie and John Smith, Churchwardens, Bexhill. 1595."
2. "Maria."
3. "Habeo nomen Michaelis missi de cœlis."
4. Post Te, Clarior æthere, trahe devotos Tibi. J. A."

MACKENZIE WALCOTT, M.A.

P.S. At SS. Mary's and Peter's, Pett, is this inscription on a brass:

"Ædibus his moriens campanam sponte dedisti,
Laudes pulsandæ sunt, Theobalde, tuæ."
"Here lies George Theobald, a lover of bells,
And of this House, as that epitaph tells;
He gave a bell freely to grace the new steeple,
Bring out his prayse, therefore, ye good people."
"Obiit 10 Martii, A° Dom. 1641.

Brickwork, its Bond (2nd S. iii. 149. 199. 236. 318.)—There is an inquiry respecting brickwork, the manner of laying same, &c., which has not been answered satisfactorily. I have ventured to give you an explanation. The same kind of work was formerly in use in Manchester and the neighbourhood about the middle of last century, as may be seen by examination of dates attached to old buildings in Marsden Square, St. James's Square, Cannon Street, opposite St. Mary's Church, &c.

It is formed by laying the first course with whole bricks; the next course the bricks are cut across for the outside brick, and the remainder filled with bricks laid at random. The third course as first, and so on. The walls are generally three to four bricks in breadth thick. G. R. G.

I do not know whether it is *customary* in England to build walls, &c., *brick-on-edge*, but in the south of Spain, Italy, and Portugal, it is very customary to make partitions in rooms by a wall so built; the bricks are one inch thick, and being plastered on both sides with good mortar, make a very firm and substantial partition. If two bricks are used with mortar between it becomes a very solid wall. J. B.

Churchwardens' Accounts (2nd S. iv. 65.) — In No. 82. of "N. & Q." there is a very curious account of the slaughter, in the gross, of many animals coming under the denomination of vermin: among which are particularised abundance of foxes. Perhaps it was not *contra regulam* in the seventeenth century to annihilate, if possible, the species, but in the present day it would be regarded as little short of *murder* to destroy them, otherwise than in the chase. In the *History of the Town of Tetbury*, just published by the Rev. Alfred T. Lee, at p. 143., there are entries of a similar description copied from the churchwardens' accounts of Tetbury, for killing vermin in the seventeenth century, viz:

	£	s.	d.
"1673. Payd for killing of 5 Hedghoggs	00	00	06
1678. Payd for killinge a ffoxe - -	00	01	00
1680. Payd for 4 ffoxes heades - -	00	04	00
1684. for a ffoxes head, 19 hedghoggs, and 4 joyes (Jays) - - -	00	03	01
1685. For 22 ffoxes heads - - -	01	02	00
1687. Payd for ffour ffoxes heads to Mr. Huntley's man, and 12 to the Duke of Beaufort's man - -	00	16	00."

I cannot conclude these remarks without observing that it would be to defame the noble house of Beaufort to suppose, even for one moment, that in the present century they would countenance the destruction of a *fox*, there not being within the memory of any one living more orthodox and thorough-bred sportsmen than the whole Somerset family. Delta.

"*Staw*," "*stawed*" (2nd S. iii. 470, 471.) — I am inclined to believe that *staw* and *stawed* are contractions of *stall* and *stalled*, as they are pronounced and spelt in W. Yorkshire, with the same signification as *staw* and *stawed* in Lancashire and Scotland. It is well known that the tendency in the last mentioned places is to omit *l* after the broad *a*: e. g. —

"The spot they ca'd it Lincumdoddie." — Burns.

A horse is said to be *stalled* when placed in the stall or stand with a sufficiency of food. When a child has had sufficient food, or one kind of food frequently, he says he is *stalled*. And so to be *stalled* of any thing, just means to be satiated with it, or weary of it. In the Glossary to Burns' *Works*, *stawed* = surfeited. C. D. H.

Pedigree (2nd S. iv. 69.) — Skinner says from *per* and *degré*. I am told that Thierry, in one of his works (perhaps *Norm. Conq.*), derives it from *pied de grue*. *Faire le pied de grue* is "attendre long temps sur ses pas." R. S. Charnock.

Gray's Inn.

I have a notion upon this point, but unsupported by any authority beyond the reason I shall assign. It is this: as many ancient pedigrees were made to *ascend* from the body of a progenitor, like the Jesse window at Dorchester, co. Oxon, and others of that kind, the scheme presented to the spectator was one of *a pede gradus* — steps upward from the foot or root of the genealogy. J. G. N.

May not this word be derived from *pes* and *gradus?* Henri.

"*Durst*" (2nd S. iii. 486.) — Surely your querist is a Southern. He would be disgusted to know how meal-mouthed and poor the "he *dare* not do it," "he *darne* not do it," sounds in a North-of-Trent ear, when misused for the good old correct scriptural "he *durst*," or "he *durst* not." To say he *dare* not, instead of he *durst* not, is ungrammatical. *Dare* is the *present* tense. P. P.

University Hoods (2nd S. iv. 29.) — The M.A. "university hood," in its "present shape," is an interesting and very graphic tradition of those good old times when hoods were worn to cover the head, and when the hood was not of necessity a separate article of dress, but might be, and usually was, *attached to the cape of the coat or cloak.*

This may still be seen in the monk's cowl. It is also visible in the *bernous* or *bournous* (adopted from the Arabs by the French), which is a "manteau à capuchon," *i.e.* a *hooded cloak.*

Hold your M.A. hood suspended by the loop, so that it may drop into its natural shape as when worn, and you will soon detect the manteau à capuchon. The part which hangs down like a bag is the hood proper, or cowl. The two pendent lappets, or tails, are the sleeves of the cloak or coat.

My recollections of the B.A. hood are so remote that I cannot say whether it may not be the cowl alone, without the manteau. Thomas Boys.

Fashions (2nd S. iii. *passim.*) — Charles James Fox astonished his countrymen on his return from France by the foppery of red-heeled shoes and a feather in his hat. A friend now advanced

in years says, that in his youth he remembers that officers on furlough or half-pay wore a blue frock coat with scarlet collar, and a cocked hat, in the streets. MACKENZIE WALCOTT, M. A.

Monuments in Churches (2nd S. iv. 70.) — It is not "*customary*" to have a faculty from the Bishop's Court. Though a faculty is strictly required, it is in practice generally dispensed with, under the confidence placed in the minister, but either his consent or the ordinary's is absolutely necessary. The Querist had better consult the clergyman of the parish. See Prideaux, Burn, &c. H. T. ELLACOMBE.

Bishop Godwin de Præsulibus Angliæ (2nd S. iv. 70.) — The succession suggested by the writer seems fully carried out by Mr. Hardy in his admirable edition of *Le Neve's Fasti Ecclesiæ Anglicanæ*, published by the University of Oxford, a work (3 vols. 8vo.) which has not perhaps been seen by your correspondent. X. Y.

The Mazer Bowl (1st S. iv. 211.; 2nd S. iv. 58.) — Whitaker (*Hist. Craven*, 35.), describing a drinking horn of the Lister family, says:

"Wine in England was first drunk out of the mazer bowl; afterwards out of the Bugle Horn (Chaucer). Silver Bowls were next introduced, and about the end of Elizabeth's reign were superseded, as wine grew dearer, or men grew temperate, by glasses."

The *Gent. Mag.* (p. 180.) reporting proceedings of Brit. Arch. Association, held Aug. 1845, gives the following:

"Mr. Evelyn P. Shirley, M. P., exhibited a remarkably perfect bowl of the time of Richard II. (1377 to 1399). The bowl is formed of some light and mottled wood, highly polished, probably *maple*, with a broad rim of silver gilt, round the exterior of which, on a hatched ground, is the following legend:

'In the Name of Trinite,
Fill the Kup, and drink to me.'"

Mazer is, without doubt, from the Dutch; but the Germ. has also *maser*, wood with veins; *maserle*, maple; *maserholz*, veined wood.

R. S. CHARNOCK.

Gray's Inn.

Cornish Prefixes (2nd S. iv. 50.) — Camden, in his *Remains*, gives six prefixes to Cornish names, as he had heard, he says, in this rythm:

"By Tre, Ros, Pol, Llan, Caer and Pen,
You may know the most Cornish men,"—

"which signifies," he adds, "a Town, a Heath, a Poole, a Church, a Castle, or City, and a Foreland or Promontory."—See *Remaines concerning Britaine*, p. 98.

S. D.

Colour (2nd S. iv. 36.) — NOTSA, in quoting me, makes a slight mistake in saying that "blue and red" are usually appropriated to our Blessed Lord. My position is that there is no appropriation whatever. Blue and red together was a *favourite* combination, and so used often for our Lord and the Blessed Virgin, but not more frequently than several other colours. J. C. J.

Translations of Bishops (2nd S. iv. 68.) — To guard against ambition and avarice, it was forbidden by the councils of Nice, Antioch, Sardica, &c., for bishops to be translated from the churches which they had first undertaken. Nevertheless, this rule was departed from in cases where necessity or great utility required it, and this from very early times. G. L. is mistaken in supposing that the first translation of a bishop was that of Formosus of Porto, in 891. There had been many instances of translations of bishops several centuries before. The first on record is that of St. Alexander of Jerusalem, translated to that See in 212. The historian Socrates mentions many bishops who had been translated, on account of the necessities of various churches: *ob intervenientes subinde Ecclesiæ necessitates*. He instances Perigenes, St. Gregory Nazianzen, St. Meletius, Dositheus, Reverentius, John of Proconnesus, Palladius, Alexander, Theophilus, &c. (*Socrates*, lib. vii. cap. 36.). Sozomen relates that even in the Council of Nice, Eustathius, Bishop of Beræa, was translated to the See of Antioch. (*Sozomen*, lib. i. cap. 2.). The intention of the church was to forbid avaricious and ambitious translations, but not such as necessity or utility required. On which Pope Pelagius II. has well expressed himself:—

"Non mutat sedem, qui non mutat mentem, id est, qui non caussa avaritiæ, aut dominationis, aut propriæ voluntatis, vel suæ delectationis migrat de civitate in civitatem, sed caussa necessitatis, vel utilitatis mutatur."

F. C. H.

The Peacock. — As you have permitted the insertion (2nd S. iv. 98.) of an article by P. P. on the habits of the peacock, in which a statement and opinion of mine regarding that bird are pronounced both false and ridiculous, I will trust to your love of fair dealing to give a place in an early number of your publication to the following reply: — How far P. P. is a trustworthy observer of facts in natural history, I have not the means of judging; but it implies no small share of self-confidence to affirm, that what he has not himself seen cannot be true, as well as that an explanation different from his own must necessarily be, not only false but silly. The facts referred to in my work, I have myself witnessed in numerous instances. The advance towards it of a dog, a pig, or a man in a somewhat threatening attitude, have been seen repeatedly to cause the male bird to erect its plumes into a circle, incline them forward over the head, and then to make a slight advance, as if to daunt the supposed enemy. A nearer approach of the dreaded object will, of course, subdue the affected boldness of the bird; but the circumstance of its subsequent flight is

not to be regarded as a proof that its first efforts were not to deter the approach of a supposed enemy. As for the rivalry of other males, regarded as a motive for the display of its ornamented dorsal plumage, I have seen it exhibited, with a great show of excited feeling, when no other male was to be found within the distance of several miles. JONATHAN COUCH.

Instruments of Torture (2nd S. iv. 66.).—I trust MR. CREMESTRA will pardon me for setting him right in one or two particulars. The instrument of torture used in Scotland and elsewhere, called the thumbikin, or thumb screw, is well known, and many examples still exist. I have seen one at Abbotsford; another in the museum of the Society of Antiquaries at Edinburgh; a third at Taymouth; Lord Londesborough has one; there is a specimen in the Tower of London, and also I think at Goodrich Court. Darwin, in his *Naturalist's Voyage*, writing in 1836, says: —

"Near Rio de Janeiro I lived opposite to an old lady, who kept screws to crush the fingers of her female slaves."

With regard to the wooden engine preserved at Littlecote, not *Nettlecote* Hall, which I described in the 1st S. of "N. & Q.," under the article "Finger Stocks," I think it will be found to be simply an instrument of confinement, not one of torture, like the thumbikin, which was powerful enough to crush and splinter the bones between its plates, which were sometimes roughed like the jaws of a pair of nut-crackers.

W. J. BERNHARD SMITH.

Temple.

Posies on Wedding Rings (2nd S. ii. 219.) — Lady Cathcart, on marrying her fourth husband, Hugh Macguire, in 1713, had the following posy inscribed on her wedding-ring: —

"If I survive,
I will have five."

(Vide Burke's *Anecdotes of the Aristocracy.*)

A. C. MOORE.

Kitchenham Family (2nd S. iv. 9.)—The Sussex family of Kitchingham appear to me to have taken their surname from the estate of Kitchingham, in the parish of Ashburnham, co. Sussex, in which parish they were living up to the time of the extinction of the elder line, about the end of Elizabeth. G. P. must have been misinformed as to any member of this family having been elevated to the peerage. If any of the Kitchinghams ever resided at Wadhurst, information respecting them could doubtless be supplied by W. Courthope, Esq., Somerset Herald, who has large MS. collections concerning that parish.

MARK ANTONY LOWER.

Lewes.

Miscellaneous.

NOTES ON RECENT BOOK SALES.

MESSRS. SOTHEBY & WILKINSON, on July 20, 1857, and three following days, sold the following rare and choice books and manuscripts: —

44. Beauvalet de Saint-Victor (Chevalier) Prieres et Offices. Autograph Manuscript of this distinguished artist, exquisitely written on vellum paper, each page surrounded by a border of most elegant design, composed of birds, flowers, nondescripts, &c., and painted in gold and colours, a beautiful specimen of art, in blue morocco, gilt edges, with very tasteful silver clasps (forming crucifixes) in case. 1854. 7*l.* 7*s.*

A MS. note at the commencement informs us "Ce livre composé de cent soixante feuillets a été entièrement dessiné, peint et écrit par le Chevalier Beauvalet de Saint-Victor né à Paris en 1780, Peintre Mineralogiste breveté à Rome de SS. Gregoire XVI.," &c.

60. Bible (Holy), engraved title, ruled with red lines. Field's small Edition, printed during the Interregnum, and known as "Cromwell's Pocket Edition," from the soldiers of his army carrying it with them, in their various journeys, the True Edition, having the four first Psalms printed on a single page, velvet, with clasps. 1655. 4*l.* 4*s.*

88. Burnet (Gilbert, Bishop of Salisbury), History of his own Times, from the Restoration of Charles II. (in 1660) to the Peace of Utrecht, in the Reign of Queen Anne (in 1713), 4 vols. bound in 9. Large imperial paper, with a set of titles written expressly for this copy, within ornamental borders, drawn with Indian ink, at a cost of one guinea and a half each. Russia. 23*l.*

Profusely illustrated with upwards of One Thousand Portraits, Engravings, and Drawings; many of the Heads representing Royal, Noble, and Illustrious Persons, noticed in the work, and the Engravings, their Actions and the Events of the most interesting period to which the history relates. Many of the Drawings consist of Likenesses of noted Personages, copied in colours from original Paintings in various noble Collections, executed by G. P. Harding and other eminent artists.

93. Camoes (Luis de) Os Lusiadas, agora de ñovo impresso, com algũas Annotações de diversos Autores. Fine copy of a very rare edition (*vide* "Bibl. Grenvilliana," unseen by Souza Botelho, and unknown to M. Mablin), green morocco extra, insides lined with morocco, gilt edges, by C. Lewis. Em Lisboa. 1584. 4*l.*

134. Acuna (Christoval de) Nuevo Descubrimiento del Gran Rio de las Amazonas. Morocco super extra, joints inside, gilt after a pattern of Roger Payne's by C. Lewis. Madrid. 1641. 12*l.* 12*s.*

An exceedingly fine copy of an extremely rare volume, which the Spaniards most diligently suppressed at its first appearance, to prevent the information contained in its pages becoming of use to the Portuguese, their maritime rivals.

211. Beauvalet de Saint Victor (Chevalier) Vases Grecs et Etrusques, tant en Bronze qu'en Couleur de Terre, peints d'après sa nouvelle Découverte Métallique, avec une Notice sur les Vases. A Collection of 96 superb Drawings, painted by the Artist himself in gold and colours for His Majesty King Louis Philippe (who had agreed to pay 4000 francs for the volume, but was prevented by the Revolution in 1848) with a printed title-page and notice of the vases. Unique, no other copy having been executed, although ordered by several monarchs, on account of the expense, morocco super extra, gilt edges, with case. Paris. 1837-48. 60*l.*

221. Bible (Holy). 2 vols., with vignettes. Fine copy of "The Vinegar Bible," in Old English, blue morocco, gilt edges. Oxford. J. Baskett. 1717. 5*l.*

222. Bible (La), qui est toute la Sainte escripture, translatée en Francoys (par P. Robert Olivetan, aidé de J. Calvin). Black-letter, First Protestant Version in French, very rare, fine copy in old French red morocco, gilt edges. Neufchatel. Par Pierre de Wingle, dict Pirot Picard. 1535. 6*l.* 10*s.*

406. Charles I. The True Effigies of our most Illustrious Soveraigne Lord, King Charles, Queen Mary, with the rest of the Royall Progenie, also a Compendium or Abstract of their most famous Genealogies and Pedigrees, expressed in Prose and Verse. An excessively rare volume to find perfect, with title, &c. The portraits, some of which are whole lengths, are engraved by S. Pass, W. Hollar, R. Vaughan, &c., green morocco, gilt edges. Sold by Jenner & John Sweeting. 1641. 10*l.* 10*s.*

407. Charles I. The Bloody Court or the Fatal Tribunall, being a brief History and true Narrative of the strange Designs, wicked Plots, and Bloody Conspiracies in these late yeares of Oppressions, Tyranny, Martyrdome, and Persecutions, curiously printed in red, to symbolize the execution of the King, eight leaves, printed for G. Hopton, and published by a Royal pen, for general satisfaction, without date — Treason discovered, or the Blackbook opened, wherein is set forth A discovery and description of the Grand Traytors, Rebels, Blood Suckers, &c., a List of the several Sums of Money which they divided among themselves, &c., &c., whole length figure of the King standing on Usurpation and Rebellion, with six small oval portraits of Cromwell, Bradshaw, Ireton, and others, printed for Charles Gustavus, 1660, four leaves, both pieces neatly inlaid. A portrait of the King kneeling, engraved by Gaywood? and a head of that Monarch, enclosed in an oval ornament, composed of the words, "Beati Pacifici," very curiously worked with the King's own hair!!! are attached to the volume. 2*l.* 15*s.*

429. Evelyn (The learned John) Memoirs, with his Diary, from 1641 to 1705-6, and a Selection of his Familiar Letters, also his Private Correspondence, 1641 to 1647. Edited by Wm. Bray, Esq. 2 vol. divided into 5 vol., second edition, 1819; to which is added a volume of his Miscellaneous Writings, edited by Upcott, general title wanting, together 6 vol. russia, borders of gold.

Profusely illustrated with nearly One Thousand English and foreign Portraits, Prints, and Drawings, exhibiting the features of the most prominent persons of the period over which the Memoirs spread; also representations of their distinguished mansions and other places of residence; pictorial representations of the country at and during the time specified; historical prints, representing remarkable matters referred to or seen by the author, at home or abroad, during his several journeys and visits.

Many of the heads are scarce and interesting, while the miscellaneous plates offer a large variety of very curious and rare pieces, and among the number of drawings are several for which the late proprietor paid from one guinea to two guineas and a half. 19*l.*

441. Grammont (Count) Memoirs, during the time of Charles IInd., with Accounts of his Favourites, Mistresses, and Persons belonging to the Court, by Anthony Hamilton, translated from the French, 2 vol. divided into 3, 64 portraits engraved by Scriven. Large paper, proofs, further illustrated with nearly Four Hundred additional Heads, Views, Historical Prints, Masquerade and other Scenes, also Drawings of Eminent Persons noticed in the work, of whom no engraved likenesses exist, russia, gilt edges, binding broken. Miller, 1811. 17*l.* 5*s.*

Many rare and curious Proof Portraits and Prints occur in these very interesting and amusing volumes; the illustrating of which afforded the late proprietor vast pleasure, but at a very considerable outlay. Among other Portraits may be noticed Jacob Hall, the Rope-Dancer; a unique impression from the Strawberry Hill Collection — T. Killigrew, Groom of the Bedchamber to Charles Ist, by Faithorne — The Hampton Court Beauties — Proofs, &c. &c.

679. Lysons (Rev. D.) Environs of London; or an Historical Account of the Towns, Villages, and Hamlets, within Twelve Miles of that Capital, with Biographical Anecdotes, second edition, 1811; with Supplementary Volume, containing Account of those Parishes of the County of Middlesex not described in the Environs, 1800, 5 vol. enlarged into 7 very stout volumes. Very extensively illustrated with rare Portraits by early Engravers, curious engraved Representations of Houses and Thoroughfares, now no longer existing, in the County, Monuments of deceased Worthies, Views of the Landscape Scenery, &c., &c., nearly Fourteen Hundred separate Plates, &c. Bound in russia, with border of gold. 1811. 19*l.*

773. Rapin (Paul) History of England to the Revolution, 2 vol., portraits and monuments by Vertue, 1732 — Tindal, Continuation of the same to the Accession of George IInd., with Summary and Medallic History of various Reigns, 3 vol., plates of coins, maps, portraits, &c. 1747. Most extensively illustrated with rare and curious Portraits, Historical Engravings, Monuments, Maps, Landscapes, Views of Ancient Dwellings, and others of great interest, in number upwards of Eight Hundred. Together 5 vol. in 6, russia. 1732-47. 24*l.*

923. Pepys (Samuel, Secretary to the Admiralty, temp. Charles II. and James II.) Memoirs, with his Diary, 1659 to 1669, and a Selection from his Private Correspondence, edited by Lord Braybrooke, 2 vol. bound in 3, portraits of the Author, and facsimiles. Original edition, 4to., russia, the binding broken. 13*l.*

This extremely amusing and interesting work is very extensively illustrated with rare engraved portraits (many in proof state), of nearly all the celebrated persons of the period, from the monarch to the peasant; for Pepys mixed with both high and low, recording anecdotes of either in the most enchanting and delightful gossiping style. Of the eminent persons, of whom no engraved portrait exists, drawings have been taken from original paintings in the Collections of the several families expressly for this copy, and of those engraved several are executed by various well-known artists, as Faithorne, Bullfinch, &c. The miscellaneous engravings comprise curious historical prints, views of remarkable houses, landscapes, maps, &c. &c., in number upwards of Six Hundred and Sixty.

934. Psalter. The whole Psalter, translated into English Metre (in three quinquagenes), which contayneth an hundred and fifty Psalmes. Black letter, an exceedingly pure copy of an excessively rare volume, purple morocco, joints inside, gilt edges, by C. Lewis, after a pattern of Roger Payne's. John Daye, dwelling over Aldersgate, n. d. 43*l.*

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It is presumed the volume was printed about 1557-8; the present copy has the dates of 1549 and 1577 marked on the end page; to the latter year it cannot be assigned, as Mrs. Parker died in 1570.

935. Rituale Ecclesiasticum. Printed on vellum and paper, mixed, in a very rude missal type, very similar to that employed by Gutenberg and Fust for the Mazarine Bible, supposed to have been printed between 1450-55 with the exception of folios *d i, ii, vii,* and *viii* (without signatures, with 19 lines to the page), which are in a character much resembling that used by Albert Pfister of Bamberg in 1461. From signature *a* to *d* inclusive, the Rubrics are printed in red, and from *e* to the end in black. Extremely rare and probably unique, sine ullâ notâ, *circa* 1460. 30*l.*

This excessively rare and curious volume consists of 66 leaves (42 on vellum and 24 on paper) with 18 lines to a full page, and is evidently one of the earliest attempts in typography. The signatures run from *a* to *h iiii*, those from *a* to *b ii* being printed in red and the rest in black. Of these *f* has 12, *g* 10, and *h* 4 leaves; all the others have 8 leaves to the gathering. The work commences at the top of signature *a* in red and black, with "*Bndictio salis et aque. Adiutoriūnrm̄,*" and ends on the recto of *h iiii* with the words, "*Laus deo,*" which form the 12th line. The watermarks on the paper are the letter P and a Crown with a Trefoil. The entire Rituale contains the *Benedictio Salis et Aquæ, the Ordo baptizandi, Ordo visitandi infirmos,* concluding with the Service for the Dead, *Ordo Matrimonii,* Exorcisms and various Benedictions. No copy appears to have been sold by auction, and the work has hitherto not been described by any bibliographer.

945. Scott (Sir Walter), Peveril of the Peak. The original Manuscript in the autograph of the author. 4 vol. in 2, green morocco, gilt edges. In case. 50*l.*

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Notes.

NOTES OF SIR ROGER TWYSDEN ON THE HISTORY OF THE COUNCIL OF TRENT.

In Sir Roger Twysden's MS. journal of the persecutions to which he was subjected by the parliament, he states that one of the principal crimes laid to his charge was his "holding correspondency by letters intercepted both to Priests in my owne County, and strangers abroad of ill consequence." He proves how frivolous the charge was, by telling us that he had been for many years anxiously endeavouring to obtain a genuine history of the Council of Trent; and for this purpose had entered into a correspondence with Fulgentio, the friend, disciple, and ultimately the biographer of Sarpi, to whom he had obtained an introduction through their mutual friend the accomplished Biondi. It would appear indeed, from several entries in his Common-Place Books, that Sir Roger had at one time the intention of writing a biography of Father Paul. He sent his brother William to Paris, Geneva, and Rome, to collect materials for it, and to obtain a true elucidation of the circumstances attending the smuggling into England of Sarpi's History of the Council, and to investigate the truth as to certain alleged tamperings with the text of that work. If acceptable to you I will, from time to time, furnish you with extracts from his brother's letters on these subjects; and others from Sir Roger's Diaries and Common-place Books, illustrative of these proceedings.

With reference to the frivolous charges of the parliament, Sir Roger says: —

"As soone as I came sensible of the differences in religion, I did conceive many poynts in dispute w^th^ the Church of Rome, backt by no auntient Councell, and, indeede, not many of them made good (as they are now held) by other then y^e^ late assembly at Trent. I observed Manutius, in hys epistle at Rome, 1564, beefore y^e^ acts of it, bade us dayly expect the History of y^t^ Councell, yet it appeared not. I found by Cardinall Perron (*Epist. Romæ*, 11 *Julii*, 1606, *au Roy Hen.* 4.) the entyre acts and disputes of it, w^th^ all the History and proceedings in y^e^ same, to bee extant at Rome, but shewed hym with so great a charge of secresy as S^r^ Edwine Sandis (*his relation of Religion in the West*, "*Speculum Europæ*") might not unfitly write it, to have been guided w^th^ such infinite guile and craft, w^th^out any sinceryty, upright dealing, or truth, as themselves will even smile in the triumph of their wits, when they hear it mentioned as a master stratagem, that they did not, in their late Councells (*Concil. Gen. Romæ*, 1608, to. 4, 1612) set more of y^e^ causes of summoning of it, then in y^e^ Papall letters indicting it, not prefixing any history as of others.

"By all which, I concluded it would trouble any man at Rome, to write a true discourse how things past in it, especially when, after 50 years, nothing of that nature appeared thense. Ney, when one did come from Italy, though apparently writ by one of the Roman Communion, yet no approver of the abuses in that Court, it was prohibyted by the Inquisition there (*Decreto*, 22 *Novembris*, 1619); although it appeared to me writ with so great moderation, learning, and wisdome, as it might deserve a place amongst the most exactest peeces of ecclesiastick story any age hath produced.

"But, it beeing given out, an History of y^t^ Councell was in hand at Rome (*Lit. dat. Romæ*, 26 *November*, 1633), composed by one Terentio Alicati, a Jesuite, though it seemes he hath not hitherto finisht y^e^ worke; I writ to a friend of myne, then in travel, to get it me as soone as it came out; and, in my letter, spake somewhat of y^e^ Geneva edition of that allready printed, w^ch^ I took not so well done as y^e^ English, and gave some reasons of my opinion.

"I know not by what fate that I thus writ to a private friend came after it to Padre Fulgentio's eare or eye; and I, having recovered from beyond seas y^e^ life of Padre Paolo MSS., many years beefore it was printed; and by it, finding y^t^ learned man to have writ divers peeces not seene publiquely, I did (by a noble friend of myne, S^r^ Francis Biondi) some tymes write to Padre Fulgentio. The subject was, eyther an Inquisition of some particular I was not so wel satisfyed w^th^ in y^e^ History of that Councell, or else, what means I might use to get those other peeces of Padre Paolo's. To the first, I doe not remember what answer he returned; to y^e^ second, w^ch^ was y^e^ most considerable, this of the 21 April, 1638, '*Daver alcune cose, &c.,' that he had some things, w^ch^ beefore hys death, he would place in y^e^ hands of some who might render them useful; but, not trusting any Italian, he must have a stranger for y^e^ scribe; yet one of supreame fydelyty, exquisite knowledge in y^e^ Italian toung; w^th^out w^ch^ conditions he would admit of none to undertake it.*

"Upon this, I writ to a friend of myne in Italy, to treat w^th^ hym; and if hee would part with these peeces, I would eyther give hym mony for y^e^ originalls, upon his assurance of their beeing Padre Paolo's, or find means to have them transcribed. Upon w^ch^ he writ unto me in effect, the 15^th^ October, 1638, that, having treated with Padre Fulgentio, he did not perceive I was likely to have eyther copy or originall; hys propositions carrying allmost impossibilities of beeing performed; w^ch^ he attributed to y^e^ many eies were over hys actions; that some others beefore me had treated for y^e^ same, yet w^th^ no better successe.

"I had likewise correspondence w^th^ some French, as w^th^ Mon^sr^ de Cordes, &c. &c."

In the above extracts I have transcribed from Sr Roger's vindication of himself all that seems to bear directly upon the publication of the *History of the Council of Trent*. I will now proceed to transcribe from one of his Common-Place Books, in the order in which they occur, the notes that he has jotted down of the transactions connected with that publication. The first entry is as follows:—

"Neither will I heere omitt what Mr. Nathaniell Brent*, Doctor of the cyvill Law, did tell me ye 2 of October, 1627, meeting him in London. That King James, having intelligence of this History†, yt it was finished, hee ye said Doctor Brent was sent over to Venice for ye copy: where arryving hee was two monthes beefore hee could gette acquaintance with P. Paulo; though he were well acquainted with Fulgentio, a fryer of ye same order and a kind of discyple of ye forenamed Paulo, and likewise a merchant very familiar with him; both which told him he might trust his book to ye said Doctor; yet the fryar (knowing as it seems the worth of his own child, and ye hatred ye Pope bare him) would not for all doe any thing till (as Mr Dr Brent to me sayd) hee had herd out of England from some friend heere, that hee might safely trust him with it. After hee knewe him throughly, hee found marvylous much worth and courtsey in ye man, who sufferd him to write out ye History as hee did, and sent it over to England in fourteen severall pacquetts. Farther, speaking with him of ye truth, and ye Papists denying or confuting this book, hee told me there was one alive could shew it all in their owne Records, and, as longe as hee lived, there was none of them durst deny any materiall thing in it. I think he ment by this man Fulgentio aforenamed, who (as I have herd) succeeded in part of the trust ye state had formerly reposde in him. This Dr Brent had in a chamber at Merton Colledg the pictures of both Paulo and Fulgentio.‡

"He told me likewise at another time, viz. 3d of October, 1630, beeing then Sr Nathanyell Brent, and offycyall to the Bishop of Canterbury at Canterbury, yt my lorde of Canterbury spake first to him to get somebody to goe to Venice about a specyall busynesse, but told him not what, and, on his nomynating of divers which he mislyked, ye Bishop asked him if he would not goe himself, which, after some small excuse, he assented to doe, and then the Bishop told him ye cause of sending, and yt it would bee a thing ye King would take very well. When he came to Venice, Padre Paulo refused any treaty with him at all if he lodged not in ye house, eyther one .... or one .... which he at last obteyned.

"Likewise another Dyvine* that had long lived at Venice, told me he was General of ye Order of ye Servi; yt Fulgentio (with whom he left all his papers at his death) told him Cardinall Bellarmine writ to him ye said Padre Paolo a letter (which Fulgentio had) to know his opinyon of publishing either all or some part of his Controversies,—yt Padre Paulo would say of them, 'Opus est unâ liturâ,' as not approeving them. That he well knew Cardinall Bellarmine at Rome is manifest by his Apologie† for Gerson against that Cardinall, page 2.; and Fulgentio, in his defence of Padre Paulo's considerations upon ye Bull of

* "Hee translated ye story into English."

† "By ye Ambassador of Venice."

‡ Fulgentio indeed relates, with regard to portraits of Sarpi, that, though many sovereigns had asked him for his picture, yet he never could be brought to sit, or suffer it to be drawn: "Un particolare," says he, "anco si non si può tacere in tal proposito, cio è la ferma risolutione di non lasciar cosa, ò di sua mano, ò d' altri, che lo facesse nominare, come di lasciarsi mai ritrarre del naturale, con tutto che e da Rè e da Principi grandi ne sia stato recercato. E se bene vanno attorno suoi ritratti da naturale, tutti sono copie d' uno, che si dice esser nella galeria d' un gran Rè, che gli fu tolto contra sua voglia, e con bel stratagema. Ma quanto à sè, se l' abborisse, nè fa fede ch' havendolo ne gl' ultimi anni pregato l' Illustrissimo e Excellentissimo Domenico Molini, e fatto supplicare per Maestro Fulgentio, mai potè ottenir di lasciare ch' un pittore famoso che s' offeriva non occuparlo piu d' un hora, lo ritrasse. E pure quel Signore, lo ricerco in virtù dell' amicitia, e con modi cotanto significanti, che per la repulsa datagli più di quindeci dì continuati, che trattene il pittore, venne in offesa col Padre, e stette alcuni mesi senza parlargi." In Burnet's *Life of Bedell*, p. 194., is a letter from Sir Henry Wotton to Dr. Collins, Regius Professor of Divinity in Cambridge, in which there occurs this passage: "And now, Sir, having a fit messenger, and being not long after the time, when love-tokens use to pass between freinds, let me be bold to send you for a New Year's Gift a certain memorial not altogether unworthy of some entertainment under your Roof, namely, a true picture of Padre Paolo, the Servite, which was first taken by a painter whom I sent unto him from my house, then neighbouring his monastery. I have newly added thereunto a Title of mine own conception ("Concil. Trident. eviscerator"), and had sent the frame withal, if it were portable, which is but of plain Deal coloured black, like the habit of his order."

There were formerly at Roydon Hall portraits of both Sarpi and Fulgentius, sent to Sir Roger from Venice by his brother William, who, in the letter which accompanied them, declares them to be admirable likenesses; and he asserts, on the authority of Fulgentius himself, that that of Sarpi was the best and most correct likeness of his master which he had ever seen.

Some thirty years ago or more, I consigned these temporarily to the care of a young artist in London who was residing in furnished lodgings. The landlord suffered an execution in his house; the officers of the sheriff carried off these two pictures, and I did not hear of the event till it was too late to recover them. From that hour to this I have never been able to trace them. Perhaps this notice of the circumstance in "N. & Q." may lead to their discovery. Their value, in whosesoever hands they are, must be greatly enhanced by this testimony of Fulgentius to their merit.—L. B. L.

* "Mr. Styles, chaplaine to Sr Isaak Wake at Venice."

† "Printed at Venice, 1606."

Paolo V., page 420. : both which bookes were printed at Venice, 1606, by Ruberto Meietti.

"By this wch hath beene sayde, it appeares Spalato* was not the sole cause of yt bookes† impressyon. I will adde one thing more wch Sr Nathanyel Brent gave once to me a little notice of, and Mr. Bill, ye printer of ye booke, the full story of. — King James having an intent to have this booke printed, bid Spalato to send it to ye presse, which Bill, fearing ye sale of it in England, was unwilling to doe in Italyan, and Spalato making relatyon of that to ye King, Bill was sent for to his Matie, and, after speech wth ye King, who promised he should have ye book both in Latine and English (by wch he might gayn, if he lost by ye Italyan), he undertook ye worke, and beegun some sheetes, wch Spalato sent him; but wth words in divers places put in and put out, so as he could hardly read it to print. Now, ye Archbishop of Canterbury, whose indeed ye Italyan Copy was, and had (as Bill told me) lent it to Spalato, heering yt there was such a book in ye presse, sent to Bill to come to him, and asked him by what authoryty he printed yt booke; who aunswered, 'ye King's,' and yt he had ye Copy from Spalato, wch was so defaced he could hardly read it; ye Archbishop heering that, byd him desist from farther printing till himself could speak wth ye King, to whom he would give satisfaction, and take order for ye printing, as he did, having all yt was donne to bee cast away, and ye printer to beegin anewe, and print it, not according to yt Spalato had substituted in, but to print those words he had put out, and leave the rest, so yt wee have now a true copy, just as it came from Venice. This Bill told me anno 1627. Sr Nathanyell Brent told me one alteratyon (wch seemes not materyall) was, where the author beginns, 'Il proponimento mio è,' Spalato altered it to 'ho deliberato,' as beeing better Italian."

[Out of a letter from my brother Will, dated at Geneva, July ye 25th, 1632, stilo veteri, there is this passage following.]

"Mr Deodaty heere hath promysed to let me see a letter he had from Padre Paolo, touching ye leaving out ye Epistle beefore ye Council of Trent, as allso yt Mr Depuis told me at Paris, that Mr de Thou never wrote more of his story then is printed at Geneva, and yt to make an end of that, he wrote somewhat in his deathbed, not above 3 dayes beefore he dyed.

"That Mr Depuis, as by other letters from him, I understood was Mr de Thou's kinsman, to whose care ye custody of his library was committed by him, as appeeres likewise by Mr de Thou's will prefixed beefore his first booke of his story."

[Out of another letter from my sayd brother Will, dated at Venice, November 26, stilo novo, 1632.]

"I have now spake wth P. Fulgentio, but find yt those things wch you wrote to me to aske him are things now much out of his head by reason of other buysynesse, and therefore not fitte to aske him.

"He told me the Geneva edition of ye Counsel of Trent is ye best, — but that there were some faults in it, though he had not had leasure to reade it over, and therefore had not observed them. I shewed him some of them you wrote to me of, wch he acknowledged to bee faults: he told me yt Padre Paolo had an intentyon to have contynwed the story unto our times towching the actyons of ye Popes, and divers other things that I shall write of heereafter, as I come to know them, that doe make his losse inestymable."

"In ye History of ye Council of Trent, ye Ital. edition printed at London, 1619, page 538., § Il di 11. Agosto, ye Ital. edit. of Geneva, prynted 1629, § Addi undici Agosto, lib. 6., speaking of Laynes, ye generall of ye Jesuites, arryving at Trent, and hys place in Councell, he sayth, beecause of ye difference of ye precedence wth other Generalls, he was not named in ye Catalogues of those who were there present. Now in all ye Catalogues I have yet seene, he is eyther the last amongst ye Generalls or ye last but one; but of this, see what Monsr de Cordes, a lerned French gentleman, hath writ to my brother Will, whom I shewed it to, and writ to about it, — ye passage followeth, dated:

"'De Paris ce 6 Fevrier 1635, selon nostre Stil.

"'Pource que quand vous esties icy vous me dictes que vous trouvies estranger qu'en l'histoire du Concile on eust escrit que dans le Catalogue de ceux qui avoient assisté au Concile le General des Jesuites ny avoit este mis, a cause de la preseance, et neantmoins il se trouvoit dans les Catalogues imprimez. Surquoy je vous diray que dans un vieil Catalogue que j'ay, imprime a Paris l'an 1563, qui fut le mesme que le Concile finit, il n'y est poinct, et pource que ce Catalogue est le plus ancien que j'aye veu, l'autheur de l'histoire du Concil a eu quelque raison de parler ainsi qu'il a faict, et quand j'eus rencontre ce Catalogue je fus en vostre logis pour le vous dire, mais vous estes dejia parti le mesme jour, de quoy j'ay bien voulu vous en donner advis," &c., &c. [of another matter.]

"'Subscribed 'vre tres humble serviteur,

"'Jeh. de Cordes.'"

[Copied out of ye originall by me Roger Twysden.]

My next communication on this subject, if acceptable to your readers, shall be extracts from

* *I.e.* Antonio de Dominis, Archbishop of Spalato.—L. B. L.

† "The History of ye Council of Trent."

the letters of William Twysden to his brother Sir Roger, while employed on his commission in Italy or elsewhere. LAMBERT B. LARKING.

JONATHAN SWIFT, DEAN OF ST. PATRICK'S.

Everything relating to the early life, to the relations, friends, and probable associates of a great man, are of interest. Swift himself was not very communicative on this subject, and for what little we know we are principally indebted to his relation and biographer, Deane Swift.

Swift himself has indeed told us that his family were originally from Yorkshire, and that the greater part of that branch from which he descended removed to and settled in Ireland; five sons, certainly, of that fine old cavalier Thomas of Goodrich — Godwin, Dryden, William, Jonathan, and Adam, lived and died there. Godwin, it appears, married a relation of the old Marchioness of Ormonde; and on that account, and the loyalty and sufferings of his father, the Duke of Ormonde appointed him Attorney-General in the Palatinate of Tipperary. Consequent, I suppose, on the success of Godwin, the other brothers followed him to Ireland. Though Swift was under great obligations to Godwin, he was especially attached to his uncle William, whom he described as "the best of his relations." Beyond these naked facts, we know little of the family up to 1713, when Jonathan took possession of his Deanery; and when, as his relation and biographer states, there were living many of his cousins-german, the children of Godwin, and one daughter, the child of uncle William, and two daughters, children of uncle Adam. I mention these especially, because what little I have to add relates to them especially.

This family, it will be seen, descendants of Thomas of Goodrich, and the patronised of the Ormondes, was of a high Tory breed; and it is a curious fact, never, I believe, before noticed, that in 1692 a "*pardon*" was granted to "William Swift." Who this William Swift may have been I shall leave, as a subject for speculation, to your better informed readers; but from date, circumstances, and antecedents, I think it not improbable that it was Swift's favourite uncle, and that the blood of old Thomas had been stirring when King James fought for his last stake in Ireland. It is strange, and not explained or adverted to by the biographers, that, contrary to all probability, our Jonathan, when he first appears, comes forth a Whig, under the patronage of Temple, and continued a Whig for many years.

My especial purpose, however, is not to speculate, but draw attention to some notices of the uncles William and Adam to be found in *A List of the Claims as they are entred with the Trustees at Chichester-House on College-Green, Dublin, on or before the Tenth of August*, 1700. I have a copy of the work with MS. notes, setting forth the decisions of the Commissioners. Brief and barren as these notices may be, they are not without interest; they show at least that these uncles were living in 1700, and they may be suggestive to others who are better informed.

William Swift, of the city of Dublin, Gent., appears as claimant for an estate for sixty years, to commence from Christmas, 1679, held by lease dated the 26th of December, 1679, being lands situated on the south side of a lane in St. Francis Street, called my Lord of Howth's land in Dublin; Michael Chamberlain, late proprietor. This claim appears to have been allowed.

Another claim put in is by —

"William Swift, Gent., in behalf of himself and his daughter Elizabeth Swift, a Minor, Claimant for an Estate in fee, one-third to William, and to the remainder during life as Tenant by the Courtesy, situated at Berrymore, als. Berryes and Ballinlow, in the County of Roscommon, held under Lease and Release dated the 29th and 30th of Novemb., 1680, from John Campbell and Priscilla his Wife. Witness, Jos. Deane, and al. late proprietor, Laughlin Flinn, Alderman Terence McDermott, and Christopher Dillon. Also for an Estate in fee to Elizabeth, to the remainder of two parts after William's Death, held by the Will of Claimant Elizabeth's mother in the year 1684."

It may, perhaps, be inferred from the above that William Swift married the daughter of John and Priscilla Campbell.

In the following, Adam Swift appears as executor:

"John Coyne and Adam Swift, Executors of John Coyne the elder, Alderman of Dublin, claimant for the residue of 21 years, com. 1 May after the Lease of the Poll of Legwey, and three half-pottles of Killedune, in the County of Cavan, held by Lease from James Dease to Connor Reilly, dated the 19th of March, 1693. Late Proprietor, James Dease. Also for the residue of 21 years com. May after Lease of Pole of land of Callenagh, held by Lease dated the 29th October, 1694, from the said Dease to John Coyne. Also for Remainder of 41 years comm. from the date of the Lease of a Wast plott of ground in Oxmantown, Dublin, with 4 Tenements built on part of the Plott, held by Lease from Christopher Fagan, Esq., to Edmond Tipper, dat. the 1 of November, 1663. Late Proprietor Richard Fagan. Allowed."

"Also for Remainder of 21 years com. the 1 Nov. after the Lease of Cravertareen, and 8 more Poles of Land in B. Clomonghan, co. Cavan, held by Lease dated the 20th of June, 1692, from Sir Kryan O'Neile, and Dame Mary, his Wife. Late Proprietor, Kryan O'Neale."

We have also claims by Ellinor Swift, and by Ellinor Swift, widow and guardian, both deeds witnessed by Godwin Swift:

"Ellinor Swift, claimant for 460*l.*, penalty on the whole Estate of Sir Edward Tyrrell, late proprietor, under a Bond dated the 19th of April, 1687. Allowed and referred to the Master."

"Walter Nangle, a Minor, by his Guardian Ellinor Swift, Widow, Claimant for a Remainder in Tail of Kildalkey, Neilstown, and other lands, in C. Meath, held by

Deeds dated 2d and 3d of June, 1679. Witn. Godwin Swift and others. Recovery suffered pursuant to said Deeds in Trin. Term in 31 K. Ch. II. Late Proprietor, Walter Nangle. Allowed according to the Deed, and George Nangle to be examined."

"Marg. Nangle, claimant for a Joynture on Manor of Kildalkey and other lands in co. Meath. By Deeds of Lease and Release dated 2nd and 3rd of June, 1679. Wit. Godwyn Swift, &c. Late Proprietor, Walter Nangle. Allowed."

J. S. D.

"PURCHASE."

Having recently met this word, bearing a meaning manifestly at variance with its common acceptation, I have been induced to make inquiry into its original signification. My Note on the subject I now submit, and I will be glad to have, in confirmation or correction of my opinions, those of more experienced philologists. I suspect that the word was at one time a member of that copious vocabulary used by the followers of the "gentle craft of venery," and that all captures in the chase were *purchases*. It subsequently became a law term, and as such (see *Blackstone*) had for its signification the acquisition of property by any means but those of descent; whatever was obtained by fraud, by force, or by contract, was a *purchase*. In this sense *conquest* was its equivalent. The title *Conqueror* given to the Norman William did not imply that he obtained the crown of England by *victory* — had no direct reference to the battle of Hastings, or indeed to any battle. It simply signified that he did not possess the crown by *descent*. He was the first of his family to enjoy it, and therefore he was said to have succeeded to the throne by *conquest* or *purchase*. "What we call *purchase*," says Blackstone, "the feudists called *conquest*."

I give one passage from Shakspeare, in which the distinction here noted is observed. *Antony and Cleopatra*, Act I. Sc. 4.:

> "His faults, in him, seem as the spots of heaven
> More fiery, by night's blackness — *hereditary*
> Rather than *purchased*."

Many instances may be supplied from Shakspeare, showing the use of purchase, in the sense of *prize* or *capture*. Let one suffice, *Richard III.*, Act III. Sc. 7.:

> "A beauty-waning, and distressed widow
> Made prize and *purchase* of his wanton eye."

That the word was used in reference to acquisitions made by fraud or force is manifest from passages in many early writers. In Beaumont and Fletcher's *Coxcomb*, Dorothy, meditating a theft, exclaims, "I'll be hang'd before I stir, without some purchase." In Ben Jonson's *Fox*, also, the swindling Volpone thus speaks of his gains deceitfully obtained: "I glory more in the cunning *purchase* of my wealth, than in the glad possession." And when he artfully secures Corvino's gifts, he speaks of the transaction as "A good morning's *purchase*, better than robbing churches." I give one more quotation, not only because it serves my general purpose, but also because it illustrates an obscure passage in Ford. Dr. Martin, in his description of the Isles of Scotland (as quoted by Toland in his *History of the Druids*), tells of a couple of eagles, in a small island near Lewes, that never killed sheep or lamb in their own island, but made their *purchases* in distant places. This gives a very significant meaning to a passage in Ford's *Fancies Chaste and Noble*, Act I. Sc. 3., where Livio, speaking against marriage, says:

> ——"To draw
> In yokes is chargeable, and will require
> A double maintenance — why I can live
> Without a wife and *purchase*."

It is, moreover, deserving of remark, that the words *conquest* and *purchase* (as also *conqueror* and *purchaser*) have not only departed from their original significations, but having been once synonymous, and etymologically very nearly related, have greatly diverged in meaning from each other. *Conquest* comes through the old French, from the Latin *conquisitio*; and *purchase* from *perquisitio*; — the common root of both being *quæro*. J. P.

Dominica.

JEKYLLIANA.

As there are no *Jekylliana* published, I think you may preserve the following funny lines of his in your mausoleum, now another minister has gone to Pekin. W. Collyns.

"A free translation of a letter written by the Emperor of China, and presented with his Imperial Hands to Lord Macartney, Minister Plenipotentiary from the Court of Great Britain to Pekin, at his Lordship's audience of Leave, *three days* after his Reception at the Court of China:

> "When a King or a *Queen*
> Send a great Mandarin,
> And our footstool he humbly approaches,
> He must come with prostration,
> Or taste flagellation,
> And must give us some whiskeys and coaches.
>
> "These etiquettes settled,
> We're very much nettled
> If he does not present some *Repeaters*,
> Magic Lanterns, or Clocks,
> And in tiffany smocks,
> Ten ladies with exquisite features.
>
> "Mandarin, you bow'd low,
> As Ambassadors do,
> And you made us some very fine Speeches;
> So great Mandarin,
> We've sent you Nankin,
> For its novelty, made into Breeches:
>
> "Now the great Chinka Ti
> Has looked in the Sky,

And he thinks 'twill be very wet weather;
So my friends and good fellows,
As you've brought no Umbrellas,
You had best get home dry altogether.

"For, great Mandarin,
Were you wet to the skin,
As you look very sallow and sickly,
Our Physician Chit Quong
Thinks you would not live long,
So advises a change of air quickly.

"This hint we confess
We had rather suppress,
As strictly 'tis not diplomatic;
But then you'll remember
Your Month of November,
Which we call 'Hum Jung,' is rheumatic.

"The request of your Traders,
Those scurvy Invaders,
Was impudent, and we refuse it;
To the King of the Isles
We dismiss you with smiles,
And as for the *Joke*, we'll excuse it."

J. J.

Minor Notes.

Lawrence Sterne. — The following characteristic letter from the author of *Tristram Shandy* may not be unwelcome to your readers: —

"Coxwould, Sept. 3. '67.

"Dear Sir,

"I shall take it as a favour if you will send a porter with the Inclosed to the Direction, when it comes to y^r^ hand.

"I don't see when I shall have any Occasion for money, so it may lay safe where it is, till I do. But I sh^d^ be obliged to you, if you will settle the little Acc^t^ betwixt us from the time the last was ballanced — and I will draw for that Summ, to leave all straight betwixt us, to the 300 p^ds^ — w^h^ I hope I shall want not much of till Winter. My *Sentimental Journey* goes on well — and some Geniuss in the North declare it an Original work, and likely to take in all Kinds of Readers — the proof of the pudding is in the eating.

"I am faithfully Y^rs^,

"L. Sterne.

"Do not forget to send the letter to day."

The letter was addressed to Mr. Becket shortly before the publication of the *Sentimental Journey*, and little more than six months before the author's death. Edward Foss.

Damage caused to Books of Plates by the Tissue Paper. — Having noticed many years since, and again lately, the injury caused to magnificent books of plates by the flimsy wire-marked tissue paper used, I beg, through "N. & Q.," to make the same known. The books I remember to have seen injured are *The Musée Napoléon, Egypt*, and other large works of the Empire; also, I think, some English books of the period, for instance, the *Stafford Gallery*, — the plates becoming spotted from some chemical action from the silver paper and slight damp, resembling iron-mould. Such paper ought to be removed. The best plate-paper to place between type and engravings ought to be highly "milled," and not too thin; being able to stand in the volume without falling into the back, rumpling, or protruding at the fore-edge. If tissue paper be not of the best quality, a volume is better without it, after the ink is once dry. Luke Limner, F.S.A.

Manchester.

A Grandmother at twenty-nine years of age. — A paragraph with the above heading appeared some short time since in a morning contemporary, which I beg to offer for insertion as a "memento" of the same in "N. & Q.:"

"A woman was recently brought before the magistrates at Wigan for *assault*, which affords a *striking* instance of recklessly early marriages. She was married before she was 14 years old, and was mother at 14 years and 7 months. Since then she has had 11 other children. The eldest girl (15 years old) is mother of 2 children, the eldest of whom is nearly 2 years old, having married earlier in life than her mother, who is therefore, at 29 years of age, mother of 12 and grandmother of 2 children."

Henry W. S. Taylor.

The first printed Book and printing Press in America. — The title was the *Bay Psalm Book*, and printed at Cambridge, Massachusetts, the same town in which the first printing press was set up and "worked" in 1629. W. W.

Malta.

Door Inscription, &c. — On the gates of Bandon:

"Jew, Turk, or Atheist
May enter here, but not a Papist."

On Standard-hill House, near Ninfield, Sussex:

"God's providence is my inheritance.
Except the Lord build the house, they labour in vain that build it.
Here we have [1659] no abidence."

On the East Well, Hastings:

"Waste not, want not."

Mackenzie Walcott, M.A.

Revision of the Book of Common Prayer. — A correction should be made in ascribing the prayer, which concludes the Morning and Evening Service, to St. Basil, instead of Chrysostom. The latter adopted the liturgy of St. Basil as the basis of his own, and, with much other matter, appropriated also that "nobilissima oratio" (Bunsen's *Hippolytus*, vol. iv. p. 389.). Should any doubt now exist as to the author of this prayer, the arena of "N. & Q." would afford verge enough to settle the point. T. J. Buckton.

Lichfield.

Old Recipes. — The following receipt for the "Morpheus" (a cutaneous eruption), copied from a manuscript in the handwriting of the time of

Henry VIII., may be of interest to some of the readers of "N. & Q."

"*For the Morfeuse.* — Thake an once of fyne verdegresse, an vnce of sulphur, and make them both in smale powder, and take ii fate shepes heddes and fla them and cleve them and cast away theyr brenys, and syth the hedes tender, and than lett them stand tyll they be coler, and then take the fatt and blend the for sayd powder and the fate togeder, but beware it come nere no fyre after ye myxt it, but eui' ceip it coler, and a noynt the seke ther wt a gaynst the fyre at eve'yng, and in the mornyng washe it away wt new vynagar."

"Take wate of borage and water of fumatorie and meddell the' togeder, and let the seke drynke evy' and morne tyll the be wole."

Written in the fly-leaf of a copy of the *Dyaloge of Sir Thos. More*, printed by Rastell in 1529, in the library of the Dean and Chapter of Rochester.

ROYALIST.

Minor Queries.

Ferry Limits. — I should feel much obliged if any of your legal or antiquarian readers could throw any light on the question of *ferry limits*, particularly as to those on the river Thames above the metropolis. How far the monopoly or privileges extend on each side right and left of the ferry line? LEX.

Francis Lathom. — Can any of your readers give me any account of Francis Lathom, who was well known as the author of a number of novels and romances, published in the beginning of the present century? I have not been able to discover the date of his death, but he published a romance in 4 vols. in 1830. Probably this was his last work. He resided, I think, in Norwich.

X.

Hamlet Quartos. — I should be much obliged to any of your Shakspearian correspondents who would kindly give me information on the following points:

1. Where can I see a copy of the 4to. edition of *Hamlet*, 1604? How many copies of it are known to exist? What is their condition?

2. Halliwell catalogues a 4to. of *Hamlet*, printed "for John Smithwicke (not Smethwicke), 1609." Was there an edition published in that year? Mr. Collier does not mention it, either in his edition, or in the "Shakspeare Society's Papers."

3. I have a 4to. of *Hamlet*, "London, printed by Andr. Clark, for J. Martyn and H. Herringman, 1676." This edition is not mentioned in the Catalogues. Is it scarce?

C. MANSFIELD INGLEBY.

Birmingham.

"*Teed*," "*Tidd*." — What is the origin of this surname? MARK ANTONY LOWER.

Lewes.

Dr. John Donne. — Has the will of Dr. Donne, Dean of St. Paul's, been printed *in extenso* in any work? W. L.

Letter by George Lord Carew: a Watery Planet. — In examining some MSS. in the State Paper Office, a few days ago, I found the following curious passage in a letter addressed by George Lord Carew, afterwards Earl of Totnes, to Sir Thomas Roe, at that time (1615) ambassador at the court of the Great Mogul: —

"I will now tell you a wonder, the strangnesse of itt will hardlye induce you to believe itt, but yett (as I do) bestow an historical faythe vppon itt. I had itt of the L. Threasurer, and, as neare as I can, I will faythfully report itt. There was here, in London, a marchant called Mr Havers, who was a great assurer of goodes (a Comon trade in the Cittie), and thereby he was growne vnto a good Estate and esteemed to be worth 30 or 40,000l. About Michellmas last, sittinge in his Comptinge house, he was stroken wth a waterye plannet, and findinge himsellfe to be presentlye mortallye sicke, in his cash, or day booke (writinge downe the day of the monethe) this day (sayed he), I was stroken wth a waterye planet. Lord have mercye vppon me. Wch done, goinge towardes his chamber (his face and brest beinge all wett), beinge demanded how he did, I am (sayed he) stroken wth a waterye plannet. Lord have mercye vppon me, and, lyinge nott past three dayes sicke, he died. This, in my opinion, is one of the strangest thinges thatt I ever heard of, he beinge the first man that I ever heard of to dye by a waterye planet; and what this moyst plannet meaneth I am meerelye ignorant."

Can your readers afford any information respecting this disease? The term has never fallen under my notice before. I imagine that it could not be the "sweating sickness," as that was a disease then, and long before, well known.

JOHN MACLEAN.

Hammersmith.

An Optical Query. — Whether Friar Bacon or Baptista Porta invented the telescope I do not stop to inquire. As a marine instrument it was not in use generally before about the middle of the reign of James I. I conclude with some Queries, after mention of the plundered merchant who informed Sir Edward Howard that Sir Andrew Barton the pirate was the offender. Hunt was desired to show where the pirate was, and the skilful and brave man volunteered "to set a glass," in which the pirate's ship would be reflected, be it day or night. This duty was cheerfully assigned to him:

"The merchant set my lord a glass,
So well apparent in his sight;
And on the morrow by nine o'clock,
He showed him Sir Andrew Barton, Knight."
Percy Ballads.

This reflector is praised for its effectiveness, and the setter for his skill in setting this glass. Was this really useful, or only fancied to be so? Is there mention of "setting a glass" to be found elsewhere? Does any nation use anything si-

milar now-a-days? Has any one, whose attention has been called to this subject, believed that the "set glass" was at all useful? The ballad makes Sir Edward Howard to be pleased with the result, *i. e.* the secing the pirate's ship in the glass:

"Now, by my faith, Lord Howard says
This is a gallant sight to see."

G. R. L.

"*Flash*:" "*Argot*." — In Dr. Aiken's *Description of the Country round Manchester*, I lately met with the following passages, which I think would be appropriate to your columns, as illustrating the otherwise obscure etymology of a popular word:

"In the wild country between Broxton Leek and Macclesfield, called '*The Flash*,' from a chapel of that name, lived a set of pedestrian Chapmen, who hawked about buttons, together with ribbons and ferreting, made at Leek, and handkerchiefs with small wares from Manchester; these pedlars were known on the roads they travelled by the appellation of Flashmen, and frequented farm-houses and fairs, using a sort of slang or cant dialect," &c.

The account, which is lengthy, goes on to describe their dishonest practices, showing that they were, to use an appropriate vulgar phrase, "as *flash* as the knocker of Newgate," originating the thimble-rig, or, if not originating it, largely practising it. A Query arises out of this, how came the district to obtain the singular name of "*The Flash?*" What does *flash* primarily and unconventionally signify as the name of a place?

Argot in French answers to our modern acceptation of *Flash* in English, as applied to a cant dialect. What is the etymology of *Argot?* The Dictionary of the French Academy has, "*Argot*, *s. m.* certain langage des gueux et des filoux, qui n'est intelligible qu'entre eux." And "*Argot*, terme de jardinage. Il se dit Du bois qui est au-dessus de l'œil." There can be little doubt that the cant term has some figurative relation to the latter legitimate term (the etymology of which, however, is not, to me, attainable, although I think I can see a Celtic root in it):

"Alfana vient d'equus sans doute;
Mais il faut avouer aussi,
Qu'en venant de là jusq'ici
Il a fait bien de route."

Will some of the many readers of "N. & Q." versed in etymology cast a *flash* of light on *Flash* and *Argot?* James Knowles.

The Surname Deadman. — It was long before I could assign any origin to this family name. A friend suggests that it may be a provincial word for sexton. Can any reader of "N. & Q." confirm this supposition? Mark Antony Lower.
Lewes.

Styrings Family. — Some account of the genealogy, arms (if any), or other general information relative to the family of "Styrings," will be gladly received. The name is supposed to have originated at Rotherham or Sheffield, in Yorkshire.
J. S.

Blue Coat Boys at Aldermen's Funerals. — In D'Urfey's *Comical History of Don Quixote*, Part I. Act II. Sc. 1., the following passage occurs (I quote from the original quarto edition of 1694). The scene is laid at the inn, which the heated imagination of the Don has converted into a castle:

"*Sancho.* Odsbodikins! if ever you'll see a fine sight as long as you live, come away quickly to the Inn door.
* * * * * *
"*Don Q.* What sight is this thou hast seen at the Castle Gate?
"*Sancho.* Why at the Castle Gate then, since you will have it so, there's a dead man walked by in more state and with greater noise after him than a London Alderman, whose soul is gone to Hell for usury, than he has, I say, when his son and heir *hires a whole troop of Blue Coat Boys to sing Psalms*, and try if they can sing it out again."

Was it ever a custom for the Blue Coat Boys to attend the funerals of aldermen in the capacity of choristers, or is the allusion to any, and if so what, particular funeral? The mention of usury might lead one to suppose the latter, but on the other hand it must be remembered that the aldermen are *ex-officio* Governors of Christ's Hospital. Any information on the subject will be acceptable.
See p. 316 W. H. Husk.

"*Time is precious*," *&c.* — Who is the author of the piece commencing

"Time is precious, time is greater
Than the wealth of kings can give?"

George Massie.

Claudius Gilbert, D.D. — Some information respecting Dr. Gilbert, who was Vice-Provost of Trinity College, Dublin, 1716–35, and a very liberal benefactor to its noble library, is desired. He died in October, 1743, having been appointed to the parish of Ardstraw in 1735; and his executors were the Rev. Dr. Hodson, of Omagh; Richard Warburton, Esq., of Donnecarney, near Dublin; and Dr. Thomas Kingsbury, of Anglesea Street, in that city. Abhba.

Jeremiah Job's Definition of a Bishop. — In *A Letter to the Rev. Dr. Tatham on Academical Studies*, London, 1795, is the following:

"Many who laugh at Jeremiah Job's definition of A BISHOP are unable to appreciate a higher."

Who was Jeremiah Job, and what was his definition? S. H. J.
Ashow.

Arms of Cortés. — Can you, or any of your readers, oblige me with the proper blazoning of the armorial bearings of Hernando Cortés, the

conqueror of Mexico? They were granted to him by letters patent of the Emperor Charles V., dated March 7, 1525. RESUPINUS.

"*Sword of Peace.*"—Who is the author of *The Sword of Peace*, a Comedy, 8vo. 1789? It was acted at the Haymarket, and is said to have been written by a lady. X.

Was Examination by Torture ever lawful?—This question is usually answered in the negative. The following passage, however, tells in the affirmative. In *A Discourse of Witchcraft*, by W. Perkins, ch. vii. § 2., two kinds of examination are named, viz., either by "simple question" or by "torture":

"Torture, when besides the enquiry by words, the Magistrate useth the Rack, or some other violent meanes to urge Confession, may be lawfully used, howbeit not in every case, but onely upon strong and great presumptions, and when the party is obstinate."

C. MANSFIELD INGLEBY.

Birmingham.

The "winged Burgonet" at the Tower of London.—In a report of the recent meeting of the Middlesex Archæological Society at the Tower of London, published in *The Builder* of August 1, is the following passage:—

"If it be true, as we have heard it whispered, that the celebrated 'winged burgonet,' of theatrical memory, was sent down by the Tower authorities for exhibition at Manchester with other things, and that it was quietly put into a box there and nailed down by Mr. Planché, to prevent scandal, the want of some directing mind with knowledge of the subject must be sufficiently evident."

Without meddling with this censure on "the Tower authorities," who will probably speak in their own defence, may I ask, what is the origin and history of this "winged burgonet?" On the stage of what theatre has it appeared? and where has its fame been celebrated? N.

Thornton Family.—John Thornton, of Clapham, to whose memory Cowper has a poem, was, I believe, great-great-grandson of Robert Thornton, rector of Birkin, Yorkshire, who was deprived in the civil wars (*v.* Walker's *Sufferings*, 1714, part II. fol. 385.) The arms used by the Clapham family were the same as those of Thornton of East Newton, Yorkshire, [viz. arg., a chevron, sa. between 3 thorn-trees eradicated, ppr.], and to which latter family belonged Robert Thornton, the compiler of the Thornton MS. at Lincoln, from which Mr. Halliwell edited *The Thornton Romances* for the Camden Society, 1844. Who were the immediate ancestors of the above rector of Birkin, and can his connexion with the East-Newton family be traced?

Walker [*ubi sup.* part II. fol. 127.] says that Thornton was deprived of a postmastership at Merton; and was, with nine other postmasters, "voted to be expelled, because they were chosen contrary to the orders of the Parliament." Qu. Was this one of the same family? Possibly he might have been Robert, *son* of the above ejected rector; and who, after his father's re-instatement at Birkin, and death in 1665, succeeded him in that rectory, and was there buried, Feb. 2, 1697. ACHE.

Value of Money.—I am anxious to ascertain what values in the present day respectively the *penny*, the *shilling*, and the *mark*, between the dates 1370 and 1415, A.D. represent. Also upon what data calculations of this kind are founded, and if the bushel of wheat be the criterion, what would be the relative values of that measure at the period above mentioned and in the present year? ZETA.

Armand, a Tragedy.—Who is the author of the above-named play, in the fourth act and second scene of which the following lines occur?

"Marry! call'st thou *that* marriage, which but joins
Two hands with iron bands?—which yokes, but not
Unites, two hearts whose pulses never beat
In unison? The legal crime that mocks,
Profanes, destroys, its inner holiness?
No? 'tis the spirit that alone can wed,
When with spontaneous joy it seeks and finds,
And with its kindred spirit blends itself!
My liege, there is no other marriage tie!"

E. S.

Quotation.—

"Life is a comedy to those who think, a tragedy to those who feel."

Whence? MERCATOR, A.B.

Colours for Glass.—What kinds of colours are the best for painting on glass, in the manner of magic lantern slides? What is the best substance for mixing them up? Is any kind of drying substance used, and what is the best for the purpose? Information on these subjects will greatly oblige the writer. C. L. H.

Minor Queries with Answers.

The Grave of Lord Howe.—A Massachusetts monument in Westminster Abbey:—

"We believe it is a tradition rather than a matter of record (says the *Albany Argus*) that the remains of a British nobleman, which were buried under the chancel of the old English Church when it stood in the middle of State Street, were taken up and re-interred under the present church when it was built in 1804. The tradition, moreover, asserts that his name was Lord Howe, and that he was killed at the time of Burgoyne's surrender at Saratoga. There is no monument, mural tablet, gravestone, or even a pavement inscription, to mark the spot or to attest the fact. We are indebted to an antiquarian friend for the following more authentic version of the story, by which it appears that Lord Howe fell, not at Saratoga, but at Ticonderoga, and not during the Revolution, but in the French war:

"'George, Lord Viscount Howe, eldest son of Sir E.

Scrope, second Lord Viscount Howe, in the peerage of Ireland, was born in 172', and succeeded to the title on the death of his father in 1735. In the forepart of 1757 he was ordered to America, being then colonel commanding the Sixtieth or Royal Americans, and arrived at Halifax in July following. On the 28th of September, 1757, he was appointed colonel of the Fifty-fifth Foot, and on the 29th of December brigadier general in America. In the next year, when Abercrombie was chosen to proceed against Ticonderoga, Pitt selected Lord Howe to be the soul of the enterprise. On the 8th of July he landed with the army at Howe's Point, at the outlet of Lake George, and commenced his march along the west road for Ticonderoga, in command of the right centre. They had proceeded about two miles, and an advanced party of rangers under Lord Howe was near Frontbrook, when they suddenly came upon a party of Frenchmen who had lost their way. A skirmish ensued, in which his lordship "foremost fighting fell," and expired immediately. In him, says Mante, "the soul of the army seemed to expire." By his military talents and many virtues he had acquired esteem and affection. Howe's corpse was escorted to Albany for interment by Philip Schuyler, a young hero of native growth, afterwards general in the Revolution, and was buried in St. Peter's Church. Massachusetts erected a monument to his memory in Westminster Abbey, at the expense of 250*l*. Lord Howe was a member of Parliament for Nottingham at the time of his decease.'"

It would interest the citizens of Massachusetts to be informed if the monument erected by their State is still remaining in Westminster Abbey, what inscription it bears, and its present state of preservation. W. W.

Malta.

[The monument of Brigadier-General Viscount Howe, which is raised against the window in the nave, was designed hy J. Stuart, and sculptured by P. Scheemakers. It is principally of white marble, and consists of an immense tablet (supported by lions' heads on a plinth), having a regular cornice surmounted by a female figure, representing the Genius of Massachusetts Bay sitting mournfully at the foot of an obelisk, behind which is a trophy of military ensigns; and in front the arms and crest of the deceased. *Arms*, sculp.: A fess between three wolves' heads, couped; *Howe. Crest:* a lion's gamb, erased. The inscription is as follows:

"The Province of Massachusetts Bay, in New England, by an order of the Great and General Court, bearing date Feb. 1, 1759, caused this monument to be erected to the memory of George Augustus, Lord Viscount Howe, Brigadier-General of His Majesty's forces in America, who was slain July 6, 1758, on the march to Ticonderoga, in the thirty-fourth year of his age: in testimony of the sense they had of his services and military virtues, and of the affection their officers and soldiers bore to his command. He lived respected and beloved: the publick regretted his loss: to his family it is irreparable."—Neale's *Westminster Abbey*, ii. 237.]

Oliver Carter of Richmondshire, B.A., 1559, was admitted a fellow of St. John's College, Cambridge, March 18, 1562–3; commenced M.A., 1563, was admitted a senior fellow, April 28, 1564, and a college preacher April 25, 1565. He proceeded B.D., 1569, and was author of *An Answer made unto certain Popish Questions and Demaundes*, London, 8vo., 1579. This work, not mentioned in Herbert's *Ames*, was printed by Thomas Dawson for George Bishop, and is dedicated to Henry Earl of Derby. Any further particulars as to Oliver Carter will be acceptable to

C. H. & Thompson Cooper.

Cambridge.

[Hibbert, in his *History of Foundations in Manchester*, i. 89., gives the following quotation respecting Oliver Carter from Hollingworth's MS. *Mancuniensis*: "Oliver Carter the third fellow on Queen Elizabeth's new foundation of Manchester College (who had been a fellow on Queen Mary's foundation) was a learned man, who wrote a booke in answer to Bristow's motives. He preached solidly and succinctly." Mr. Hollingworth adds, "This Mr. Carter's sons did walk in the godly ways of their father. One of them was preferred to a bishoprick in Ireland, and a more frequent preacher and baptizer than other bishops of his time." Hollingworth also states that "Oliver Carter, one of the fellows nominated on the foundation of Elizabeth, being indisposed in the pulpit while preaching on the goodness of God in providing a succession of godly ministers, Mr. W. Bourne went up immediately into the pulpit, and (God assisting him) preached on the same text; a visible and present proof (he adds) of Mr. Carter's doctrine." (Hibbert's *Manchester*, i. 120., see also pp. 107, 108.) Carter is also noticed in Strype's *Annals*, edit. 1824, vol. ii. pt. ii. 546. 548. 710., as a preacher at Manchester, a moderator in certain exercises called prophesyings: he and William Fulke answered Rishton's Challenge. The Manchester Collegiate Register of Burials states, that "Mr. Oliver Carter, one off the ffellowes of y^e Colledg of Manch^r was buried March 20, 1604-5."]

John Charles Brooke, F.S.A., Somerset Herald. — Particulars are requested concerning him, or references to available sources of information. His mother was Alice, eldest daughter and coheir of William Mawhood of Doncaster, Esq. In Comber's *Life of Dean Comber*, App. p. 424., she is stated to have been "of an ancient family (and doubly related on *her* mother's side to the celebrated Alexander Pope)." Qu. In what ways?

Ache.

[Biographical notices of John Charles Brooke will be found in Noble's *College of Arms*, pp. 426—434.; and in *Gentleman's Mag.*, lxiv. 187. 275.; lxvii. 5. See also Nichols's *Literary Anecdotes*, i. 681. 684.; iii. 263.; vi. 142. 254. 303. William Cole has recorded the following gossiping note respecting him (Addit. MS. 5864. f. 313. Brit. Mus.): — "Dr. Lort coming from Lambeth last night, and dining with me this Sunday, July 30, 1780, told me, that Mr. Brooke, who had called upon me some four or five years ago, with Mr. Gough, had been detected in cutting out some leaves, &c. in a manuscript in the British Museum, the consequence of which was, that he was discharged from ever coming there again, and made his company avoided hy other people. It had been agreed at a meeting of the Antiquaries' Society, that some of the members should be deputed to visit St. Faith's Church under St. Paul's Cathedral, to see what discoveries could be there made. Dr. Lort was one of them, to whom Mr. Gough wrote, desiring to know whether he might bring Mr. Brooke with him, to whom an answer was sent in the negative. He is now at Brussels, whither he lately went with a Roman Catholic gentleman, to enter his daughter at the Dames Angloises Augustines, from whence he wrote very lately to Mr. Gough, desiring him to direct to Monsieur le Chevalier Brooke à Brusselles.

If Mr. Gough complies with his request, I think he will be an accomplice, and answerable in some degree for any imposture or knavery he may be guilty of under that title. He is a Yorkshire or Northern man, as I think he told me, thin and well-shaped, pert, and a coxcomb, and has a thing or two in the *Archæologia*." It will be remembered that Mr. Brooke was suffocated on Feb. 3, 1794, with fourteen other persons, in attempting to get into the pit of the Haymarket Theatre.]

Butler's "Hudibras," 1732. — I have in my possession a 12mo. edition of *Hudibras*. The title runs thus:

"Hudibras, in three parts. Written in the time of the late wars. Corrected and amended with Additions. To which are added, Annotations, with an exact Index to the whole. Adorn'd with a new set of Cuts. Designed and engraved by *Mr. Hogarth*. London: Printed for B. Moote, at the Middle Temple Gate in Fleet Street, 1732.

There is a portrait of Butler as a frontispiece, and nine other plates, illustrating the poem, some of them double page width. The plates have at the bottom, *W. Hogarth, Invt. et Sculpt.* The book throughout is in excellent condition. There are copious notes written in the margin in a very neat handwriting explaining the meaning of some intricate passages, and in some instances a short description of the character, &c. of the person referred to. Can any of your readers oblige me with answers to the following. 1. Are those plates *bonâ fide* those engraved by William Hogarth, engraver of the Rake's Progress, &c.? They are much in his style. 2. Is the book scarce? and its probable value? I have every reason to think that it is an unique copy. DEVA.

[We have examined an edition of *Hudibras*, 12mo., 1732, in the British Museum, and find that some of the plates have the name of Hogarth, in others it is omitted. Those with the name are the same as in the edition of 1726, but the impressions are much inferior, as if the plates had already done good service; those without his name seem to have been re-engraved. Owing to a difference of the pagination in Part II. of the two editions, Hogarth's plates are misplaced in that portion of the edition of 1732. We suspect this edition is somewhat rare; Lowndes mentions an edition of 1732, in 8vo., without plates.]

Jane Wenham, the famous Witch of Hertford. — Any information respecting the above personage, her parentage, birth, doings, and death, would be very acceptable. I believe Dr. Jonathan Swift published her life. Is this work to be had, and where, price, &c.? C. B.

Hertford.

[Jane Wenham, a poor woman residing in the village of Walkern, was accused of having practised sorcery and witchcraft upon the body of Ann Thorn, and committed to Hertford Goal. She was tried at the assizes, March 4, 1711-12, before Mr. Justice Powell, and being found guilty received sentence of death. The Queen, however, granted her a pardon. She subsequently resided in the village of Hertingfordbury, supported by the charity of Col. Plumer, and after his death, by that of the Earl and Countess Cowper. She died June 11, 1730, and was buried at Hertingfordbury on the Sunday following, when her funeral sermon was preached by the Rev. Mr. Squire, then Curate. (Clutterbuck's *Hertfordshire*, ii. 461.) Her case occasioned the publication of the following pamphlets: *An Account of the Tryal, Examination, and Condemnation of Jane Wenham*, 1 sheet fol., 1712. *A Full and Impartial Account of the Discovery of Sorcery and Witchcraft, practised by Jane Wenham, also her Tryal.* Curll, 8vo. 1712. *Witchcraft Farther Displayed.* Curll, 8vo. 1712. *A Full Confutation of Witchcraft, more particularly of the Depositions against Jane Wenhhm*, 8vo. 1712. *The Case of the Hertfordshire Witchcraft Considered*, 8vo. 1712. *The Impossibility of Witchcraft, in which the Depositions against Jane Wenham are Confuted and Exposed*, 8vo. 1712. All these pieces are in the British Museum.]

"A feather in his cap." — I find the following in my note book:

"In the British Museum are two MSS. descriptive of Hungary in 1598, in which the writer says of the inhabitants, 'It hath been an antient custom among them, that none should weare a fether but he who had killed a Turk, to whome onlie yt was lawful to shew the number of his slaine enemys by the number of fethers in his cappe.'"

I do not now remember whence the above was copied. Can any of your readers supply me with the reference to the MSS. referred to?

T. LAMPRAY.

[The passage will be found in Lansdowne MS. 775, fol. 149, in "A Description of Hungary written to a nobleman of this land, anno 1599." At the end of the article it states that it was "Written by Richard Hansard."]

Replies.

ROBERT CHURCHMAN.

(2nd S. iv. 89.)

"A story of the marvellous condition of one Robert Churchman of Balsham, some six or seven miles from Cambridge, when he was inveigled in Quakerism; how strangely he was possessed by a spirit that spoke within him, and used his organs in despight of him when he was in his fits. And how he was regained from his error by the devotions and diligence of Dr. J. Templar, still minister of that place, as it is set down in a letter to a friend, which is as follows."

The above is the heading of *Relation* VI., in Dr. Henry More's *Continuation of Relations*, printed at the end of Glanvil's *Saducismus Triumphatus*. The letter, dated Jan. 1, 1682, is by Dr. Templar, whose trustworthiness is certified by Dr. More.

Churchman and his wife were persons of good life and plentiful estate. They had leanings towards Quakerism, and Dr. Templar feared that their example might cause others to leave the church: so he tended them with great care. They were intimate with a Quaker family, but Robert Churchman had become reserved, because he found that the Quakers "did not acknowledge scripture for their rule."

"Not long after this the wife of the forementioned

Quaker coming to his house to visit his wife, he met her at the door, and told her she should not come in, intimating that her visit would make division betwixt them. After some parley the Quaker's wife spoke to him in these words, 'Thou wilt not believe unless thou see a sign, and thou mayest see some such.' Within a few nights after, Robert Churchman had a violent storm upon the room where he lay, when it was very calm in all other parts of the town, and a voice within him, as he was in bed, spoke to him and bid him 'Sing praises, sing praises,' telling him he should see the glory of the New Jerusalem, about which time a glimmering light appeared all about the room. Toward the morning the voice commanded him to go out of his bed naked with his wife and children. They all standing upon the floor, and the spirit making use of his tongue, bid them to put their mouths in the dust, which they did accordingly. It likewise commanded him to go and call his brother and sister, that they might see the New Jerusalem, to whom he went naked about half a mile."

Churchman did many strange things under the impulsion of this spirit, but they did not agree, and parted on bad terms. He then had a good spirit within him, which spoke very orthodoxly. After that the evil one returned and tried to pass himself off for the good one:

"One night that week, among many arguments which it used to that purpose, it told him if he would not believe without a sign he might have what sign he would. Upon that Robert Churchman desired, if it was a good spirit, that a wire-candlestick which stood upon the cupboard might be turned into brass. Which the spirit said he would do. Presently *there was a very unsavoury smell in the room, like that of a candle newly put out;* but nothing else was done towards the fulfilling of the promise."—Glanvil's *Saducismus Triumphatus*, Lond. 1726.

I presume the latter is the "sign sweet and convincing." As Mr. Templar says, "Nothing else was done towards fulfilling the promise," are we to believe that he thought making an unsavoury smell a step, though a small one, in the right direction? HOPKINS, JUN.

Garrick Club.

"SAVING ONE'S BACON."

(1st S. ii. 424. 499.; 2nd S. iv. 67.)

Without cavilling at the explanations of this idiom already offered by your correspondents, it may be permitted to state a different view, formed in ignorance of their's.

With regard to the import of the phrase there can be no difficulty. It applies to a narrow escape, whether from loss or damage. We say that a man has "just saved his bacon," meaning that he has barely escaped; he has got off, and that is all.

We may remark then, in the first place, that the term *bacon* appears here to mean the fortunate individual himself, the party who has thus narrowly escaped. So in the kindred phrase, "Oh! spare my bacon," the supplicant asks to be spared *in his own person*. The term *bacon* is thus applied to humans by Falstaff, where he says to the luckless "travellers" at Gadshill (1 *Hen. IV.*, Act II. Sc. 2.), "on, bacons, on," (a phrase, by the bye, which merits more attention than the commentators have bestowed upon it).

The next remark to be made is, that the phrase, "saving one's bacon," may be viewed as carrying us back to those times when imputed heresy was expiated at the stake; and that the man was said to have "just saved his bacon," (*i. e.* from *frying*, as we shall see presently,) who had himself narrowly escaped the penalty of being burnt alive.

One of your correspondents very naturally asks why, in the case of a narrow escape, *bacon* should be specified as the article "saved" (1st S. ii. 424.). Let us endeavour at once to answer this question, and to connect the phrase with its original meaning.

When a pig is killed, it is the custom, in some of the southern countries of Europe, as well as in many parts of England, to remove the bristles from the dead pig's hide, not by scalding, but by *singeing*. This is an operation of some nicety; for too much singeing would spoil the bacon. But practice makes perfect; and by the aid of ignited stubble, straw, or paper, the object is effected. The bristles are all singed off, and the bacon remains intact.

This operation of singeing is in Portugal called "chamuscar," from *chama* or *chamma*, a flame or blaze. "*Chamuscar*, to singe, as pigs, to take off the hair" (Moraes).

Hence the noun "chamusco," which is *the smell of any thing that has been singed*. Hence also the phrase, "cheira a chamusco" (he smells of singeing).

This last phrase, however, "cheira a chamusco," was specially applied to any suspected *heretic:*—"o que merece ser queimado, e faz per onde o seja, o que dizião por afronta aos Judeos encobertos." That is, "he who deserved to be burnt, and acted in a way that was very likely to lead to it," was said to *smell of singeing* ("cheirar a chamusco"), *i. e.* to *smell of the fire*. Consequently, "the phrase was contumeliously addressed to any one who was secretly a Jew" (Moraes).

Thus the persecuted Israelite, who steadfastly adhered to his forefathers' creed, and lived in daily peril of the stake, was allusively but threateningly and insultingly compared to the abhorred carcass which, though not yet roasted, boiled, or fried, had already the smell of fire. If, after all, he was actually burnt alive, the same allusion was carried out to the end; for he was then said "morrer *frito*," to be *fried* to death, (literally, "*to die fried*.") But even if not burnt, he still had the "chamusco," or smell of fire; that is, he had only "just saved his bacon."

THOMAS BOYS.

I. BIOGRAPHICAL DICTIONARIES. II. THE BROTHERS HUGH JAMES AND HENRY JOHN ROSE.

(2nd S. i. 517.)

Mr. A. Hussey kindly undertakes to enlighten me as to the full names, honours, and titles of the above brothers, whom, he says, I "have confounded," and nobody has yet appeared to set me right. This is his oversight. In the very next issue after my original article, the Editor (fancying the same mistake to have been made) says, in his "Notices," &c., that "his attention has been called to it," and wonders it could have escaped him at the time of the article. But despite this repeated concern for Harvardiensis's blunder, his friends on the other side the water will learn, perhaps with surprise, that he has not in anywise thus confounded persons. Still their inference to the contrary is excusable enough, and can be easily solved. Harvardiensis did indeed write, and even print (1st S. xi. 431., first col.), "the Dictionary *ostensibly* in the name of Henry J. Rose," &c.; surely, however, in some strange absence of mind, to which "Henry" being the prevailing christian name under that initial, and the other somewhat unusual, might contribute. His supposed error is based wholly upon this. But had he have written out the second name, it would not have been "John:" and good reason why, as will forthwith appear. Since that "ostensible" name in question was that of Hugh James R., and his only, how could anything but a *lapsus pennæ* have substituted another? And further, since the name of Henry John R. is hunted for utterly in vain, from the first page to the last of this twelve-volumed series: stronger than all, since the name of this surviving brother was utterly unknown to the writer at the date of his article, and was first pointed out to him in the *Boston Athenæum*, months after, in the title-page of some learned *Cyclopædia*, which had (it would seem) the united aid of both brothers, — must it not be a singularly ingenious process which could make it out that he had "confounded" them? Were it not for the drawbacks, obvious enough (for they are other than those of distance merely), which damp the ardour of a transatlantic correspondent, he should not have waited for this second *correction* of his imaginary mistake.

What concern Arthur Hussey may have had with the Biographical Collection of the Roses, Harvardiensis, of course, knows not; but it seems to be taken rather in dudgeon, that he does not conceive of that work, as making a much nearer approach for us than before, to that exceeding, and not at all Utopian, desideratum, — a truly thorough, scholarly, and comprehensive Dictionary of Biography. *He* certainly counts it no "impossibility," nor admits the hope of seeing it realised to be something like that of "bridging over the Atlantic." How idle to say that no such work can be made *perfect!* It is not a whit more true than of every other work, covering a broad field of inquiry, or a vast multiplicity of details. We are content, if it approximate that perfection, and if competent judges, rising from a severe critical scrutiny of its contents, can complacently say, "that it leaves little more to be desired;" not an every-day eulogium, it is most sure, yet a decree which, every now and then, an aspirant mounts up most worthily to claim. What forbids this being uttered over a Gazetteer, a Dictionary (of words), or Cyclopædias of various name? But where is the "Universal Biography" that may venture to come and put in pretensions to praise like this? We confidently answer — nowhere. There has been nothing assuming that name, for the last seventy years, that has not been a mockery and affront to an educated public. If Arthur Hussey is curious to know the judgment held by some of us of the latest candidate for so easy a prize — to wit, that issued from Glasgow in 1853 or 1854, under the auspices of some twenty Scottish luminaries — we commend to his notice a recent number of our *North American Review* (Oct. 1856). Still to demand something better than it has yet been our good fortune to see, can hardly entail upon us the charge of captious or caviller, or it is one, at least, that can be very comfortably borne.

There is a random and most vague sort of talk, very common to hear, of the endless varieties of opinion, as to who have or have not a right to be found in such a collection; as if all guide to any just decision in the case were wanting; and as if, should the notes of all be taken, not much less than that same all would see themselves there on some authority — good, bad, or indifferent. This might indeed be something like "bridging the Atlantic." But happily all the world are not the court to decide the question, nor would any public desire that they should be. There is a basis upon which eminence, or notoriety even (since both must come into account), may obtain something like a fixed standard, though, from the language of the class of persons just referred to, it would never be suspected. But to form any such basis implies that the subject has been well considered and turned over, so as to present all its bearings; and the reviewer of Gorton, and his fellow-compilers, does not shrink from the vanity, be it more or less, of believing that from few beside himself has it of late received more minute, patient, deliberate study. He is quite sure that the existing wants in this department are not outside of the line of computation; that they can, in fact, be set down with some tolerable precision in figures. What limits, therefore, comprehensive justice to so multifarious a subject prescribes, let such a process be pursued: that would occasion no wide difference of

opinion between two competent judges. The present writer cannot reach any other conclusion. Every rightful claimant to be recorded, from ancient and modern times, might find himself within Gorton's (the best book as a ground-work after all objections) three volumes, expanded to some little more than a thousand pages. *Three* volumes are named as being the form of the edition of 1833, of about twenty-four hundred pages in the aggregate. The present writer cannot bring himself to refer at all to the more recent issue of 1850, where, the three volumes attenuated into four, cannot disguise that the entire *new* matter is but small, whether looked at in the quantity or quality. Had Arthur Hussey read, not a single sentence, but the preceding portion of Harvardiensis's article, and noted its numerical items, it might have prompted some doubt whether the latter, in his talk upon this subject, had not chart and compass for his guide. When he by and bye sees, what has been seen among us for six weeks or more, the "third" edition of the *American Biographical Dictionary* (by Wm. Allen), which began in 1809 with 900 names, re-appeared in 1832 with 1950, and now professes (aye, boasts) to contain nearly 7000, he will then think, no doubt, that his grand image of "bridging over the Atlantic," was parted with too easily, and ought by all means to have been kept in reserve till now. It is the suggestion of some that this work, having got forward so far, should have "gone on to perfection;" which means, of course, *universality*. But, as the captive Mustapha is made to say, in the pleasant satirical papers of Salmagundi, just half a century ago: "Upon what a prodigious great scale is everything done in this country!"

One parting word upon Rose's *Dictionary*, trusting that it will not entice me into the semblance of a review. Its radical misfortune seems to have been, that its progress having been interrupted midway by death, it fell into less earnest hands, and was completed with an haste that was all unjust to the latter half of the alphabet. Two preceding works of the kind, it is curious to observe, have, in like manner, tapered away with ominous swiftness as they tended to their end,—to wit, that of Tooke & Co. (1798), of fifteen volumes 8vo.; and that, whose date must have been nearly coincident with Gorton's (3 vols. 8vo.), passing under the impenetrable cognomen of William à Becket. This last collector, for example, affords us but *three* Smiths, instead of fifteen times that number. There is no other or equal resource with those for the more modern names, except indeed Maunder; though one is posed exceedingly to discover how some special celebrities whose death-date is found far behind the date of the original work (1841), have been ingenious enough to secure themselves places in it, as under 1842 and 1844, and, later than all (1845), Sydney Smith; while many persons as notable within the six or eight previous years are vainly sought for. But without reference to period, the list of omissions by Rose, and that too of names found almost everywhere else, is certainly singular. The faulty cause of much of this would seem to be the depending for its supply so much upon the *French Dictionary*; a book praised without measure, and, as must be feared, by very many through whose mouths praise passes by rote.* Harvardiensis.

UNDERGRADUATES, NOT ESQUIRES.

(2nd S. iv. 69.)

J. M. B. says: "There are, perhaps, few who know that undergraduates at the Universities are entitled to bear esquire affixed to their names."

I hope there are very many who well know the contrary. So far from its being the case that an undergraduate (as such) is an esquire, I beg to inform J. M. B. that it is not until a University man has taken his M.A. degree that he becomes entitled to the inferior rank of gentleman. The only academic degree which corresponds with esquireship in point of dignity is that of Doctor.

Sir John Ferne's *Blazon of Gentry* is my authority for this assertion. The lowest and last in the scale of gentlemen is, "he that hauing receaued any degree of Schooles, or borne any office in a City: so that by statutes of the one, or the custome in the other, he is saluted *Master*." (*Blazon of Gentrie*, 1586, p. 90.) A pretty anti-climax this: Undergraduate = Esquire, Master of Arts = Gentleman!

Of course, the majority of undergraduates are gentlemen, as the old heraldrists would term it, "of blood and of coat-armour;" *all* should be gentlemen in the modern conventional sense of the word; but no one not possessing the qualification referred to can claim that honourable distinction, according to the laws of heraldry, until such time as he has proceeded M.A.

Mark Antony Lower.

Lewes.

The remark of J. M. B., that undergraduates are entitled to have esquire affixed to their names, astonished me; but, on looking to *Custance on the*

* Whenever a true reform is made in Biographical Dictionaries, one of the first steps towards it will be the curtailment of *royal* articles, and articles upon those who are of the *blood-royal*. Death, which has brought them to the common level, would seem to leave to them in these pages all their former ascendancy. There are few examples of this, where it is not to be resolved into the compiler's making himself the *historiographer of the reign*, instead of giving, with severe precision, the personal life. Almost every article of the kind in Gorton, upon British princes especially, will bear material reduction.

Constitution (p. 245.), I find it stated that students at the Universities are entitled to the rank of gentlemen, not to that of esquire. It is well known to those who know anything about such matters, that very few persons indeed have any right to be called esquire, perhaps hardly one in fifty of those who go to the University.

Your correspondents should really be a little more careful. They often ask things which they ought to know, but seldom state the exact opposite to the fact, as in this case. C. C. B.

WORKMEN'S TERMS.

(2nd S. iii. 166. 393.)

In continuation of my notes on the trade terms of printers, their derivation and meaning, I beg to add the following: —

Prima. — The compositor who has the copy for the first portion of a sheet, holds what is called the "prima."

Indention. — If a line begin further in than its fellows (like the first line in every paragraph in "N. & Q.") it is said to be "indented."

To make up is when a sufficient quantity of type has been composed, the compositor divides the *matter* into pages of a fixed length.

Imposition is placing the made-up pages in their proper relative position on the *imposing-stone*, and surrounding them with an iron chase, which must then be "dressed."

To dress a chase is to place *furniture*, or pieces of wood or metal, made for the purpose, between the pages to keep them in their places; *quoins*, or little wedges of hard wood, are then inserted between the chase and the furniture; a *form* is the term now applied to the whole, requiring only a *planer*, which is a smooth flat piece of hard wood used to press down any letters that may be standing higher than the others, and a *mallet* and *shooting-stick* with which to tighten the quoins, to make it quite ready for the pressman.

Tympan. — A part of the printing-press: the parchment which is stretched over an iron frame, ready to receive the sheet of paper which is to be printed. The word at one time included the frame, but is now generally only applied to the skin covering it.

Register (registrum, anything kept according to rule). — When the printing on both sides the paper is kept so even that every page, line for line, exactly backs its fellow, the sheet is said to be "in register." To effect this is often by no means an easy matter, and when we consider the rudeness of the tools with which our first typographers worked (and Caxton tells us how his presses were made, viz. three printing-presses out of one wine-press), we cannot help greatly admiring the perfection they attained in the registration of their work.

Reiteration. — The pressman having worked off a form on one side of the paper, the operation is repeated with another form on the other side. This second form is commonly called the "reiteration," or for short the "ret."

Benvenue (bien venue) was originally applied to the fee or fine paid by a workman to the *father* for the *good of the chapel* on his admission to that body, but was afterwards levied on occasions too numerous to mention. Of late years these fines have happily for the most part fallen into disuse, so that the term is now but seldom heard.

Solace. — The fine for breaking any of the various rules of the chapel was so called; but, like the last mentioned term, this word has almost become obsolete.

Most of the above terms show at once their etymology; but the derivation of the words *quoin*, *furniture*, *chase*, *form*, and *tympan*, as used by printers, does not seem quote so plain. Also the word *stick*, as applied in the following terms to four things entirely distinct in their appearance and uses, is a puzzle to me: *composing-stick*, *shooting-stick*, *side-stick*, and *foot-stick*. The last two, I should explain, are the pieces of wood placed respectively at the side and foot of the pages next the chase. Can any of your correspondents throw any light on their etymology?

When we consider that Caxton spent thirty years of the prime of his life in Flanders (as he tells us in his prologue to the *Recuyell of the Historyes of Troye*) — that printing was first brought to perfection at Mayence — that upon the dispersion of the workmen there, Caxton learnt the art from some of them at Cologne (see his own account at the end of the above-named book), — that the first workmen in England were without exception (as their names show) foreigners, and most probably from the same city — Cologne, we might reasonably expect to find at least some trade terms in use among English printers derivable from the Dutch or German. The reverse of this, however, is the case: for while continental printers have very few words in use not to be found in any of their dictionaries, the English printers seem to have chosen the majority of their terms from the Latin or ecclesiastical vocabulary. This feature in English typographical nomenclature is further noticeable, as on the Continent, even more than in England, the early printers were men of standing, and had in the same manner to look to ecclesiastical and noble patronage as the road to success. The only terms in which perhaps the English printer may trace a connecting link between himself and his brethren of the Lowlands are the two following:

Galley. — A piece of smooth flat board with a raised ledge all round it, used to place the lines

on when a compositor empties his stick. The German word for this is, and I presume always was, *schiffe*, as the word *galley* was in the fifteenth century a literal translation of it.

To set (setzen). — This is used in the same sense as "to compose," but we never use the noun (ein setzer) as they do in Germany, the word compositor being its only equivalent. The whole subject, I feel, if properly elucidated, would be to the philologist one of great interest; but, such as they are, I trust these Notes will be deemed not altogether unworthy a place in the valuable columns of "N. & Q." EM QUAD.

PARISH REGISTERS.

(2nd S. iii. 321.)

The laudable attempt of your correspondent W. H.W.T. to suggest some means for the preservation from further mutilation of the inestimable records usually known as the "Parish registers," merits the hearty thanks of all. To rescue them from their present perilous depositories, often more whimsical than secure, deserves thanks and encouragement from every grade. It is certainly unnecessary to swell the catalogue of wanton and even mischievous means that have been taken to lead to their destruction, but it is certain unscrupulous and often successful efforts have been made to thwart their important evidence.

The following singular example falling under my own observation is too important to suppress, while attempting to prove the carelessness, to use no harsher term, of those to whose custody they have been confided. On visiting the village school of Colton it was discovered that the "Psalters" of the children were covered with the leaves of the parish register; some of these were recovered and replaced in the church chest, but many were totally obliterated and put away. This discovery led to further investigation, which brought to light a practice of the parish clerk and schoolmaster of the day, who to certain favoured "goodies" of the village gave the parchment leaves for hutkins for their knitting pins, being more convenient and durable than those of brown paper.

Your correspondent, K. (2nd S. iii. p. 366.), has enlarged upon this subject by his remarks on the mutilations, or to say the least of it, the misapplication of the grave and tombstones to purposes perfectly irrelevant to the design contemplated by those who in pious grief raised them at considerable cost to the memories of their departed friends or relations, thus furthering the common destiny of all things. To your correspondent's suggestions let me ask, why are not the children in the parish schools employed to collect the inscriptions in every depository of the dead? Sure such exercises would instruct at once morally and religiously, and be the means of guiding the youthful mind to veneration for things and persons that are passed away, and a most lamentable vacuum in the peasant's mind would be filled with a patriot's ardour. The rector or his curate could not deem the time mis-spent he might devote to correct the juvenile efforts to decipher those moss-eaten and time-worn inscriptions by the common process: to record those in the dead language would certainly be congenial to his taste. The figuring of the floors in Tuscan borders with encaustic tiles is undoubtedly pretty, but the old gray tombstone, even with the denuded matrix, are the "mute and awful heralds of a future state," very far more befitting the sacred edifice, and convey a moral the Tuscans never knew. Such things have been done. Your readers will find in the Library of Great Yarmouth some inestimable volumes collected by a private individual, and more recently augmented with later inscriptions; these were collected at some cost, but by the plan proposed priceless volumes would be obtained free from every charge.

HENRY D'AVENEY.

Replies to Minor Queries.

Enigmatical Pictures (2nd S. iv. 106.) — An enigmatical picture, similar to the second mentioned by MR. WILLIAM BATES, is preserved at the Grove, near Watford, and is described in Lady Theresa Lewis's *Lives from the Clarendon Gallery*, vol. iii. p. 286. The two inscriptions, of which modernised versions are given by MR. BATES, appear in this picture in the following form:

Above the standing Figure.

"My fair lady, I pray you tell me,
What and of whence be yonder three,
That cometh out of the castle in such degree,
And of their descent and nativity."

Beneath the sitting Lady.

"Sir, the one is my brother, of my father's side, the truth you to show,
The other by my mother's side is my brother also;
The third is my own son lawfully begot,
And all be sons to my husband that sleeps here in my lap.
Without hurt of lineage in any degree,
Show me by reason how that may be."

Lady Theresa subjoins these remarks:

"The lady's two half brothers must have married the daughters of her husband by a former marriage, which made them sons (*i.e.* sons-in-law) to her husband, and brothers to the son of their sister.

"A picture on the same subject was formerly at an inn at Epping Place. The tradition there was that the strange relationship described in the riddle had occurred in the house of Copt Hall, situated in that neighbourhood."

MR. BATES does not mention the place where

the picture described by him is preserved, or his reason for referring it to the time of James I. The Grove picture belongs to the previous reign. It is dedicated to Sir Wm. Cecil, who was created Lord Burleigh in 1571. L.

Mr. Justice Port. — I inserted a Query about this gentleman in your 1st S. vii. 572. As I have recently met with some particulars concerning him in a volume of MS. Cheshire pedigrees of the sixteenth century, I think it my duty to place them at your service. They may, moreover, be of use to Mr. Foss.

Henry Port, of the city of Chester, merchant, had two sons, the elder, Richard, being the father of John Port of Ilam, co. Stafford, and of Richard Port, Rector of Thorp, in Derbyshire. The second son, Henry Port, Mayor of Chester in 1486, married Anne, daughter of Robert Barrow, of Chester, and had issue an only son, Sir John Port, Knight, of Etwall, Justice of the King's Bench. Mr. Justice Port married, according to my pedigree, Jane, daughter and coheir to John Fitzherbert, of Etwall, and had issue one son, Sir John, and three daughters. The latter Sir John, who is confounded with his father by Burke and other genealogists, married Elizabeth, daughter of Sir Thomas Gifford, Knt., of Chillington, co. Stafford, and left three daughters his coheiresses, who married respectively into the Gerrard, Hastings, and Stanhope families. T. Hughes.

Chester.

Bell-founders (2nd S. iv. 115.) — J. W. may be the initials of John Warren or John Wallis, who were founders *circa* 1614.

J. L. was a founder from 1635 to 1661. His *habitat* is not, I believe, known. He may have been an *itinerant*, as many of the craft were.

R. P. stands for Richard *Perdue*. Several of this name were founders at Sarum.

H. T. Ellacombe.

"*Won golden opinions*," *&c.* (2nd S. iv. 108.) — The *origin* of this phrase may be yet to seek; but in explanation of Dr. Johnson's use of it as a *quotation*, Mr. Ingleby, who has shown himself in your pages to be a diligent student of Shakspeare, need only refer to *Macbeth*, Act I. Sc. 7.:

> "I have bought
> Golden opinions from all sorts of people,
> Which would be worn now in their newest gloss."

Cf. *As You Like It*, Act I. Sc. 1.:

"My brother Jaques he keeps at school, and report speaks goldenly of his profit."

Cf. *Sophoc. Antigone*, 699.:

"Οὐχ ἥδε χρυσῆς ἀξία τιμῆς λαχεῖν."

Ache.

Captain Roger Harvie (2nd S. iii. 107.) — This gentleman was, I believe, the grandson of Sir Nicholas Harvey, Knt., whose daughter Anne married Dr. George Carew of Upon Hillion, co. Devon. The issue of this marriage was Sir Peter Carew the younger, who in 1580 was slain in the recesses of Glenmalure, and Sir George Carew, afterwards Earl of Totnes. In consequence of their connexion with the Carews, the Harveys were introduced into Ireland, and we find them frequently mentioned in the historical MSS. of the latter end of the sixteenth century. George Harvey, brother of Roger, was implicated with George Carew in the assassination of Owen Onasye in 1583, and was included in the verdict of wilful murder returned, on that occasion, at the coroner's inquest. Sir George Carew was Lieutenant of the Ordnance in England from 1591, and when he was absent from this country, *e. g.* during his government of Munster, his cousin, George Harvey, acted as his deputy. I have many Notes relating to the Harveys, but am now writing from memory, not having my papers at hand.

John Maclean.

Hammersmith.

John Carter, F.S.A. (2nd S. iv. 107.) — In answer to the Query of J. G. N., relative to the existence, in the library of Sir John Soane's Museum, of a pamphlet entitled *The Life of John Ramble, Artist (a Draftsman)*, I can state with certainty that no such pamphlet is in the collection. G. B.

Sir John Soane's Museum.

Moravian Query (2nd S. iv. 9.) — Perhaps Dr. Maclaine's note at p. 507. vol. ii. of his edition of *Mosheim's Ecclesiastical History* (Tegg, 1838), may offer some explanation of the "scandal" alluded to by Walpole. Wm. Matthews.

Cowgill.

The Chisholm (2nd S. iv. 68.) — Y. B. N. J. will find some explanation with regard to his Query respecting the origin of such titles as "The Chisholm" in a note to the 2nd vol. of *Lays of the Deer Forest*, p. 245. I may mention that this book, the notes to which are highly interesting, was published by John Sobieski and Charles Edward Stuart, in 1848. John Maclean.

Hammersmith.

Pedigree (2nd S. iv. 69.) — As Dr. Richardson derives pedigree "from the French *Grès*, or *Degrès des pères*," while Dr. Webster's derivation is "probably from the Lat. *pes*, *pedis*," perhaps by taking a hint from each of these derivations we may fix the etymology of the word in question.

The Lat. *pes* signifies not only a foot, but the *stem of a tree*. So also do its derivatives, Port. *pé*, Sp. *pié*, It. *piè* and *piede*, Fr. *pied*.

The Lat. *gradus* is in like manner followed by a numerous progeny, gré, gráo, grado, degré, &c., in sometimes signifying a *genealogical degree*, a degree of relationship.

Pedigree, then, is equivalent to *pied-de-grès*, a *stem of degrees*, that is, a stem of consanguinity, or, a stem of lineage. Thus *pedigree* carries us back to the days when the heraldic *tree*, emblazoned on parchment, hung high on the ancestral walls.

With regard to the word *grès*, for which we have the authority of Dr. Richardson, equivalents will be found in the Scottish *gre*, *gree*, and *grie*, the Port. gráo, and the old Sp. grau, all from the Lat. *gradus*. We have an old English inkling of the same word in "*grace* to go up at, a staiyre."

Pied-de-grès would in Portuguese be *pe-de-gráos*, which also comes very nigh our *pedigree*.

With *pedigree*, too, we may compare the German equivalent, *stammbaum*, literally *stem-tree*. This compound word, *stammbaum*, graphically and briefly, after the German manner, expresses the very form and image of the old-fashioned pedigree; namely (1.) a *stem*, containing the direct lineage, and (2.) branches, after the manner of a *tree*, showing the family offshoots.

The word *stammbaum* also refers allusively to the secondary meaning of *stamm* or *stem*, race or genealogy (Lat. stemma). THOMAS BOYS.

Rule of the Pavement (2nd S. iv. 26. 75.) — The only places that I recollect on the Continent where there is a rule of the road for pedestrians are in Denmark: as to such a rule over German bridges, that is common enough, but exceptional to the bridges only, on account of their narrowness, and never applies to the towns, and is of the same character and origin as the queue created by the police at the entrance of French theatres. At Copenhagen there is a regular rule of the road, by which a pedestrian of the trottoirs passes on the right those coming from the opposite direction; and our rule of the road and the Danish may be co-original. J. D. GARDNER.

Chatteris.

Hebrew Dates (2nd S. iv. 71.) — I beg to thank DR. MCCAUL for kindly translating the title-page. I would further ask how he comes to make the date 317=1557. I had understood that in Hebrew dates the letters of a word which are marked, and those only, should be taken. Hence, since in יקר״או, the word given for the date, ר only is marked, which stands for 200, is not the date of the book 200=1440 A.D.? To take another example, which will make the case plain. In a Hebrew Bible printed a few years ago I find the date given בשנת פתח רבריך יאיר מבין פתיים לפ״ק the numerical value of the letters marked is, I believe, 596=1836. But if the value of *all* the letters of the words was taken, the sum would be 1397=2637 of our era, a year which of course has not yet come. I would ask then, why, if in the latter case we are to take only the value of the letters marked, to ascertain the date, the same rule should not be followed in the former? Perhaps some one will explain this. C. C. S.

[C. C. S. is informed that the marking of the letters is very arbitrary. In some cases it is altogether omitted, and the reader is left to conjecture which letters point out the date. Sometimes the numeral letters are printed in a larger type for the sake of distinction. The earliest Hebrew printed book mentioned by De Rossi, is Rashi's *Commentary on the Pentateuch*, printed at Reggio (Calabria), 1475, 4to. This volume is supposed to be unique, and the colophon states it to have been completed in the month of Adar, *i.e.* about March. There is, however, in the British Museum, the fourth volume of R. Jacob. ben Asher, "Arba Turim," which is dated on the month Thammuz (*i. e.* about June or July 1475), and printed at *Pieve di Sacco*. The printing of the preceding volumes of this folio was doubtless *commenced* at an earlier period of the year than the small quarto *Commentary* of Rashi, although the latter was *finished* in March or thereabouts: and thus, notwithstanding the fact that the *entire* work of R. Jacob was completed later in the year 1475, a *portion* of it may reasonably be supposed to have been in type before the printing of the Rashi had been begun. C. C. S. will see that the date 1440 is altogether inadmissible. The description of the above-mentioned works will be found in De Rossi's *Annales*, Parmæ, 1799, Pars prima, p. 3., etc.]

"*To staw*" (2nd S. iii. 383. 470, 471.; iv. 116.) — To *staw*, as used in Scotland, is, according to the interpretation of Jamieson, to *surfeit*, and *a staw* is a surfeit. He quotes from Burns these verses: —

> "Is there that o'er his French ragout,
> Or olio that would *staw* a sou, —
> Looks down wi' sneering, scornfu' view,
> On sic a dinner!"

Now from *surfeit* the sense of *fatigue*, which this word bears in Northumberland and in Lincolnshire, is easily derived. Metaphorically, we may give a man or a horse a surfeit of work as well as of food; and by this excess, beyond his power of endurance, he may be fatigued as well as satiated. In both cases there is physical exhaustion.

With regard to the etymology of the word, Jamieson erroneously traces it to the Dutch *staan*, to stand; citing as a proof the Scottish phrase, — "My heart stands at it," *i. e.* It is disgustful to my stomach. To *staw*, as your correspondent C. D. H. points out, is evidently a dialectical variety of *to stall*, which bears the sense of *surfeiting* in the north country dialect. Wright, in his *Provincial Dictionary*, explains "to *stall*," as signifying "to choke, to satiate," in Northumberland. C. D. H. states that "to *stall*" bears the same meaning in Yorkshire. This acceptation of the word has been rightly considered a metaphor drawn from horses or cattle placed in a stall with a sufficiency of food. Compare Prov. xv. 17.: —

> "Better is a dinner of herbs where love is, than a *stalled* ox and hatred therewith."

Skinner says of "to *stall*,"—"Vox agro Lincolniensi usitatissima pro exsaturare." He derives it from *stall*, "metaphorâ a jumento in stabulo saturo ductâ." See also Richardson in *stall*. Dr. Evans, in his *Leicestershire Words, Phrases, and Proverbs* (London, 1848), explains "to *stall*" as "to founder, to come to a stand, in dirt or mud;" citing as an example, "The roads were at one time so bad in the park that a waggon was *welly stalled*." This last sense is a further link in the chain of derivative meanings: a horse which is fatigued may come to a stand-still, and thus "to *stall*" may acquire the last-mentioned signification. We have thus the four following steps for the word *stalled*:—1. Fed to satiety. 2. Surfeited. 3. Fatigued. 4. Brought to a stand-still. L.

Family of Lord Chancellor Wriothesley (2nd S. iv. 97.): *Old Use of the Term "Brother:" What was a "Suckling?"* — The will of the Earl of Southampton (once Lord Chancellor Wriothesley), recently published in the *Trevelyan Papers*, confirms Dugdale's statement that his wife's name was Jane, whom he left his widow and principal executor. It also mentions his daughter Elizabeth, then married to Thomas, Lord FitzWalter, afterwards Earl of Sussex. He left, besides, four other daughters, 2. Mary, and 3. Katharine, for whose marriages he had "bought heires apparante;" 4. Anne, for whose marriage he had made covenant with Mr. Wallop; and 5. Mabell, "for whome I have yet entryd with no man into covenaunte." Besides these remarkable allusions to the old-world arrangements in matrimonial matters, this will affords an example of the term *brother* as employed by the parents of a married couple. The Earl of Sussex's son having married the Earl of Southampton's daughter, the two fathers were thenceforth "brothers:" — "to my good lord and brother th' erle of Sussex a cupp of like value of tenne poundes." The Earl of Southampton left only one son, "Henry, Lord Wriothesley," his successor. He names his sister Breton, his sister Pound, and his sister Laurence; and Anne, his wife's sister. But there is one passage in this will that requires an explanation, and which I transcribe *literatim*:

"Item, I gyve to my Poticarie, and to every of the sucklinges, tenne poundes a-peece, besydes my former ligacyes."

The editor has affixed to the word "sucklinges" as a note the remark *sic*. But what was a *suckling?* and has the designation been met with elsewhere? J. G. N.

Darkness at Mid-Day (2nd S. iii. 366.) — A total darkness at about noon which lasted for hours occurred many years back, but within the recollection of people now living, in the city of Amsterdam, the capital of Holland. As I have often been told by trustworthy people, it took place in the summer, on a fine bright day; the air was calm, and there were no indications of fog. The people in the streets, frightened at such an unusual occurrence, hastened indoors, but the darkness came on so suddenly that many of them lost their lives through walking into the different channels by which the city is divided. I never heard of a similar occurrence in any other place in Holland, nor any explanation as to the alleged cause of it. J. H.

J. C. Frommann's "Tractatus de Fascinatione" (2nd S. iv. 8.) — Not knowing exactly what information your correspondent R. C. (*Cork*) is desirous of possessing as to this author and his singularly curious and highly interesting work, I beg leave to acquaint him that two copies have appeared lately for sale; one in a Catalogue of Mr. Kerslake, of *Bristol*, in *vellum*, at 30*s*., and the other in that of Mr. Stevenson, of *Edinburgh*, in *calf*, at 12*s*. It is understood to be rather a scarce work in the book market. T. G. S.

Edinburgh.

Anne a Male Name (2nd S. iii. 508.; iv. 12. 39. 59. 78.) — The following paragraph, which is copied from the *Bristol Mirror* of July 25, 1857, and which shows the word Ann in use as a surname, may perhaps be inserted as a rider to the many replies which have appeared in the pages of "N. & Q." with reference to this subject:

"The Tockington band, which has existed for seventy years, held its seventieth anniversary on Monday last, at the house of Mr. Mark *Ann*, at Alveston, when the accounts were duly audited and passed."

John Pavin Phillips.

Haverfordwest.

Miscellaneous.

NOTES ON BOOKS, ETC.

Death has this week removed from the world of letters one who occupied no unimportant position, both in that and in the political world—The Right Hon. John Wilson Croker, who died at St. Alban's Bank, Hampton, on Monday last, in the 77th year of his age. This distinguished gentleman was one of the earliest, as well as most frequent and valued contributors to "N. & Q." In our 6th Number (Dec. 8th, 1849,) he first appears as a Querist, under the signature C., which he continued to employ; and in "N. & Q." of the 1st of the present month, is an inquiry from him respecting Pope and Gay. Mr. Croker was indeed busied upon his forthcoming edition of Pope's *Works* up to the very time of his death. On Monday last, we had the pleasure of receiving from him a private note, asking for some information connected with that subject—before that day had closed, he had ceased from his labours and was at rest. Our readers will, we are sure, readily enter into the feelings under which we announce Mr. Croker's death: and as readily believe with what sincerity we record our admiration for the talents, our regret for the loss, and our gratitude for the kindnesses of John Wilson Croker.

The readers of "N. & Q." who share the interest we take in the new project of the Philological Society,

will, we are sure, join in the satisfaction with which we learn that our suggestion as to the collection of Proverbial Phrases will find a place in the new Prospectus; and that the committee, while they have little doubt of being enabled to print their collections, readily accede to the proposal of depositing them, if not printed, in the Library of the British Museum. We avail ourselves of this opportunity of reproducing two lists communicated to *The Athenæum* of Saturday last by Mr. Coleridge, the Secretary: "one of works already undertaken, the other of works still unoccupied and particularly recommended to collectors;" and shall be very glad if this notice should prove the means of inducing any of our readers to transfer some of the works in List B. into List A.

List A. Works already undertaken: — Andrewe's Works; Barrow's Works; Becon's Works; Cranmer's Works; Donne's Works; Jewel's Works; Pilkington's Works; Sir T. Browne's Works; Lambard's Eirenarcha; Donne's Poems; Sir T. Elyot's Boke of the Governor; Caxton's Chronicle of Englonde, Boke of Tulle of Old Age and Friendship; Watson's Polybius; Sylvester's Dubartas; Burton's Anatomy; Holland's Pliny; H. More's Works; Chapman's Homer, Hymns of Homer, Georgics of Virgil; Hacket's Life of Williams; Cotton's Montaigne's Essays; Florio's Montaigne's Essays; Urquhart's Rabelais; Large Declaration of the King concerning the Tumults in Scotland; Greene's Tracts; Nash's Tracts; Marlowe's Ovid; Coryat's Crudities; Ascham's Works; Hackluyt's Voyages; Shelton's Don Quixote; Hoccleve's Poems; Shakspeare's Plays; Warkworth's Chronicle; Capgrave's Chronicle; Bradford's Works; Tillotson's Works.

List B. Works specially recommended to Contributors: — Holinshed's Chronicles; Hall's Chronicles; State Papers of the Time of Henry the Eighth, lately published by Government; Queen Elizabeth's Progresses, and King James the First's Progresses, published by Nichols; King James the First's Works; King Charles the First's Works; State Trials of the Sixteenth and Seventeenth Centuries in Howell; Barton's Debates of the Long Parliament; Strafford Papers; Evelyn's Diary; Pepys' Diary; Fenn's Paston Letters; Martin Mar-prelate Tracts; Dekker's Works; John Heywood's Works; Fabian Withers's Works; Walter Lynne's Works; Greene's Works; Marlowe's Plays; Sir T. Elyot's Works; Frith's Works; Sir J. Mandevile's Travels; Fitzherbert on Husbandry; Browne's Pastorals; Overbury's Works; Marston's Satires; Jackson's Works; Samuel Daniel's Poems and Histories; Lodge's Novels; Farringdon's Sermons; The Early Reformers in the Parker Society's Publications (N.B. Cranmer, Pilkington, Bradford, Becon, and Jewel, are undertaken); Lambarde's Kent; Norden's Surveys; L'Estrange's Josephus; Heylyn's Works; Shadwell's Plays; Tusser's Works; Purchas's Pilgrims; George Peele's Works; all the English publications of the Roxburghe, Percy, Camden, Shakspeare, and Hakluyt Societies; any translations of the Classic Authors printed in the Sixteenth Century.

The new edition of the Lord Chief Justice's Biography of the Men of the Robe who have held the Seals is rapidly drawing towards completion. We have now before us vols. vii. and viii. of Lord Campbell's *Lives of the Chancellors and Keepers of the Great Seal of England*, which embrace the lives of Lord Camden, Lord Chancellor Yorke, Lord Chancellor Bathurst, Lord Thurlow, Lord Loughborough, and Lord Erskine. As there is no doubt that the later biographies, in which Lord Campbell has had access to original and family papers, are the most valuable portions of his book, so also, as they treat of men with whom the reader feels greater sympathy from greater familiarity with their names, they are unquestionably the most amusing.

He who publishes a good Catalogue of Books does good service to literature, and great kindness to men of letters. Mr. Nutt is entitled to this praise, for he has just issued a *Catalogue of Foreign Books*, occupying upwards of 700 pages, and containing a list of upwards of 7000 different works, "including The Sacred Writings; Fathers, Doctors of the Church, Schoolmen, and Ecclesiastical Historians, to the death of Boniface VIII., A.D. 1303; Jewish and Rabbinical Commentators; Works of the Reformers, and of more recent Divines, Ascetical, Dogmatical, Polemical, and Exegetical; Liturgies, Rituals and Liturgical Literature; Councils, Synods, and Confessions of Faith; Monastic History and Rule; Canon and Ecclesiastical Law; Church Polity and Discipline; Hebrew and Syriac Literature, &c. &c.

George Cruikshank's quaint and most fanciful of gravers proceeds with its pleasant task of showing us *The Life of Sir John Falstaff*, while Mr. Brough as pleasantly narrates it. The third and fourth parts, which are now before us, give us most Cruikshankish pictures, and most Brough-like description, of Sir John's ragged regiment, of his share in the Gadshill robbery, his arrest at the suit of Mrs. Quickly, and his most valorous, because most discreet, conduct at the celebrated Battle of Shrewsbury.

Now that all the world is hurrying for train or steamer — that our watering-places are full to overflowing — some readers may be glad to be reminded how much of beauty, and how much of historical interest, are to be found in some of our midland counties, and may thank us for reminding them of Warwickshire and its varied attractions. If any such desire to visit Warwickshire, we would advise them to make *Black's Picturesque Guide to Warwickshire, with Map of the County, and numerous Illustrations*, their companion. They will find much useful information in a very small compass.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

The Bee, or Universal Weekly Pamphlet. 9 Vols. 8vo. London, 1733-4. Or any odd Volumes.

The Tatler. Published by Lintot and others, 1737. Vol. I. To complete a set.

Lord Hervey's Memoirs of George II. 2 Vols. 8vo. 1848.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Carlyle's Critical and Miscellaneous Essays. Vols. II. & V.
Wanted by *Professor Martin*, Aberdeen.

Notices to Correspondents.

Varlov ap Harry. *Is not* The Diary of Sir John Finett *the same work as* Finetti Philoxenis, *noticed* antè p. 73. *If not, what is the date of the former work?*

Henri. *On the authorship of* The Pursuits of Literature, *see our* 1st S. vols. i. iii. xii. *The quotation,* "*A local habitation and a name,*" *is from Shakspeare's* Midsummer Night's Dream, Act I. Sc. 1.

C. C. *The Society for Burning the Dead is noticed in our* 1st S. ix. 76. 287.

G. L. S. Violet: or the Danseuse *is attributed to Sir E. Bulwer Lytton. See* "N. & Q.," 2nd S. ii. 99.

Erratum. — *The signature to the article,* Bon Mots of celebrated Men, *in our last number,* p. 103. *should be* "P. H. F."

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11s. 4d., *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C.; *to whom also all* Communications for the Editor *should be addressed.*

LONDON, SATURDAY, AUGUST 22, 1857.

Notes.

"GOD AND THE KING."

The High Church axiom, that the divine right of kings and princes is, under no circumstances, to be disturbed, has often furnished a theme for well-meaning men, who, thinking they find it based upon sacred authority, have laboured to prove its eternal obligation upon subjects.

Such an attempt is that put forth in the little work before me, entitled, *Cesar's Dialogue, or a Familiar Communication, containing the first Institution of a Subject in Allegiance to his Soueraigne.* Lond. 1601. The author, E. N., was most probably a clergyman of the High Church stamp, and in a homily of 131 pages upon "The foure cables which bind the subiects in allegiance to their Soueraigne," convincingly makes out to the junior (for it is a dialogue between father and son) that his allegiance is due without any reservation, as well to the ungodly, as to the godly prince, founded upon the text of "Rendering unto Cæsar the things which are Cæsar's," &c.

Our book seems to have been licensed in 1593; on the back of the title to my impression is a fine full length of Queen Elizabeth, in regal costume, in a chair of state, surrounded by her Divine Charters in the shape of texts from the Old and New Testaments, and I doubt not the book was acceptable "to all sound members of that bodie, whereof her Sacred Maiestie is supreme head," to whom it is addressed.

Passing on we find that in a year or two thereafter the good queen was gathered to her fathers, and her place occupied by King James, whose accession was the signal for increased turbulence on the part of the disappointed Papists, which calling for some check, the Oath of Allegiance, as we now have it, was imposed in 1606; and here again we find a zealous subject at hand to inculcate obedience to the higher powers, but this time in the more peremptory tone of *God and the King; or a Dialogue shewing that our Soveraign Lord King James being immediate under God within his Dominions doth rightfully claim whatsoever is required by the Oath of Allegiance*, 12mo. London, Imprinted by his Maiesties special privilege and command, 1615. A copy of this curiosity belonged to Mr. Geo. Chalmers, who has written upon the title "By Dr. Mockett, as Dr. Twiss says;" it came out at the same time in Latin, and was also published in one or both at Edinburgh, 1617. Dr. Richard Moket is noticed by Wood and Nicolson as the author of *De Politia Ecclesiæ Anglicanæ*, 8vo. London, 1616, which, although the latter characterises as *a learned and useful system*, reprinted in 1683, was so little appreciated by his contemporaries that it was immediately condemned to the flames and burnt: some said for raising the ecclesiastical above the temporal power; others that in omitting the first clauses of the 20*th article* he leaned too much to the errors of *Calvin's platform*. *God and the King* is not ascribed to Mocket by either of the last named writers; and taking this with the charge that he maintained the superiority of the Church over the State, Dr. Twiss' ascription of the book to Mocket seems to require confirmation. *God and the King*, if not a piece of his Majesty's own *kingcraft*, was no doubt an acceptable present to the royal pedant, and we are told that it was frequently reprinted both in Latin and English, and by Royal Proclamation recommended "for the instruction of His Majesties Subjects." Following the plan of its predecessor, the book is in the form of a dialogue between Theodidactus and Philalethes, and taking the recently imposed Oath of Allegiance for its text maintains the same blind passive obedience to princes. The work is, however, more particularly aimed at the Romanists, and is introduced by a short abstract of the plottings and treasons, past and present, set on foot by the Pope and his emissaries, which rendered this oath test imperative: the end in view is, in short, to assure good patriots that as King James holds his crown from God direct, and not by virtue of the Popish triangle — God, the Pope, and the King,—no earthly power can absolve his subjects from their natural allegiance, nor can the bulls and curses of Rome relieve such subjects from the consequences of treasons against his majesty's person, dominion, and dignity, and that therefore "God and the King" should be the only watchword of true Englishmen.

In the English edition (1615) of the work under consideration, we have an engraved frontispiece in keeping with the subject: in the foreground King James in state; on one side the royal platform, a man weeding; and on the other a man watering, typical of his royal determination to root out the factions, and to nurture the loyal subject; above all — Hebrew characters — rays emanating therefrom, and on a scroll below, "*By mee Kings Raigne.*" I suspect the several members of the Stuart family reminded their subjects of their duty by reproducing this their charter at convenient seasons; at all events it came with solemn significance from his Sacred Majesty Charles II., imprinted by special authority, in quarto, 1663, with the portrait of the Merry Monarch, and the aforesaid scroll setting forth his divine appointment.

Another edition of *God and the King* is that published in 1727, by Nathaniel Booth, Esq., of Gray's Inn; this time, however, it does not advocate the divine right of the Stuarts, but that of their successful adversaries, the Hanoverians.

The *gentle Jamie* never perhaps dreamt that his favourite book might act as a double-edged tool, but so it has; and the book which by royal proclamation almost deified the Stuarts, is now made to serve the ends of George I., who, with his successors, and armed with this authority prepared to their hands, finally put down the claims of the family, so divinely set up by Dr. Mocket, or whoever wrote the book. J. O.

JUDGE JEFFREYS'S HOUSE IN DUKE STREET.

One of the objects of "N. & Q." being to preserve any literary waifs and strays which a reader may come across, I send for insertion in its columns the following curious history of the building of the house in Duke Street, Westminster, which was formerly occupied by Lord Chancellor Jeffreys. It is contained in a little 12mo. volume, devoted to the history of the sufferings of prisoners for debt, which bears the title of, —

"*The Cry of the Oppressed, being a True and Tragical Account of the Unparallel'd Sufferings of Multitudes of poor Imprisoned Debtors, in most of the Gaols in* England, *under the Tyranny of the Gaolers, and other Oppressors, lately discovered upon the occasion of this present Act of Grace*, For the Release of Poor Prisoners for Debt, or Damages; *some of them being not only Iron'd, and Lodg'd with Hogs, Felons, and Condemn'd Persons, but have had their Bones broke; others Poisoned and Starved to Death; others denied the Common Blessings of Nature, as Water to Drink, or Straw to Lodg on; others their Wives and Daughters attempted to be Ravish'd; with other Barbarous Cruelties, not to be parallel'd in any History, or Nation; All which is made out by undeniable Evidence. Together with the Case of the Publisher. London: Printed for Moses Pitt, and sold by the Booksellers of London and Westminster*, 1691."

The copy from which I quote is an imperfect one, not having any *pictures* (which I believe ought to be in it, though the announcement of them on the title-page is defaced), and concluding abruptly at p. 148.

The quotation from it which I enclose is from *The Case of Moses Pitt, Bookseller*, which forms the second part of the work, and I venture to forward it, believing it will be of interest to the future historian of Westminster, and to Mr. Foss or any future biographer of Jeffreys. Ts.

"Among several Houses I built, both in King-street, and Duke-street, Westminster, I built a great House in Duke-street, just against the Bird-Cages in St. Jame's-Park, which just as I was a finishing I Lett to the Lord Chancellor Jefferies, with Stables and Coach-Houses to it, for 300*l.* per Annum. After which, when he the said Chancellor came to see the House, (Alderman Duncomb the great Banker being with him,) and looking about him, saw between the House and St. James'-Park an idle piece of Ground: he told me, he would have a Cause-Room built on it. I told him, that the Ground was the King's. He told me, that he knew it was, but he would Beg the Ground of the King, and give it me; he also bid me make my own Demands, and give it him in Writing, the which I did, and unto which he did agree, and commanded me immediately to pull down the Park-Wall, and to build as fast as I could, for he much wanted the said Cause-Room. My Agreement with him was, *That he should Beg of King James all the Ground without the Park-Wall, between Webbs and Storeys inclusive;* which said Ground is Twenty Five Foot in bredth, and near Seven Hundred Foot in length, (to the best of my Memory,) *for Ninety Nine Years, at a Pepper-Corn* per Annum, *which he the said Lord Chancellor was to make over the said King's Grant to me for the said Number of Years, without any Alterations, with liberty to pull down, or Build on the King's Wall, and to make a Way and Lights into the King's Park, according as I pleas'd.* In Considcration of my Building on the said Ground of the King's, and the said Lord Chancellor's Enjoyment of it, during his Occupation of the said House. All which the Lord Chancellor Agreed to. For that purpose sent for Sir Christopher Wren, Their Majesties Surveyor, and my self, and Ordered Sir Christopher to take care to have the said Ground Measured, and a Plat-form taken of it, and that Writings and Deeds be prepared for to pass the Great Seal. Sir Christopher Ask'd the said Lord Chancellor, in whose Name the Grant was to pass, whether in his Lordship's, or Mr. Pitt? The Chancellor Reply'd, That the King had Granted him the Ground for Ninety Nine Years, at a Pepper-Corn per annum, and that he was to make over the said Grant to his Landlord Pitt for the same Term of Years, without any Alteration, in consideration of his said Landlord Pitt Building him a Cause Room, &c., and his the said Lord Chancellor's Enjoying the same, during his living in the said Pitt's House; and withal urg'd him the said Pitt immediately to take down the King's Park-Wall, and to Build with all Expedition, for he much wanted the Cause-Room, and that I should not doubt him, for he would certainly be as good as his Agreement with me. My Witnesses are Sir Christopher Wren, Their Majesties Surveyor, Mr. Fisher deceased, who belong'd to Sir C. Harbord, Their Majesties Land-Surveyor, Mr. Joseph Avis my Builder, Mr. Thomas Bludworth, Mr. John Arnold, both Gentlemen belonging to the said Lord Chancellor, and several others; upon which I had a Warrant from Mr. Cook, out of the Secretary of State's Office, in the Lord Chancellor's Name, with King James Hand and Seal, to pluck down the King's Wall, and make a Door and Steps, Lights, &c., into the Park, at Discression; which said Warrant Cost me 6*l.* 5*s.* Upon which, in about Three or Four Months time I Built the Two Wings of that Great House which is opposite to the Bird-Cages, with the Stairs, and Tarrass, &c., which said Building Cost me about Four Thousand Pounds, with all the inside-work; my Work-Men being imploy'd by the said Lord Chancellor to fit up the said House, and also Offices, and Cause-Room, for his Use; for all which he never paid me one Farthing.

"When I had finished the said Building, I demanded of him several times my Grant of the said Ground from the King; he often promis'd me, that I should certainly have it; but I being very uneasie for want of my said Grant, I wrote several times to him, and often waited to speak with him, to have it done; but at last I found I could have no Access to him, and that I spent much time in waiting to speak with him, altho' I Liv'd just against his Door; and also I considered, that he could not be long Lord Chancellor of England, King William being just come, I got into the Parlour where he was, many Tradesmen being with him that he had sent for, I told him, that I did not so earnestly demand my Rent of him, which was near half a Year due, but I demanded of him my Grant from King James of the Ground we had agreed for, in consideration of my Building. He told me, That he would leave my House, and that he should not carry

away the Ground and Building with him; which was all the Answer I could have from him. And the very next Day he went into White-hall, and had the Jesuit Petre's Lodging, where he lay till that Tuesday Morning King James first Abdicated, and went away with Sir Edward Hales: the said Lord Chancellor should have gone with them, but they drop'd him, so that Morning finding them to be gone, he was fain to shift for himself, and to fly with a Servant, or at most Two, with him, and soon after taken and sent to the Tower, where he since Died.

"But when I first began their to Build, I found that idle piece of Ground in the possession of Mr. John Webb his Majesties Fowl-Keeper, and he told me, he had a Grant of it from King Charles the Second during his Life; whereupon I took a great part of that Ground of him, and paid him my Agreement, (till Sir Edward Hales got it of the King, and refus'd payment,) with an intention, that it should be Garden-Ground, not only to my House, but to the Houses adjoining, and I did Lett it to the several Houses accordingly; to the Right Honourable the Countess Dowager of Plymouth the Ground that joind to the back part of her House for Ten Pounds per Annum, (witness her Steward Mr. Bladen,) which she paid me justly, till I was cast into Prison by Adiel Mill. The Right Honourable the Earl of Scarsdale would not come into his House, till I had my Rent of his Landlord, one Mr. Banks a Carpenter, for the Garden-Ground adjoining to his House, for which the said Banks paid me to the time his Honour came into the said House at the Rate of Ten Pounds per Annum. I also Agreed with his Honour for Ten Pounds per annum; my Witnesses are John Hales, Esq., of the Temple, the said Banks, and his Lordship's Attorney, whose Name I have forgot; his Lordship has had quiet possession, but he never paid me Rent, for what reason his Honour best knows. Unto the said Sir Edward Hales that went away with King James, I Lett the Ground that join'd to the back part of his House for Ten Pounds per Annum; Witness Obediah Walker, then Master of University-College, Oxon, and Adiel Mill, (of whom I shall have cause anon to speak): the said Sir Edward Hales paid me one half Year's Rent, and would pay me no more, tho' they all took the Ground of me for the full time that they Liv'd in their Houses, provided they had no disturbance, the which they had not.

This Sir Edward Hales hearing that the Chancellor had a promise from King James of this Ground, and that he was to Grant it me, he Acquaints King James, that the Chancellor Beg'd that Ground of him, not for himself, but his Landlord, and that it would be an Injury to the said Hales his House, being on the said rearing of Buildings, prevail'd with the King, he being a greater Favourite than the Chancellor, to break his Promise with the Chancellor, and to give him the said Sir Edward Hales the Ground, not only on the back side of his House, but the next House also; which the King did. Upon which he fell a Building up against his Neighbour's House, and in part spoil'd that, to the great prejudice of his Neighbour. The Chancellor by this broke his Agreement with me, and although upon my taking of the said Ground of the said Webb aforesaid, and had divided the said Garden-Ground, by Building Brick-walls, to each House, they do so Enjoy it, yet the said Sir Edward Hales, and some others, never paid me one Farthing for it; I do confess, the Countess Dowager of Plymouth Built her own Wall; I also Built that new Wall adjoining to Storey's House, on the back side of Princes-Court, and also took care to fill up all low Grounds in that part of St. James's-Park, between the Bird-Cages and that Range of Buildings in Duke-street, whose Back-Front is towards the said Park, where the Water in Moist-weather Stagnated, and was the cause of Fogs and Mists, with Garden-Mould, and Sowd it with Hay-Seed, so that thereby that part of the Park is as clear from Fogs, and as Healthy, as any other part of the said Park, for all which I was not paid one Farthing. I also at my own Cost Cleans'd a great part of the Common-Shoars, not only about the said Park, but Westminster also, and Rais'd low Grounds, and Laid out about Twelve Thousand Pounds in Buildings, whereby I have made Westminster as Healthy a place, as any other parts about London, and as Commodious for Gentry to Live in, which has brought a Considerable Trade to that part of the Town. Among other Buildings, I Built Stables for about Three Hundred Horses, and Coach-Houses, the best about Town; and although Prince George's Pads, &c., were on the Ground, yet when His Majesty King William came first to London, which was in December, 1688, all his Coaches and Horses were brought into my Stables and Coach-Houses, and His Grooms and their Wives and Children had Lodgings, and other Conveniences, till King James' Horses and Coaches were remov'd from the Muse, which was about April following; about which time I Lett that great House, in which the late Lord Chancellor Jefferies Liv'd, to the Three Dutch Embassadors which came out of Holland to Congratulate Their Majesties Happy Accession to the Crown, after the Rate of Seven Hundred and Twenty Pound per Annum. The Agreement I made, was with one Mr. John Arnold, a Dutch-Man, their Secretary. Witness to the said Agreement were Mr. Ridgley, (in whose House in the Pall-Mall the said Embassadors Lay *Incognito*,) and into whose hands, after onr Signing and Sealing, we intrusted the said Contract to be kept on the behalf of us both; as it can be Testified by on Mr. Johnson a Coach-Man in Hedge-Lane near the Muse, who was the other Witness to it. But this said Ridgley, after my being thrown into Prison by Adiel Mill, did break his Trust, and deliver up into the Hands of my Adversary Mill this my Contract, to the Ruin of me and my Family. What the said Ridgley, and Arnold, had of my Adversary Mill for this Breach of Trust, besides Fish-Dinners, they best know, I leave the World to judg. I am satisfied in my Conscience that Mills gave them Guineas, a considerable quantity, besides a Present of Dr. Vossius Letters, Printed by him, to . . . . I am inform'd, that the Embassador's Porter had Ten Guineas, besides Bottles of Wine, and Neats Tongues, for his good will in delivering the Keys of the said House to the said Mill, whilst the said Embassadors were in the said House, and the said Mill kept the said Keys one Night, and sent them to the said Porter next Day, with some more Bottles of Wine, that so he might have Friendship with the said Porter, who was Angry with the said Mill for carrying away the Keys. The Porter and Mill's Man, (whom he had left in the House that Night, expecting the Embassadors would have been gone the next Morning, which they did not,) had Fought a severe Battle."

FOLK LORE.

"*Riding the Hatch.*" — A countryman, retailing some bit of scandal about an unco guid neighbour, a member of a church remarkable for the austerity of its professions, remarks, "He ought to be made to ride the hatch." To which his companion sarcastically replies, "If the whole boiling of 'em were made to ride the hatch, I'll wage that more would fall outwards than inwards."

The mode of punishment referred to, which is not to be confounded with the popular exposure

of connubial infidelity, called "a riding," seems to partake of the nature of ordeal, as well as of penance. All that survives of the practice is the very common phrase which I have placed at the head of this Note. Can you illustrate this bit of folk lore? T. Q. C.

Cornwall.

Charm for the Stomach Ache. — When I was a schoolboy, the following charm was considered by my companions and myself as a sovereign specific against a complaint very prevalent among boys during the fruit season. Faith in the charm may have had something to do with its efficacy, but I know that we implicitly believed in it:

"Petrus sedebat super sedem marmoreum juxta ædem Jerusalem, et dolebat. Jesus veniebat, et rogabat, 'Petre, quid doles?' 'Doleo vento ventre,' ait: 'Surge Peter, et sanus esto.' Et quicunque hæc verba, non scripta, sed memoriâ tradita, recitat, nunquam dolebit vento ventre."

JOHN PAVIN PHILLIPS.

Haverfordwest.

The Bicker-rade. — This is a very strange and indecent custom, practised by reapers in the harvest time, chiefly, I believe, in Berwickshire. I can say nothing as to its origin, or for how long it has maintained its place among the customs of our rural population, but I can remember of its observance among my father's reapers, in the parish of Bunkle, more than fifty years ago. The dinner of a Merse reaper consists of a choppin of beer, and a loaf of wheaten or baker's bread. Each *band-wun* — consisting of six shearers and a *bandster*, had the use of a *bicker* (a small round wooden vessel, composed of *staves* or *staps*, and neatly bound with willow girths or *girds*); sometimes more than one *bicker* was used by the *band-wun*. In an ordinary *boun* or band of shearers, consisting of three or four *band-wuns*, there might be half-a-dozen of *bickers* used. After the dinner repast was finished, any of the men of the *boun* who felt disposed to inflict on any female the *bicker-rade*, extended her upon her back on the ground, and reclining upon her commenced a series of operations which are too indelicate to be minutely described; and those *bickers* which we have just mentioned, being put into the long basket which had contained the bread, were rattled backward and forward upon the man's back by one of the bystanders. After continuing this process for a minute or two, another female was used in the same way, either by the same man or by one of his companions, and so on till all the women, young and old, in the *boun* were so served. The custom was attended with no little noise and fun; and if any of the females, either from a sense of its indecency, or from a reluctance to be so roughly handled, showed any signs of resistance, they were forced into compliance, and used without ceremony. In the custom of giving "up in the air," recently described in "N. & Q." by MR. H. STEPHENS, some serious injuries have been inflicted, and from the *bicker-rade* bruises of a no less dangerous character received; and I know of one female at least, who was confined more than twenty years to bed, in consequence of a severe injury received by the latter custom. So that the late Rev. Mr. Sked, of Abbey St. Bothans, had a substantial reason for his annual admonitions — though referring to the gross immorality which was likely to result from the affair — when he warned his flock against indulging in "that wicked practice called the *Bicker-rade*, for, take care," said he, "that it does not turn out the *sicker-rade*." We believe that this immodest practice is now nearly obsolete. It was time.

MENYANTHES.

Chirnside.

Deerness. — In a foot note to the "Harpers' Song" (page 257), in the *Fairy Family*, published by Longmans, it is stated that there is a tradition that "the district of Deerness in the island of Pomona was once covered by a splendid forest abounding with deer, and that in one night it was submerged and laid waste by an inundation of the sea."

I would be glad if the author of this work or any readers of "N. & Q." would inform me where I could meet with any account of this (supposed) event. RUSTICUS.

Eric the Saxon. — Sir E. L. B. Lytton says in his dedication of *Harold*, to the Rt. Hon. Mr. D'Eyncourt, "There is a legend attached to my friend's house, that, on certain nights in the year, Eric the Saxon winds his horn at the door, and *in formâ spectri* serves his notice of ejectment" (on the ghostly father, the Bishop of Bayeux).

MACKENZIE WALCOTT, M. A.

The Devil and Church Building. — In the course of a day's ramble in Jersey, I stumbled on St. Brelade's Church, which is reputed to be about 1100 years old — the oldest in the island, and occupies a very remarkable situation, close to the tide mark in the beautiful little bay. The clergyman of the parish turned up whilst I was contemplating this plain yet strange ecclesiastical relic, and volunteered a legend concerning it, remarkably like that of "The Devil and Runwell Man," in "N. & Q." (2nd S. iv. 25.) He said that it had been intended to build the church on the spot now occupied by a Methodist chapel, overlooking St. Peter's Valley from the summit ground of the island; but that, after the materials for the purpose had been laid down at night, they were found removed to the spot on which it was eventually thought better to build the church, next morning; and this, I think, occurred more than once. SHOLTO MACDUFF.

Havering-at-Bower. — There are no nightingales at Havering-at-Bower, says the legend; because St. Edward the Confessor, being interrupted there in his meditations, prayed that their intrusive song might never be heard again.

MACKENZIE WALCOTT, M.A.

Domestic Incantations. — A gentleman whose name is well known to the public, and who has gained a deservedly high reputation in the photographic and artistic world, told me, that when in Finland he called with some friends at a roadside cottage, and desired to be accommodated with some boiled eggs, a portion of which were to be boiled hard. The damsel who superintended the boiling chanted a sing-song charm during the culinary process. This she repeated twice, and turned herself round six times; the soft boiled eggs were then considered to be sufficiently done. She then repeated her verse for a third time, and turned herself round thrice; when the hard boiled eggs were deemed to be ready for eating. They had no clock, dial, clepsydra, hour-glass, burning of tapers, or any other method of measuring the time necessary for the egg boiling, than this chanting of the song; and a like kind of formula was repeated for similar domestic purposes, these "household words" being supposed to depend for their efficacy upon the full belief in the charm they were presumed to cause. The application of this to the incantations of witches over the concoction of some "hell-broth" is sufficiently obvious.

CUTHBERT BEDE, B.A.

St. Leonard's Well. — Of St. Leonard's well at Winchelsea the good folks say that he who drinks will never rest till he returns to slake his thirst at its waters.

MACKENZIE WALCOTT, M.A.

Swallowing live Frogs. — More than forty years ago I recollect seeing one of my father's reapers, Mary Inglis by name, swallow several live frogs. It was done to cure herself of some stomach complaint (*Pyrosis*, or water-brush, I believe) under which she was suffering. When asked what she swallowed them for, she replied, that "there was naething better than a *paddy* for reddin' ane's puddins." When she administered her remedy she held the reptile by the two hinder feet, and bolted it over without any seeming repugnance! Mary is still alive, nearly fourscore years of age, in the village of Auchencrow. Can any one say whether the swallowing of frogs was, to any extent, used as a remedy in former times? The late eminent naturalist, Dr. George Johnston of Berwick, once told me that he knew individuals who had used this remedy. And an aged acquaintance has just told me that, when a girl, employed in gleaning, she once saw a Highlandman swallow a young living frog.

MENYANTHES.

Chirnside.

SCOTTISH PROVINCIALISMS.

The following is a list of words in common use in the South of Scotland, which are not found in the octavo abridgment of Jamieson's *Etymological Dictionary*, published in 1818, which is understood to contain all the words of the four quarto vols.:

A-lunt, in a blaze, on fire.
Bais'd, abashed, confounded.
Blush, water collected by making a dam of clay, or other material, in a kennel or small stream. When an opening is made in the dam the water gushes out, at first plentifully: hence, perhaps, "at the first blush."
Book, to steep foul linen, &c. in lye. *Buck*,—Shakspeare.
Büde, behoved, impelled by feeling or principle. Example: "I büde to do it."
Buist, a hospitable retreat; also a box, a meal chest. Ex. "He's in a gude buist;" "He is well off in the world."
Cleit, or *Clyte*, a fall, by slipping or stumbling.
Codgbill, an earwig.
Coomceiled, having a concave ceiling; also any plastered ceiling,—formerly a remarkable distinction in cottage architecture. Too many cottages have still no ceiling under the thatched roof.
Cork, a master; a term used by apprentices and workmen.
Corp-house, a house in which a dead body is laid out for burial.
Crame, a stall on which goods are exposed for sale. *Kram*, German, *krämer*, a shopkeeper.
Dais'd, injured by dampness, begun to rot.
Drack, to moisten flour, in order to make dough.
Dung, depressed, sad, grieved. Ex. "He is sair dung," having lost his wife or child.
Feel, soft and smooth, as fur, sleek. *Unfeel*, rough, rude, indecent.
Flech, *flich*, very light or small; also a *flea*.
Fuffle, to handle carelessly; to crease or disarrange linen or paper, &c.
Gome, to heed, look upon, recognise. Ex. "He was so ill from sickness that he never gomed me." A.-S. gyman; Semi-Saxon ȝemen.
Grai, chastisement, reproof. Ex. "He has gotten his grai." He has been punished.
Heather cow, a twig or stalk of heath.
Hool, or *Hüle*, a capsule, case, or husk. Ex. "To hüle peas." To shell, &c. "My heart out o' its hool was like to loup."—Ramsay's *Gentle Shepherd*.
Kaif, domesticated, tame.
Kent, a pole, used at the stern of a boat to impel it forward, having an iron bolt or spike inserted in its lower end. "A long staff used by shepherds for leaping over ditches or brooks."—*Jamieson*.
Kythe, to be seen. Ex. "He now kythes in his own colour." He now appears what he is in reality. A.-S. cythan.
Kurr, to purr. Ex. "The cat purrs." Germ. kirren.
Lainsh, to lounge, to go about idly. A beggar *lainshes* for food to be given.
Lether, to beat. A.-S. liðeran.
Lightlify, to depreciate, to speak disparagingly.
Lozen, a pane or square of window-glass.
Maunder, to talk tediously, digressively, incoherently.
Pant, or *Pant-well*, a pump or well, common to a town or village.
Pirnie, a worsted cap, usually red or striped, worn by mechanic workmen.
Pook, to pluck at.
Pyffer, *whyffer*, to whine, whimper.
Rusky, a straw bonnet worn by women, commonly by poor old women.

Saunted, vanished suddenly or imperceptibly.
Scart, a Hermaphrodite. *Scarcht.*—Jamieson.
Scroggy, lean, scragged.
Skory-horned, old and wrinkled, metaphorically, from the rings or marks on the horns of an old cow.
Shive, a slice, as "a shive of bread."
Slid, smooth, slippery, as "a slid stane."
Spirlie, slender, wiry; an unhealthy plant or shrub grows *spirlie*.
Sybo, a green, half-grown onion.
Tacket, a tack or small nail.
Tairele, to catch a glimpse or sight of, to recognise quickly and unexpectedly. Ex. "I tairced upon him in the crowd, just as he was stepping out of the ship."
Teemse, a searce, sieve, boulter.
Tew, to labour diligently and perseveringly.
Tinkle tankle, an icicle.

"Tinkle tankle, lang tail,
Whan will the scule skail?
The scule will skail at twal o'clock,
I ken by the tinkle o't."
Nursery Rhyme, Clydesdale.

Toot, fit. Ex. "It's as toot you as me."
Toots, tut, interjection.
Tove, to steam, burn, or smoke briskly.
Winlin, a sheaf or bottle of straw. Ex. "He starts at a strae, and lets a winlin gae." Prov. He is concerned about trifles, and neglects matters of importance.

J. Mn.

RICHARD SAVAGE AND AARON HILL.

That Savage was indebted for assistance to Aaron Hill none need be told who are acquainted with his works, or have read the account of his life.

According to Dr. Johnson his obligations were: For giving publicity to Savage's story in *The Plain Dealer*, a periodical paper in which he was concerned with Mr. Bond, for the purpose of promoting the subscriptions to a "Miscellany of Poems," some of which (including the "Happy Man," which was published as a specimen) he furnished.

For a prologue and epilogue to the tragedy of *Sir Thomas Overbury*. And for some corrections of that play, which seem, however, to have been only partially adopted.

The services here recounted, though exhibiting much good feeling on the part of Hill, are very trifling in a literary point of view.

In the Life of Aaron Hill, prefixed to his *Dramatic Works* (2nd edit. 1763) it is stated:

"The poem called 'The Bastard' Mr. Hill wrote to serve Mr. Savage, and at the same time drew up a letter of dedication, both of which were sent to Sir Robert Walpole."

Mention is then made of the "Miscellany of Poems" by subscription, after which the writer proceeds:

"And some years after, in hopes of raising for him a more *excellent* and *powerful friend*, he wrote a poem, calling it 'The Volunteer Laureat.'"

Then follows the poem on her Majesty's birthday, 1731–2.

"After some abridgement this was likewise presented to the Queen, and had so happy an effect upon her great humanity, that it procured Mr. Savage 50*l.*, with liberty of acquiring annually the same sum by the same means."

I do not imagine that the assertions here made will in any way affect the estimation (such as it is) in which Savage is held, but the fact that two of his pieces are unhesitatingly claimed for Aaron Hill may be worth recording.

With regard to the birth-day ode, Savage, it will be remembered, speaks of himself as the author, in a letter to the *Gentleman's Magazine*, in which he gives an account of the origin of his title as Volunteer Laureat.

While on this subject I beg leave to remind your readers of an outstanding Query from another correspondent (2nd S. iii. 247.), namely, Was Savage really the son of the Countess of Macclesfield?

The Life of Hill to which I have referred bears date 1759, and is subscribed with the initials I. K. Who was I. K.? Charles Wylie.

Minor Notes.

The Curse of Minerva. —

"Look to the East, where Ganges' swarthy race
Shall shake your tyrant empire to its base;
Lo! there Rebellion rears her ghastly head,
And glares the Nemesis of native dead;
Till Indus rolls a deep purpureal flood,
And claims his long arrear of northern blood.
So may ye perish! Pallas, when she gave
Your free-born rights, forbade ye to enslave."
Byron.

The above effusion would be improperly introduced in any one of the ordinary political journals, as suggesting sympathy, or, at any rate, foregone conclusion, with the miserable occurrences of Bengal. But as a curious literary coincidence, "N. & Q." may publish it. Anon.

Junius: Edition of 1772. — I have not been able to find the following among the numerous editions of *Junius* registered in "N. & Q.":

"Junius. Stat Nominis Umbra. Vol. I. Dublin: printed for John Milliken, College Green, and Caleb Jenkin, Dame Street. M.DCC.LXXII."

The first volume, which is all I have seen, appears to be a reprint of Woodfall's, and contains the "Dedication to the *English* Nation," the "Preface" of Junius, and 29 letters, 12mo., pp. xxiv. 149. If this Dublin piracy is unrecorded, your Junius correspondents will be obliged to you for inserting this note. B. H. C.

New's "The Coronet and the Cross." — The Rev. A. H. New has lately published rather an interesting work, entitled *The Coronet and the*

Cross; or, Memorials of Selina, Countess of Huntingdon (London, 1857); but it contains some very strange inaccuracies. For example: he gives a droll reason why Sir Robert Shirley was created Viscount Tamworth and Earl Ferrars in 1711. "By reason of his grandfather's marriage with the youngest daughter of Robert Devereux, the unfortunate Earl of Essex, and favourite of Queen Elizabeth!" He likewise tells us that to Lady Huntingdon "now [*i. e.* after her marriage in 1728] might be applied the character which was afterwards written, under the name of Aspasia, in the 42nd number of the *Tatler*." Mr. New evidently supposes the *Tatler* to be something very modern: he seems indeed much afraid of anything old; and, when he wants to stigmatise any practice or custom, he styles it "the relic of a by-gone age." ABHBA.

Unicorn's Horn. — Permit me to call your attention to a mistake in natural history by the *Athenæum* Fine Arts Critic, in No. 1554, Aug. 8, 1857, p. 1010. He says: —

"It is now known that the unicorn's horn of old museums is the horn of the northern Narwhal fish; they were sold at 6000 ducats, and were thought infallible proofs of poison, and specifics against its venom, just as Venetian glass and some sorts of jewels were. The Dukes of Burgundy kept pieces of horn in their wine-jugs, and used others to touch all the meat they tasted," &c. &c.

Now, in the first place, the Narwhal has not a *horn* but a tooth; and in the second, the substance the "Critic" is talking about, is the *horn of the rhinoceros*, magnificent jewelled cups of which may be seen at Dresden and elsewhere.

The old story of their being formed of the horns of animals killed by elephants in the Indian jungles is most likely true: for men before tin-headed bullets would have found it somewhat difficult to kill a rhinoceros.

The narwhal was no such great rarity in the North, and could have been the subject of but few fables.

India was the land of wonders from whence all wonders came. And *every* well-authenticated poison-cup that I have seen has been made of that beautiful substance *rhinoceros horn.* G. H. K.

Halfpenny-Green, Bobbington. — A queer combination of names! but "Halfpenny-Green" is an important hamlet in the parish of Bobbington (on the borders of Staffordshire and Shropshire), and contains many houses of the better class; and, moreover, finds its place and title upon the ordnance-map. Whence did it derive its name? Local and county histories throw no light upon the subject; and the latest historian (Mr. Eyton) is mute on this point. Nor could the parishioners help me to the origin of its name; until, at length, a fortunate application to the oldest inhabitant resolved the difficulty. "Halfpenny-Green," then, was, "once upon a time," really a green, and not (as now) an enclosure; and, in the centre of this green, there was a well; and this well, being some sort of private property, the drawers of water therefrom had to pay a halfpenny per bucket for the water they subtracted from the well. Hence it was called "Halfpenny-Well," and the green upon which it stood was named "Halfpenny Green."

I only deem this local circumstance worthy of occupying space in "N. & Q." as an example of the vagaries of nomenclature; and because it throws some light on the difficulties that beset those who endeavour to resolve by theory the puzzling problems of proper names.

CUTHBERT BEDE, B.A.

"*Rule of Thumb.*" — I am informed by a friend that the origin of this phrase, as applied to anything made or compounded without a precise formula, is to be found in Yorkshire; where ale in which the temperature, and therefore the proper period for checking the fermentation, is ascertained by dipping the thumb in the wort, is distinguished by the epithet "Thumb Brewed."

H. DRAPER.

Dublin.

Queries.

WAS BISHOP DAVENANT MAKING USE OF BACON'S PECULIAR PHRASEOLOGY AS EARLY AS 1627?

Mr. Hallam has observed that the little taste which studious men had, under the first Stuarts, for any intellectual pursuits but theology, would tend to make them averse to the study of Bacon's inductive philosophy. (*Lit. of Europe*, vol. iii. ch. 3.) I have no wish to dispute the general truth of this observation, but happening to have just met with two expressions in Davenant, *Expos. Ep. Pauli ad Coloss.*, cap. i. v. 9., which seem decidedly Baconian, I should be glad to be informed by any of your readers who possess the *Novum Organum*, whether they are not to be found in its first book. I have searched the corresponding portion of Bacon, *De Augm. Scient.* (the fifth book), of which I happen to possess the earliest Paris edition, that of 1624, but have not found them there. The passage in Davenant is as follows:

"Est duplex plenitudo cognitionis et cujuscunque gratiæ: *plenitudo patriæ* et *plenitudo viæ*. *Plenitudo patriæ* est illa maxima gratiæ mensura, quam uniuscujusque mens capere potest; hæc non habetur priusquam introducamur ad statum gloriæ. Sed *plenitudo viæ* est maxima illa gratiæ mensura, quam Deus unicuique electorum in hoc mundo impertire decrevit. Atque hæc habetur ab omnibus electis antequam migrent ex hac vita."

Bacon's peculiar predilection for the employment of figurative terms, when wishing to give

precision to what he meant for definitions, would be so exactly exemplified by such expressions as *plenitudo patriæ* and *plenitudo viæ*, that if Davenant was not actually transferring them from Bacon's pages to his own, he must have been imitating his wonderful contemporary. The edition of the *Expos. Pauli ad Coloss.*, from which I copy, was printed at Cambridge in 1627, and the bishop announces this volume as the publication of lectures which he had delivered *olim* as Lady Margaret's Professor; but this will not necessarily mean that the language has not been revised and altered. In the same page (48.) he has said: "Non frigide, neque *dicis causa*, a Deo petere debemus beneficia," and *dicis causa* is such a very unusual form of expression, though to be found in Cicero, that I feel much disposed to suspect that Bacon had drawn it out of the great Roman advocate's stores, and then the bishop from his.

HENRY WALTER.

CLIMACTERICS.

I send you the rubbing of a brass in the church of Sidbury, adjoining Sidmouth. It is fixed against the wall on the south side of the chancel. In inches it measures $7\frac{3}{4} \times 4\frac{3}{4}$. The inscription, in Roman capitals, has attracted attention, and has given rise to some speculation. It is this:

"1650.

HIC . IACET . HENRICVS . ROBERTI .
PARSONII . FILIVS . QVI . EXIIT . ANNO .
ÆTATIS . SVÆ . CLIMACTERICO
ΔΕΥΤΕΡΟΠΡΩ'ΤΩ."

"1650. Here lies Henry, the son of Robert Parsonius, who died in the second-first climacteric year of his age."

The question then arises, In what year did he die? It may be inquired whether he died in the second year after having attained to his first climacteric, or in the year in which he attained to his second climacteric after the first climacteric? The superstition respecting climacterics, or critical periods of life, was very strong during the Middle Ages; and even down to rather recent times the mystic numbers 7 and 9, so frequently occurring in the Bible, and the combinations of these numbers, have had their influence with many persons. It was believed that the constitution of man changed every seven years; and that during every septime the whole of the solids and fluids of the body were periodically renewed — the old cast off, and new matter formed. Periods of seven years were looked upon as steps or stages in life. At seven years of age a child had left infancy; at twice seven, or fourteen, he had attained puberty; at three times seven, or twenty-one, he had reached manhood, and so on. But as people advanced in years the more critical points were approached, and the grand climacteric was looked forward to with some anxiety. Combinations of the numbers 3, 7, and 9 were mostly employed, and $3 \times 7 = 21$, $7 \times 7 = 49$, $7 \times 9 = 63$, and $9 \times 9 = 81$, were important periods. In the *Thesaurus Linguæ Romanæ et Britannicæ*, 1578, we have —

"Climactericus annus,
The perilous or dangerous yeare of one's lyfe.
"Climactera.—The perilous time of one's life, at euery vii yeres' ende; or after other, at the end of 63 yeres; at which tyme he is in some perill of body or minde."

In Florio's *Worlde of Wordes*, London, 1598, we read:

"Climacterico, the dangerous and perilous yeer of one's life: comonly the yeere 63.

Johnson, in his Dictionary, refers to Cotgrave, who says:

"Climactere; every seventh, ninth, or the sixty-third years of a man's life: all very dangerous, but the last most."

"Death might have taken such, her end deferr'd,
Until the time she had been climacter'd,
When she would have been three score years and three,
Such as our best at three and twenty be."
Drayton, *On the Death of Lady Clifton.*

In the 59th number of *The Tatler* it is remarked by a jocose old gentleman, that, having attained to sixty-four, he has passed his grand climacteric. Brown, in his *Vulgar Errors*, declares that there were two climacterics, 7×9 or 63, and 9×9 or 81. If the writer of the inscription on the brass were impressed with these ideas, could he have used the word δευτεροπρώτῳ to imply 81? Lemon's *Etymological Dictionary* makes the grand climacteric to be eighty-one, though some of the other authorities speak of sixty-three as the great and momentous period of life. One of the early editions of the *Encyclopædia Britannica* (the 4th, 1810) speaks of two or more:

"According to some," it says, "the climacteric is every seventh year; but others allow only those years produced by multiplying 7 by the odd numbers 3, 5, 7, and 9 to be climacterical. These years, they say, bring with them some remarkable change with respect to health, life, or fortune. The grand climacteric is the 63rd year; but some, making two, add to this the 81st. The other remarkable climacterics are the 7th, 21st, 35th, 49th, and 56th."

This quotation rather involves than elucidates the point. In Rawlins's *Latin Dictionary*, 1693, we have —

"Numerus, qui ex novem novenariis resultat. Nempe, unitas ter sumpta conficit ternarium; Ternarius in se ductus, novenarium; Novenarius novies sumptus, unum et octoginta, qui est numerus climactericus."

Foreign authorities are not more explicit. On turning over several French, Spanish, Italian, and Dutch writers, they all harp upon the numbers 7 and 9; but have no clear ideas of the meaning of the word climacteric.

But the word δευτεροπρώτῳ occurs in the first

verse of the sixth chapter of St. Luke's Gospel: Ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων, &c.

The authorised version renders it thus: "And it came to pass on the second Sabbath after the first, that he went through the corn-fields," &c. On this erroneous translation Whitby has some observations in his *Commentary*. "This," says he, "should have been rendered, *In the first Sabbath after the second day of the Passover*, &c.

In applying this rendering to the inscription on the brass, the solution is still difficult. If Henry Parsonius died in the second year after his first climacteric, he died at eighty-three, if it were at eighty-one; or at sixty-five, if it were at sixty-three. Some will have it, that the first early climacteric in childhood was seven, and others that it was three, the number of the Trinity. If the first, he died at nine; if the second, at five years old.

These are my *Notes:* my *Query* is, How old was the defunct when he died? P. O. H.

Sidmouth.

Minor Queries.

Bernard Lintot. — I see it stated in *The Drama, or Theatrical Pocket Magazine*, vol. i. p. 133., 1821, "that some portraits of the Lintot family hung lately on the staircase of an inn at Cuckfield." It would be worth inquiry what brought them there, and what has become of them (1849). The principal inns at Cuckfield are the "King's Head," "Talbot," "Ship," and "Rose and Crown."

This celebrated bookseller, after having been the rival, for some years, of Jacob Tonson, retired about 1730 to the enjoyment of an easy fortune to Horsham, not far from Cuckfield.

In November, 1735, he was appointed High Sheriff of the county, but died 3rd February following, before he had actually entered on the duties of the office, to which his son Henry Lintot was appointed in his room, Feb. 5, 1735-6.

He died 1758, his widow 1763, and their only daughter, Catharine, was married 1768, with a fortune of 45,000*l.*, to Captain Henry Fletcher, afterwards Sir Henry Fletcher, Bart.

G. Creed.

Museum Street.

The Earl of Selkirk's Seat at St. Mary's Isle, N. B. — Can any one point out to me an engraving, either separate, or comprised in any work, of St. Mary's Isle, the seat of the Earl of Selkirk, near Kirkcudbright, N. B.? This noble mansion and demesnes had a visit *à l'improviste* from that daring incendiary and predatory navigator Paul Jones, on Thursday 23. April 1778, of whose marauding attempts and exploits (the work of a few hours) the following is a brief outline: — On the morning of April 23, alluded to, he landed from two boats, two hours before daylight, thirty armed men of the "Ranger" privateer, at Whitchaven (where he served his apprenticeship, and had been most kindly treated), who set fire to the shipping in the harbour, and then returned to their vessel; but most miraculously, with great efforts, this infernal project was defeated. He after this sailed; and in a few hours, of the same morning, landed at St. Mary's Isle, where he arrived just after the family had breakfasted, and took away as plunder the silver breakfast service, and all the plate besides in the house. The following day (Friday the 24th) he fell in with H. M. ship the "Drake," which was ill-manned and inadequately equipped, and after a slaughterous conflict she struck to him. Further accounts of this *hero* may be found in an interesting article in Colburn's *United Service Magazine*, for January 1843, pp. 58—71.

Loyal.

Anonymous Plays. — Could any of your Newcastle correspondents give me any information regarding the authors of the following plays? 1st. *Easter Monday, or the Humours of The Forth.* This piece was published about 1781, and is said in the *Biographia Dramatica* to be written by a young gentleman of Newcastle. 2nd. *Love in the Country, or the Vengeful Miller*, a new Rustic Drama, written by a gentleman of Newcastle, and acted at the Newcastle Theatre, about April, 1830. 3rd. *Plumtree Park*, a Farce, written by a gentleman in the neighbourhood of Newcastle, acted at the Newcastle Theatre, in November or December, 1856. X.

St. Anne. — Was St. Anne the patron saint of all wells? Why are there so many wells called St. Anne's wells in different parts of the country? C. E. S.

Song. — Can any of your readers tell me where the (Indian?) song is to be found, beginning —

> "Bid me not tell who lit the flame,
> Lips may not breathe the maiden's name;
> Musk in her locks, sleep in her eyes,
> Who, without hope, looks on her dies."

I have inquired in vain for it at most of the music shops in London, though I have often heard it sung. B.

Carisbroke Castle. — Who erected the *tower* of Carisbroke Castle? It is attributed to Lord Holmes in a recent journal. Byron Smyth.

Sleater's "Public Gazetteer." — I have in my possession a 4to. volume of Sleater's [Dublin] *Public Gazetteer*, pp. 404, commencing with No. I. published September 23rd, 1758, and ending with No. LII., published March 20th, 1759. It contains much curious information, both foreign and domestic; and is, I believe, rather uncommon.

Did any other numbers appear, and if so, how many? An Introduction, pp. 14, is prefixed to my copy. ABHBA.

Rev. H. Hutton. — Could any of your readers give me any information regarding the Rev. H. Hutton, formerly of Birmingham? I think he was the author (besides other works) of a volume of *Poetical Pieces*, published at Chiswick in 1830. X.

"*Yend:*" "*Voach.*" — What is the etymology of two words much used by the labouring classes in some parts of Devonshire? They *yend* a stone instead of throwing it, and *voach* on your corns instead of treading on them. D. S.

Hew Hewson, the original of Smollett's "Strap." — I send you the following cutting from an old magazine respecting this worthy:

"In the year 1819 was interred, in the burial-ground of St. Martin-in-the-Fields, the body of Hew Hewson, who died at the advanced age of eighty-five. He was a man of no mean celebrity, though no funeral escutcheons adorned his hearse, or heir apparent graced his obsequies. He was no less a personage than the identical Hugh Strap, whom Dr. Smollett has rendered so conspicuously interesting in his life and adventures of Roderick Random, and for upwards of forty years had kept a *hairdresser's shop* in the above parish. The deceased was a very intelligent man, and took delight in recounting the adventures of his early life. He spoke with pleasure of the time he passed in the service of the doctor, and it was his pride, as well as his boast, to say he had been educated at the same seminary with so learned and distinguished a character. His shop was hung round with Latin quotations, and he would frequently point out to his customers and acquaintances the several scenes in *Roderick Random* pertaining to himself, which had their foundation, not in the doctor's inventive fancy, but in truth and reality.

"The meeting in a barber's shop at Newcastle-upon-Tyne, the subsequent mistake at the inn, their arrival together in London, and the assistance they experienced from Strap's friend, were all of that description. *He left behind him an interlined copy of Roderick Random, pointing out these facts, showing how far they were indebted to the genius of the doctor, and to what extent they were bottomed in reality.* He could never succeed in gaining more than a respectable subsistence by his trade, but he possessed an independence of mind superior to his humble condition. Of late years he was employed as keeper of the promenade in Villier's Walk, Adelphi, and was much noticed and respected by the inhabitants who frequented that place."*

I would now make two Queries. 1. Where was Hewson's shop? 2. Is this interlined copy of *Roderick Random* in existence, and where?

G. CREED.

List of Scottish Clergymen. — I have long had a wish to make up a list or catalogue of our Scottish clergymen of every parish in Scotland, since the Reformation till the present time, giving their date of admission to office, time of their decease, &c. Does any complete list of our parochial ministers exist anywhere? The records of Presbyteries, Assemblies, Sessions, &c. are the only sources of information on this matter with which I am acquainted. Of the parishes of Berwickshire I have nearly a complete list; but I find it would require a long and expensive research to finish such a work from the sources now open to me; and I need regret this the less, as I have recently heard that a Scottish clergyman, Rev. Hen. Scott, is engaged in such a work; and I trust that he will have due encouragement given him to publish it. MENYANTHES.

Sir George Leman Tuthill of Caius College, Cambridge, B. A. 1794; M.A. 1809; M.L. 1813; M.D. 1816, died before 1834. We hope through your columns to ascertain the time and place of his death. C. H. & THOMPSON COOPER.

Cambridge.

Alderman Backwell. — The alderman was one of the bankers robbed by Chas. II. on his shutting up the Exchequer. What bank of this day represents the alderman's? Is it Childe's? If so, when and why was the style changed? How long was Backwell's bank current by his name, and who were his partners in his lifetime? and who immediately succeeded to him in it after his flight to Holland? Did he resume banking on his return? J. K.

Bishop of Rome. — In the third volume of Raikes's *Journal*, p. 400, after describing the appearance of the Pope at a High Mass at the church of Sta. Maria del Popolo, the writer goes on to say: —

"In an opposite chair was another priest in a mitre also, who I found was the *Bishop of Rome;* he also officiated at the altar."

Perhaps some one can inform me whether this distinction is a correct one? and if so, how long the two dignities have been held separately?

W. H. WILLS.

Bristol.

Scallop Shells. — The scallop is said to receive its name (*Pecten Jacobæa*) from the shrine of St. James at Compostella; pilgrims returning from whence wore a scallop-shell in their hats. Can any of the contributors to "N. & Q." direct me to the story which connects this shell with St. James? H. J. BUCKTON.

Hull.

"*Rendered,*" *of London.* — Information is requested regarding this family, *circa* 16—, *sed q.* if Rendred is not a misprint of Pendered *alias* Pendrith? In that case, what occurs under the heading of the latter name in the Lansdowne MSS., and the coat given to Pendrith of Kent, are known to the Querist. JAMES KNOWLES.

[* See "N. & Q." 1st S. iii. 123.; vii. 234.]

Rev. Thos. Sparke, D.D., Chaplain to Lord Jeffries, rector of Ewhurst, co. Sussex, and of Hog's Norton, co. Leicester, prebendary of Lichfield and of Rochester. Information is solicited respecting him beyond what is contained in the *Athen. Oxon.?* His share in the *Musæ Anglicanæ* is known to the Querist. James Knowles.

Rev. Alexander Lauder. — This clergyman was the minister of the parish of Mordington, near Berwick-upon-Tweed, in the early part of the last century, and published a volume entitled *The Ancient Bishops Considered.** It is, I understand, a very rare book, and I have never seen it, nor do I know its character. Could anyone inform me respecting the lineage of Mr. Lauder, the time of his admission to Mordington, the time of his decease, and whether he left any descendants, or wrote anything besides the above? It is probable that he was a descendant of the Lauders of Bass and North Berwick, of which family the Lauders of Eddrington, in Mordington parish, was a branch. Menyanthes.

Chirnside.

"*Luther's Hymn.*" — In the Tables of Contents to our various hymn-books I constantly find the name of Luther as the author of the well-known lines beginning

"Great God! what do I see and hear!"

Now, it is true that Luther composed the beautiful melody to which these lines are usually sung; but with the lines themselves he had nothing to do. The style of them — and really they are sad stuff! most unsuitable for *congregational* singing — is totally unlike the homely, rugged verses of the Reformer, as they may be seen in any edition of his *Geistliche Lieder:* for instance, in that by Wackernagel (Stutgardt, 1848). My Query is, Who wrote the lines "Great God!" &c.? I fancy they date from the last century, when *created* and *seated* made a good rhyme. Jaydee.

Trial of Warren Hastings. — Having in my possession two tickets of admission to the trial of this extraordinary man, I should feel obliged if any of your correspondents could state if a series of them are in existence, as there appears to have been an issue for each day, and each of a different character. On one is represented the interior of Westminster Hall, with Burke on his legs, with outstretched arm, thundering forth his anathemas against the unfortunate Governor of India; on the other is the arms of the then Deputy Great Chamberlain. J. B. Whitborne.

[* This work is entitled *The Ancient Bishops Considered*, both with respect to the extent of their Jurisdiction, and the Nature of their Power: in Answer to Mr. Chillingworth and others. By Alex. Lauder, Minister of the Gospel at Mordentoun. Edinb., Printed by James Watson in Craig's Closs. 1707. 8vo.]

George Meriton. — Can you or any of your correspondents favour me with an account of George Meriton, an attorney of North Allerton, author of *Anglorum Gesta, Landlord's Law, Nomenclatura Clericalis, &c.*, who went to Ireland, and is said to have been made a judge? C. J. D. Ingledew.

Sir Thomas Sheridan. — Where shall I be able to obtain any full account of Thomas Sheridan, sometimes called Sir Thomas Sheridan, who had been Secretary of State, and a Revenue Commissioner in Ireland during the Viceroyalty of Tyrconnel in the reign of James II., particularly of his subsequent career after his quarrel with Tyrconnel? I presume there are more full and precise accounts of this quarrel, than that given in the *Full and Impartial Account of All the Secret Consults, &c., of the Romish Party in Ireland, from* 1660 *to this present Year* 1689: printed in London by Richard Baldwin, 1690. Was this Thomas Sheridan a relative of Sheridan who accompanied Prince Charles Edward Stuart in "45"? and if so, how connected? W. R. G.

Dring's List. — What authority, as a work of historical reference, is the List of *Compositions for their Estates paid by the Nobility, Gentry and others*, published by T. Dring in 1655, at London? * Are copies of the List scarce at the present time? When, where, and by whom were the Compositions enforced? and more especially *how* were they regulated? If they were assessed at a uniform rate, applicable to each and every case, then the List is valuable as showing the amount of property possessed at the time by those who were forced to compound; but if the compositions were not assessed according to any fixed rule or uniform rate, then the List is valuable only as a schedule of those who had to pay. In short, any account of the Compositions and the List will be received with thanks by

Henry Kensington.

Richard Kelly, of Petworth, co. Sussex, gent., living June 10, 1700. Is anything known of him to any correspondent of "N. & Q."?

James Knowles.

Minor Queries with Answers.

Heralds' Visitations for Cornwall. — When was the last Heralds' visitation made for the county of Cornwall? and where may the record be found? D. J.

Launceston.

[The last visitation of Cornwall was made in the year 1620, by St. George and Lennard. Many copies are extant, viz. five at the British Museum, two at the College of Arms, one at Caius College, Cambridge, and one in the

[* Some particulars respecting Dring's List will be found in our 1st S. v. 546.]

Bodleian Library at Oxford (vide Sims's *Manual for the Genealogist*, p. 163.). A list of the pedigrees and arms contained in the copies at the British Museum may be found in Sims's *Index to the Heralds' Visitations*, Lond. 1849.]

William Julius Mickle.—I have lately discovered that Mickle, the poet, resided at Wheatley. I have been looking at his residence to-day, and walked to Forest Hill, where he was buried. I should like to know who wrote his epitaph:—

"William Julius Mickle, born 29th Sept. 1734. Died 25th Oct. 1788.

"Mickle, who bade the strong poetic tide
Roll o'er Britannia's shores, in Lusitanian pride."

Where shall I find the *best* account of his life? Is it not singular that both Milton and Mickle should have married their wives from the same house at Forest Hill, the village and neighbourhood referred to in "L'Allegro." W. Sanders.

Chilworth Farm, Tetsworth.

[The two lines quoted as an epitaph on Mickle are from the first book of *The Pursuits of Literature*, by T. J. Mathias, and form part of the following eulogium:

"To worth untitled would your fancy turn?
The Muse all friendless wept o'er Mickle's urn:
Mickle, who bade the strong poetic tide
Roll o'er Britannia's shores in Lusitanian pride."

Mr. Isaac Reed, who knew Mickle well, drew up the first published account of his life in the *European Magazine* for Sept. and Nov. 1789, pp. 155. 317., accompanied with a portrait. The best account, however, of this poet, is by his friend the Rev. John Sim, late of St. Alban Hall, Oxford, prefixed to Mickle's *Poetical Works*, 12mo., 1806.]

Olaus Magnus.—Is there an English translation of *Olaus Magnus?* Who is the translator, if there is one? and where may it be seen?

Menyanthes.

Chirnside.

[Cornelius Scribonius Grapheus abridged the work of Olaus Magnus, which has been translated into English, and is entitled *A Compendious History of the Goths, Swedes, Vandals, and other Northern Nations*, by J. S.; London, printed by J. Streater, 1658, fol. Two copies of it are in the British Museum.]

"*Rule the roast.*"—Is this phrase a corruption of "rule the *roost*," and analogous to the proverbial expression, "to be cock of the walk?"

Will any of your correspondents explain the force of "ruling the *roast*," in the sense of being master?

Any one who has watched the interior of a henhouse at roosting time, and has witnessed the jealousy of the "cock of the walk," in not suffering any of his subalterns to roost on the same perch as himself, will confess the force of "rule the *roost*."

I want some illustrations to prove that "roast" is the correct word. X. X. X.

[Webster informs us that, "In the phrase 'to rule the roast,' the word *roast* is a corrupt pronunciation of the German *rath*, counsel, Dan. *raad*, and Sw. *råd*." Richardson offers the following explanation: "To rule *the roast* (sc.) as king of the feast, orderer, purveyor, president; or may it not be to rule the *roost*, an expression of which every poultry-yard would supply an explanation?

"Geate you nowe vp into your pulpites like bragginge cockes on the *rowst*, flappe your whinges, and crow out aloude."—Jewell, *Defence of the Apologie*, p. 35.

Cleland, in his *Specimen of an Etymological Vocabulary*, p. 7., has suggested the following as the origin of the phrase: "The Ridings of Yorkshire is a corruption from *Radtings*, governments. *Radt* signifies a subaltern ruler, or provincial minister. A counsellor of state was of old called a *Raadt*; the council was called the *Raadst*: thence whoever had the capital influence in council was said 'to rule the raadst,' or in the present pronunciation 'to rule the roast.'"]

Who composed "Rule Britannia?"—A paragraph has appeared in the papers purporting to be an extract from *Handel: his Life personal and professional*, by Mrs. Bray, in which it is said that "*Rule Britannia*, which is taken from *Alfred*, a Masque, by Dr. Arne, is in great part borrowed from the poor Occasional Oratorio. *In reality it is by Handel; for in the whole air there are only two bars which do not belong to him.*"

Can any of your readers point out the passage or passages in the Occasional Oratorio to which Mrs. Bray alludes. J. W. Phillips.

Haverfordwest.

[The "celebrated Ode in Honour of Great Britain," was a song well known in 1740, and performed as part of *Alfred*, in that year, and in the *Judgment of Paris* in 1741. Handel must therefore have stolen the melody from Arne, if it be in the Occasional Oratorio, for that was not composed for some years afterwards. No doubt Dr. Arne composed *Rule Britannia*, and without doubt also Handel in the song, "Prophetic visions strike my eye," at the words, "War shall cease, welcome peace," purposely introduced the first phrase of Dr. Arne's tune, to please the people, and to show what he could do with it. But Arne's melody cannot be said to be bodily incorporated in Handel's composition. *Alfred* was written by Mallet and Thomson, and played in 1740; but Mallet wrote the "celebrated ode," which Southey describes as "the political hymn of this country as long as she maintains her political power." *Alfred* was altered by Mallet in 1751, and three stanzas of the ode were omitted and three others supplied by Lord Bolingbroke; but the original ode is that which has taken root, and now known as one of our national anthems. Consult Dinsdale's new edition of David Mallet's *Ballads and Songs*, pp. 292—294. 1857.]

Replies.

SOUTHEY'S COWPER.

(2nd S. iv. 101.)

Harvardiensis is not quite correct when he says that "an additional volume" of Cowper's letters "appeared from the hands of the Rev. John Johnson (1824)." The fact—and it is one which fully accounts for "poor success and heavy

sale" — is, that the publisher thought fit to spread out what might, and should, have been *one* very moderate volume into *two*. I forget what the price was; but as the two volumes of about 400 pages each were handsomely printed in large type, on good paper, with ample margin, and engraved portraits of Cowper and Mrs. Unwin, I have no doubt that it was considerable. I scarcely recollect having seen a more barefaced and shameless specimen of book-making. It now lies before me; and as far as I can judge from very slight calculation, the Note of HARVARDIENSIS (occupying rather more than one page and a half of "N. & Q.") would, if printed in one of these volumes, have occupied rather more than eight pages. Since I wrote the foregoing sentence it has occurred to me that some excuse of making the work like Hayley's *Life of Cowper* may have been pleaded; but it is not surprising that, when presented to them in such a form, men turned in disgust from volumes which, if they had read them, they might have found to be, on more than one ground, as it regards both style and sentiment, worthy of their serious study, and entitled to a place in the first and highest class of English literature. It was a just retribution that left "a thousand copies remaining in the publisher's warehouse." Surely, however the volumes may have been picked over, and made use of, in more recent publications, there must be many persons who would gladly give more for them than the price of "waste paper." This, however, is not my business; but perhaps I may be allowed to express my satisfaction in finding that Cowper and his works are more highly appreciated in America than they seem to be in his own country. It is, indeed, lamentable that the work of biography and editing should have been undertaken or meddled with by men like Hayley and Southey — bookmakers who, whatever pretensions they might have to criticise the poet, were so void of sympathy with the man, that they could not be expected to form a true opinion, or deliver a just view, of his thoughts, language, and circumstances. To be told by such men that they have picked out all that is worth having, and pieced it, or kneaded it, into their own work, is a trial of one's temper. Perhaps others besides myself would be glad to see in "N. & Q." a brief notice (if only a mere list) of American editions of Cowper, and works relating to him, if HARVARDIENSIS can furnish such a thing. S. R. MAITLAND.

Gloucester.

QUADRATURE OF THE CIRCLE.

(2nd S. iv. 57.)

When I say that by consent of geometers, the word *geometrical* is restricted to that which uses Euclid's allowance of means, of course I deny that the circle can be squared *geometrically* "by other means:" for *other means* constitute that which by definition is *ungeometrical*. But I apprehend that when the question asks whether the thing can be done *geometrically* by other means, the adverb signifies *constructively*, without recourse to calculation. It may be used in two senses: either as implying perfect accuracy of result, if perfect accuracy of additional means be postulated; or as implying *graphical* correctness, that is, practical drawing on paper, with as much accuracy as the best draughtsman requires.

As to the first meaning, it is well known that if the reasoner be allowed an additional curve, besides the circle, of which, by postulate, he is granted the perfectly accurate construction, he can square a circle as accurately as Euclid squares a triangle; the same kind of perfection existing in both cases. Give him the spiral of Archimedes, or the involute of the circle, or the cycloid, &c., &c., and the thing is done. But in each of these cases, the new assumption is at least of as difficult a character as the difficulty which it is to solve. This, however, is to be said, that there are many curves, any one of which, being admitted, will conquer, not merely the quadrature of the circle, but the rectification of any arc, and the division of the angle into any number of equal parts. Of all these curves the cycloid is perhaps the most simple.

Many attempts have been made, and some very close ones, to give a sufficiently good graphical construction of the circumference of a circle, from which the square equal to the circle is readily found. Several of these are given in the twelfth edition of Hutton's *Course*, and in the *Mechanics' Magazine* for January, 1846. But the old surveyor's rule for finding an arc approximately would do very well. From three times the chord of half the arc, take away the third part of the sum of the chord of the arc and the chord of half the arc: the remainder is the length of the arc, very nearly. The smaller the arc chosen, the nearer to the truth is this rule. Apply it to an arc whose chord is the radius, and we have the sixth part of the circumference, not wrong by one part in seven thousand. A. DE MORGAN.

RICHARD III. AT LEICESTER.

(2nd S. iv. 102.)

In your publication of the 8th of August appears an extract from a work by Sir Roger Twysden, made by one of your correspondents, relating to the bedstead on which Richard III. slept while a guest at the Blue Boar Inn, Leicester, on the few nights immediately preceding the battle of Bosworth Field.

As the story is one of the legends of Leicester, and the extract adds information to the stock already known, I may be permitted to say a word or two on the subject.

It is quite certain a bedstead has been exhibited in Leicester, for many years, as that on which Richard III. slept; for in certain verses on "Penny Sights and Exhibitions in the reign of James the First," prefixed to Master Tom Coryate's *Crudities*, and published in 1611*, "King Richard's bed-sted in Leyster" is included in the catalogue.

Whether the bedstead now or lately preserved at a mansion in the neighbourhood of Leicester, is that which was exhibited in the reign of James I., I cannot undertake to say; nor whether the story about the discovery of the gold is true: but there can be no doubt about the murder of the landlady of the Blue Boar, Mrs. Clark, for in compiling the materials of a *History of Leicester*, published in the year 1849, I found among the town papers the manuscript depositions of the witnesses who bore testimony against the murderers, with all the particulars of the affair. The details will be found in that history at pp. 327, 328, 329, and 330. It will prove a curious, and by no means uninstructive, process, to compare the ancient tradition with the written record, in this instance; as it will show the proverbial tendency of rumour and legend to exaggerate facts and circumstances. The murder was committed in the year 1605, not 1613; and *one* man was hanged, and one woman burned to death for the offence — not one woman and *seven* men, as stated by Sir Roger Twysden.

The question yet remains doubtful whether the bedstead on which Richard III. slept was ever exhibited, and also whether he ever concealed gold in any bedstead. That he lodged in the Blue Boar, which inn was taken down about twenty years ago, I think is sufficiently established; but beyond this fact it does not appear to me safe to go on this head in the way of historical affirmation.

James Thompson.

Chronicle Office, Leicester.

RYGGES AND WHARPOOLES.

(2nd S. iv. 30.)

The word which is spelt "Wharpooles," in your correspondent's citation from Grafton's *Abridgement* (ed. 1571), respecting "great fishes" caught in the Thames, is "Whyrpooles" in the edition of 1570, and "Whirpooles" in that of 1572.

Foreign writers of the middle ages speak of the "Whirle-pool," the "Horlepoole," the "Whyrlepole," the "Whorpoul," &c., as the English name of a great fish; and some mention is to be found in English writers of the same period. Willughby, in his *Hist. Piscium*, edited by Ray, 1686, states that the *Physeter* of Rondelitius is a *Whirlepool* (p. 41.). Elyot writes in his *Latin Dictionary*, "Balæna, a greatte fishe, which I suppose to be a Thurlepoll." Palsgrave, "Whirlpole, a fisshe, chaudron de mer."

From foreign writers, the first passage that claims citation is that in Gesner (*Icon. Animal.* 1560), because it apparently refers to the identical occurrence chronicled by Grafton, as cited in "N. & Q.," namely, the extraordinary capture of "great fishes" in the Thames (1551). Gesner writes:

"Pistris aut Physeter horribile genus cetorum. Angli quidam eruditi Physeterem interpretantur *a Whyrlepole*, alii scribunt *Whirlepoole*, alii *Horlepole*. Non ita pridem tres hujus generis in Thamesi fluvio Angliæ captos esse, Joan. Caius indicavit. Ego physeterem multo majorem puto, quam qui fluvios intrare possit, nisi prima ætate forsan." — P. 170.

Dr. Caius addressed to Gesner a memoir on rare fishes, which is in print. But the above appears to have been a private communication. So also does the following, which Gesner cites as coming from "Gulielmus Turnerus," in whose published works I can find nothing on the subject:

"Physeterem nostri vocant *a Whorpoul*, qui, licet portentosæ magnitudinis, ad Balænæ tamen magnitudinem nunquam accedit. Hujus generis aliquando vidi." — Gesner, *Icon. Animal.*, p. 170.

See also the *Fischbuch*, which is Gesner in a German dress (1563), and gives the English names *Whyrlepole*, *Whirlepole*, and *Horlepole* (p. 100. verso). And conf. Brisson, *Règne Animal*, 1756, "*Le Souffleur*, Delphinus pennâ in dorso nullâ, Physeter. Les Allemands l'appellent Sprutzwal, Wetterwal; les Anglais *Whirle-pool*." P. 374–5.

With regard to the French term "Chaudron de mer," which Palsgrave gives for "Whirpole, a fisshe," hints may be found in Dufresne (voce *cauderia*), and in Bescherelle (voce *caldéron*). But the expression does not appear to have ever been in general use among French writers.

In the absence of any certain information respecting the other class of "great fishes" called "Rygges," it may be allowable to hazard a conjecture, that the Rygge was no other than the Monodon vulgaris (common Narwhal), or else the Monodon microcephalus.

A cow in Scotland is called a *riggie*, if she have a stripe running along the back from the nape to the tail; she is then said to be riggit or rigged, from *rig*, the back, in Swedish *rygg*, or *rjgg*. Now the M. vulgaris or Narwhal is described as *rigged*, that is, as having a prominent ridge on the back extending all the way from the tail to the blow-holes on the nape. So also is the M. microcephalus, which comes farther south, and therefore was all the more likely to find its way into the

* See "N. & Q.," vol. viii. pp. 558, 559.

Thames. And as we learn from Crantz's *Greenland* (1770, i. 146.), that the "Jupiter-fisch" was called *Gibbar*, from a hump on its back, while Sir R. Sibbard, in his *Phalænologia Nova*, informs us that some whales were called in Scotland *pyked whales* from having on the back a point or *pyke*, so it is not impossible that either the M. vulgaris or the M. microcephalus may have acquired among 'longshore people and fishermen, from its dorsal stripe, the name of *Rygge*.

Rig, which with us has now become *ridge*, was once an English as well as a Scottish word, in the sense of a back (*a pake at his rigge*, a pack at his back). In like manner the old English word *brigg*, *brig*, has become *bridge*.

The German word corresponding to rig, a back, is *rücken*, which is used, like rig, in describing the backs of animals. Thus we find rücken-flosser, a fish having dorsal fins; rücken-haar, the ridge or dorsal stripe of a beaver, or in some cases of a dog; rücken-kamm, the dorsal crest of some lizards. May not a "great fyssche" then, as well as a cow, have acquired the name of Rygge from its dorsal stripe?

Of the two terms in question, Rygge and Wharpoole, neither appears to have been at any former time very generally adopted by our learned progenitors, who chronicled the marvels of the sea.

THOMAS BOYS.

PHOTOGRAPHIC CORRESPONDENCE.

Photography Anticipated. — I do not know whether your observation has ever been called to Kearsly's *Pocket Ledger* for the year 1775, which contains the following extract from Dr. Hooper's *Rational Recreations* in four volumes:—

"*Writing on Glass by the Rays of the Sun.*

"Dissolve chalk in aqua fortis, to the consistence of milk, and add to that a strong dissolution of silver. Keep this liquor in a glass decanter, well stopped. Then cut out from a paper the letters you would have appear, and paste the paper on the decanter; which you are to place in the sun, in such a manner that its rays may pass through the spaces cut ont of the paper, and fall on the surface of the liquor. The part of the glass through which the rays pass will turn black, and that under the paper will remain white. You must observe not to move the bottle during the time of the operation."

We see from this interesting record, that photography was discovered eighty years ago! Had it been duly followed up, how many striking pictures might we not have had of the tremendous scenes which took place during the great French Revolution, and consequent wars of Napoleon.

C. NOEL WELMAN.

Norton Manor, near Taunton.

Mr. Crookes's Wax Paper Process. — Mr. Crookes, whose opinion on every matter connected with photography is deserving of the best attention, is of opinion that the waxed paper process is "more particularly applicable to the requirements of the tourist or amateur than any other process whatever;" and that, "though the various operations appear at first sight rather complex, they are easily reduced to practice, while average results can be obtained by it with a smaller share of manipulative skill than is required in most other paper processes." Acting on this belief, Mr. Crookes has just published *A Hand-book to the Waxed Paper Process in Photography*, in which he gives most minute and definite directions for the successful practice of this process; and as Mr. Crookes is not a mere theorist, but has reduced his theory to practice in his photometeorographic registrations at the Ratcliffe Observatory, the reader may feel assured that if he essays the waxed paper process under Mr. Crookes's directions — and follows those directions strictly and carefully — he need be under no apprehensions as to the result.

Dr. Diamond's Portraits.—Dr. Diamond has just added to his series of truthful and characteristic *Portraits of Literary Men*, a very striking photograph of Dr. Doran, whose pleasant anecdotical writings are just now so extremely popular: and one of Dr. Richardson, the learned editor of the great *Dictionary* of our language which bears his name. But the work which will probably spread far and wide Dr. Diamond's reputation as a skilful photographer, is his series of four portraits of Douglas Jerrold, taken by him but a few weeks before the death of that extraordinary man. To those who knew Douglas Jerrold these portraits are invaluable as memorials of their lost friend; while to those who had not that advantage, they give a most accurate notion of the personal characteristics of that brilliant genius.

Replies to Minor Queries.

Channel Steamer (2nd S. iv. 106.) — In answer to EXPLORATOR's inquiry respecting "Channel Steamers," I beg to state that I had the honour to command the first sea-going steamer that ever went down St. George's Channel into the Atlantic. She was called the "St. Patrick," of 300 tons, and 120 horse-power engines, and was built at Liverpool, under my superintendence, expressly to run between Liverpool, Dublin, and Bristol, and she made her first trip in May, 1822. The complete success which attended this undertaking led to the establishment of Her Majesty's mail steam packets between Liverpool and Dublin, one of which I commanded during a period of twenty years. I am aware that a small steamboat was taken from the Clyde to the Thames, by a Captain Dodd, as early as the year 1815, but this vessel was a mere river boat, not a "sea-going steamer," and that hap-hazard and tedious enterprise, occupying upwards of three weeks, could not justly be called the inauguration of the sea steamer.

JOHN P. PHILIPPS, Lieut., R.N.

Leaving the main question to be settled by others, it is worthy of record that the first steamer established on the Mersey, for river traffic, was in 1815; and that to the late Mr. George La French is due the honour of running the first steamboat between Birkenhead and Liverpool in 1821.

T. HUGHES.

Chester.

sophical belief may be doubted, but they do in fact express a philosophy of the consciousness. This inner state of consciousness has already a history of which clairvoyance is a part, and which commences with the Homeric ages, or even earlier.

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"Proxies" or "Procurations" are "certain sums of money which Parish Priests pay yearly to the Bishops or Archdeacon, *ratione visitationis*; formerly the visitor demanded a proportion of meat and drink for his refreshment, when he came abroad to do his duty, and examine the state of the Church; afterwards these were turned into annual payments of a certain sum, which is called a *Procuration*, being so much given to the visitor, *ad procurandum cibum et potum*."

There are three kinds of *Procurations*, or *Proxies*, viz. "*ratione visitationis*," "*consuetudinis*," et "*pacti*." *

Some of these procurations were so exorbitant, that frequent complaints were made, and they were forbidden "by councils and bulls." Pope Clement IV. issued a bull against them, in which mention is made of the *Archdeacon of Richmond*, who travelled with "103 horses, 21 dogs, and 3 hawks;" a goodly retinue forsooth for an archdeacon! but more, I should say, *Ratione venationis*, than "*visitationis*."

"Exhibits," or, as they were sometimes called, "Exhibitions," I find to be allowances "for meat and drink such as was customary among the religious appropriators of churches, who usually made it to the depending vicar."

Henri.

The great Douglas Cause (2nd S. iv. 69.)—There is *no* printed *Report* of this curious and extraordinary case extant that I know of, but L. F. B. will find, on a reference to Lowndes' *Bibliographers' Manual*, under the head "Douglas Cause," a very good list of the most important works which have been printed and published on the subject. Boswell's preface to his *Summary of the Speeches, &c., of the Judges*, gives an impartial and distinct account of the suit.

T. G. S.

Edinburgh.

The Theodosian Code (2nd S. iii. 291.)—Your correspondent A. will find the information he requires in the *Penny Cyclopædia*, art. "Theodosian Code."

Resupinus.

* The former of these is of ecclesiastical cognizance; the other two are to be tried at law.

Mrs. Siddons (1st S. xi. 424.; 2nd S. ii. 89. 120.) — One of the great uses of "N. & Q." being to point out to the workers in the field of literature the places from which material for their work may be derived, I trust that my motives may not be misconstrued, when I direct attention to an article of my own ("SIDDONIANA") in the current number of *Titan*, as containing many facts, now first published, concerning Mrs. Siddons's early years, education, youthful performances, marriage, &c., which may be of use to the future biographer or compiler of her life.

CUTHBERT BEDE, B.A.

Robin a Rie (2nd S. iv. 57.) — We believe that this song was first printed in *The Gallovidian Encyclopædia*, by John Mactaggart, one of the most curious books ever printed. In his communication, L.M.M.R. explains the *Meggy-mony-feet* to be the wood-louse. We never heard this insect called the *Meggy-mony-foot* in Scotland; but the *Iulus terrestris* is so called, also the electric centipede (*Scolopendra electrica*), commonly found below stones in old ruinous walls. The *connoch worm* seems to be some destructive caterpillar. Jamieson explains *connoch* to mean anything that destroys.

MENYANTHES.

Chirnside.

Pomfret's Choice (2nd S. iv. 106.) — Granger says (vol. ii. 401.): "There is a poem called 'Hobson's Choice" which I have seen printed in a folio pamphlet, together with the 'Choice' by Pomfret."

This was probably the *form* in which it was first published, and the mention of it may assist N. O. in his inquiry; as to the date I can offer no suggestion.

Dr. Johnson's remark that "Perhaps no composition in our language has been oftener perused than 'Pomfret's Choice' reads rather strangely now."

CHARLES WYLIE.

Colours for Glass (2nd S. iv. 129.) — The ordinary powder colours sold by the artists' colourmen are used for painting magic-lantern slides; those of course only being available which are transparent.

Canada balsam, diluted to the required thinness with turpentine, is employed for mixing them. When dry this forms a remarkably hard and transparent varnish. I believe it is the same as that known by the name of crystal varnish.

T. GREENWOOD.

Weymouth.

Painting on Leather (2nd S. iii. 229. 416.)—The pictures in the Titian Gallery at Blenheim are painted upon leather.

F. M. MIDDLETON.

Stanton, near Ashbourne.

Womanly Heels (2nd S. iii. 307.) — This is a strange expression, and apparently inapplicable to the Spanish proverb, for the *chapin* is without heels, being a slipper or clog to protect the shoe from dirt. With this use the Spanish proverb literally accords — metaphorically: to raise oneself above one's deserts; "s'élever au-dessus de son mérite."

This, like many other Spanish proverbs, although very expressive, is now seldom used.

J. B.

Second thoughts not always best (2nd S. iv. 8.) — In Hare's *Guesses at Truth*, I think I have seen a remark to this effect, that a wise man's answer to a question is first *yes*, then *no*, and lastly *yes*.

U.

Marrying a Widow (2nd S. iv. 91.) — A gentleman who marries a widow may not use either the title, surname, or arms of her former husband.

P. P.

Mayors Re-elected (2nd S. ii. 384. 477.; iii. 19. 99. 159.) — Sir George Goodman, M.P., has been four times Mayor of Leeds.

MERCATOR, A.B.

The Chisholms, &c. (2nd S. iv. 68.) — The O'Conor Don, of Belenegare, co. Roscommon, and the O'Donoghue of the Glens, Kerry (M.P.), represent the heads of the old Irish Septs of co. Kerry; the first O'Conor "*Don*" (*the dark*) was Tirlagh, in the reign of Richard II. The Chisholm (of Erchless Castle) is the translation of the vernacular "An Siosalach," by which the Highlanders of the Clan designated their chief. The Knight of Kerry is the representative of the old branch of the Fitz Geralds; the head of the O'Neils styled himself the O'Neil. John Francis Fitzgerald, of Glin Castle, is called the Knight of Glin. John of Callan in Kerry, the ancestor of the Fitzgeralds, was slain at Callan; his eldest son Gibbon was the White Knight; his second son, John, the Knight of Glin (the *vale*); and his third son, Maurice, was Knight of Kerry.

ANON.

"*Lover*," *as applied to a Woman* (2nd S. iv. 107.) — A correspondent asks for instances of the use of the word "lover" in reference to a female. He will, I know, thank me for recalling to his memory the exquisitely musical lines into which Dryden has translated the Virgilian description of the death of Dido. Iris is despatched by the pitying Juno to give release to the poor queen:

"Downward the various goddess took her flight,
And drew a thousand colours from the light;
She stood beside the dying lover's head,
And 'Thus I do devote thee to the dead,
This offering to the infernal gods I bear,'—
And while she spoke, she cut the fatal hair,
The struggling soul was loosed, and life dissolved in air."

SHIRLEY BROOKS.

Garrick Club.

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"Proxies" or "Procurations" are "certain sums of money which Parish Priests pay yearly to the Bishops or Archdeacon, *ratione visitationis*; formerly the visitor demanded a proportion of meat and drink for his refreshment, when he came abroad to do his duty, and examine the state of the Church; afterwards these were turned into annual payments of a certain sum, which is called a *Procuration*, being so much given to the visitor, *ad procurandum cibum et potum*."

There are three kinds of *Procurations*, or *Proxies*, viz. "*ratione visitationis*," "*consuetudinis*," et "*pacti*." *

Some of these procurations were so exorbitant, that frequent complaints were made, and they were forbidden "by councils and bulls." Pope Clement IV. issued a bull against them, in which mention is made of the *Archdeacon of Richmond*, who travelled with "103 horses, 21 dogs, and 3 hawks;" a goodly retinue forsooth for an archdeacon! but more, I should say, *Ratione venationis*, than "*visitationis*."

"Exhibits," or, as they were sometimes called, "Exhibitions," I find to be allowances "for meat and drink such as was customary among the religious appropriators of churches, who usually made it to the depending vicar."

Henri.

The great Douglas Cause (2nd S. iv. 69.)—There is *no* printed *Report* of this curious and extraordinary case extant that I know of, but L. F. B. will find, on a reference to Lowndes' *Bibliographers' Manual*, under the head "Douglas Cause," a very good list of the most important works which have been printed and published on the subject. Boswell's preface to his *Summary of the Speeches, &c., of the Judges*, gives an impartial and distinct account of the suit.

T. G. S.

Edinburgh.

The Theodosian Code (2nd S. iii. 291.)—Your correspondent A. will find the information he requires in the *Penny Cyclopædia*, art. "Theodosian Code."

Resupinus.

* The former of these is of ecclesiastical cognizance; the other two are to be tried at law.

Mrs. Siddons (1st S. xi. 424.; 2nd S. ii. 89. 120.) — One of the great uses of "N. & Q." being to point out to the workers in the field of literature the places from which material for their work may be derived, I trust that my motives may not be misconstrued, when I direct attention to an article of my own ("SIDDONIANA") in the current number of *Titan*, as containing many facts, now first published, concerning Mrs. Siddons's early years, education, youthful performances, marriage, &c., which may be of use to the future biographer or compiler of her life.

CUTHBERT BEDE, B.A.

Robin a Rie (2nd S. iv. 57.) — We believe that this song was first printed in *The Gallovidian Encyclopædia*, by John Mactaggart, one of the most curious books ever printed. In his communication, L. M. M. R. explains the *Meggy-mony-feet* to be the wood-louse. We never heard this insect called the *Meggy-mony-foot* in Scotland; but the *Iulus terrestris* is so called, also the electric centipede (*Scolopendra electrica*), commonly found below stones in old ruinous walls. The *connoch worm* seems to be some destructive caterpillar. Jamieson explains *connoch* to mean anything that destroys.

MENYANTHES.

Chirnside.

Pomfret's Choice (2nd S. iv. 106.) — Granger says (vol. ii. 401.): "There is a poem called 'Hobson's Choice" which I have seen printed in a folio pamphlet, together with the 'Choice' by Pomfret."

This was probably the *form* in which it was first published, and the mention of it may assist N. O. in his inquiry; as to the date I can offer no suggestion.

Dr. Johnson's remark that "Perhaps no composition in our language has been oftener perused than 'Pomfret's Choice' reads rather strangely now."

CHARLES WYLIE.

Colours for Glass (2nd S. iv. 129.) — The ordinary powder colours sold by the artists' colourmen are used for painting magic-lantern slides; those of course only being available which are transparent.

Canada balsam, diluted to the required thinness with turpentine, is employed for mixing them. When dry this forms a remarkably hard and transparent varnish. I believe it is the same as that known by the name of crystal varnish.

T. GREENWOOD.

Weymouth.

Painting on Leather (2nd S. iii. 229. 416.)—The pictures in the Titian Gallery at Blenheim are painted upon leather.

F. M. MIDDLETON.

Stanton, near Ashbourne.

Womanly Heels (2nd S. iii. 307.) — This is a strange expression, and apparently inapplicable to the Spanish proverb, for the *chapin* is without heels, being a slipper or clog to protect the shoe from dirt. With this use the Spanish proverb literally accords — metaphorically: to raise oneself above one's deserts; "s'élever au-dessus de son mérite."

This, like many other Spanish proverbs, although very expressive, is now seldom used.

J. B.

Second thoughts not always best (2nd S. iv. 8.) — In Hare's *Guesses at Truth*, I think I have seen a remark to this effect, that a wise man's answer to a question is first *yes*, then *no*, and lastly *yes*.

U.

Marrying a Widow (2nd S. iv. 91.) — A gentleman who marries a widow may not use either the title, surname, or arms of her former husband.

P. P.

Mayors Re-elected (2nd S. ii. 384. 477.; iii. 19. 99. 159.) — Sir George Goodman, M.P., has been four times Mayor of Leeds.

MERCATOR, A.B.

The Chisholms, &c. (2nd S. iv. 68.) — The O'Conor Don, of Belenegare, co. Roscommon, and the O'Donoghue of the Glens, Kerry (M.P.), represent the heads of the old Irish Septs of co. Kerry; the first O'Conor "*Don*" (*the dark*) was Tirlagh, in the reign of Richard II. The Chisholm (of Erchless Castle) is the translation of the vernacular "An Siosalach," by which the Highlanders of the Clan designated their chief. The Knight of Kerry is the representative of the old branch of the Fitz Geralds; the head of the O'Neils styled himself the O'Neil. John Francis Fitzgerald, of Glin Castle, is called the Knight of Glin. John of Callan in Kerry, the ancestor of the Fitzgeralds, was slain at Callan; his eldest son Gibbon was the White Knight; his second son, John, the Knight of Glin (the *vale*); and his third son, Maurice, was Knight of Kerry.

ANON.

"*Lover*," *as applied to a Woman* (2nd S. iv. 107.) — A correspondent asks for instances of the use of the word "lover" in reference to a female. He will, I know, thank me for recalling to his memory the exquisitely musical lines into which Dryden has translated the Virgilian description of the death of Dido. Iris is despatched by the pitying Juno to give release to the poor queen:

"Downward the various goddess took her flight,
And drew a thousand colours from the light;
She stood beside the dying lover's head,
And 'Thus I do devote thee to the dead,
This offering to the infernal gods I bear,'—
And while she spoke, she cut the fatal hair,
The struggling soul was loosed, and life dissolved in air."

SHIRLEY BROOKS.

Garrick Club.

John Charles Brooke, F.S.A., Somerset Herald (2nd S. iv. 130.) — Besides the reference to Nichols's *Literary Anecdotes*, another should have been made to the sixth volume of the *Literary Illustrations*, which contains the fullest memoir of Mr. Brooke hitherto published, followed by 135 letters, being his correspondence with Mr. Gough and Mr. Nichols. Nor should any time be lost in contradicting the slander copied from Cole's MSS., for it was surely wholly unfounded, as Mr. Brooke continued to enjoy the esteem of a large circle of friends throughout the year 1780, and until his unfortunate death, nearly fourteen years after; when his funeral was attended, not only by his brother heralds, but by the Earl Marshal (Duke of Norfolk), the Presidents of the Society of Antiquaries and Royal Society (the Earl of Leicester and Sir Joseph Banks), by John Topham, Craven Ord, and Edmund Turnor, Fellows of the Royal and Antiquarian Societies, the Rev. John Brand, Sec. Ant. S., John Caley, James Moore, and John Lambert, Fellows of the Society of Antiquaries— most of them still very generally known for their eminence and high character. His epitaph, in St. Benet's, Paul's Wharf (which is printed, *ibid.* p. 358.), was written by the late Norroy, Mr. Lodge. JOHN GOUGH NICHOLS.

Butler's "Hudibras," 1732 (2nd S. iv. 131.) — A copy of *Hudibras* in my possession, 12mo. pp. 385, printed by S. Powell, Dublin, 1732, is "Adorn'd with a new Set of Cuts from the Designs of Mr. Hogarth." These cuts are sixteen in number (five of them folding plates), *Phillip Simms, Sculpt.* appearing on a few, the remainder without engraver's name; also with a portrait of Butler fronting the title-page. It is probable that the plates of this Irish edition is a reproduction of the plates of the English editions of 1726 and 1732 (the latter mentioned by "DEVA" as containing only nine plates), and that Hogarth may have provided additional *new designs* for the Irish printer. The plates are also misplaced (as in the English edition of 1732), corrected through an index. Some of them are in a much better style of engraving than others, but *in design* the whole do not belie the genius of the pictorial humourist. G. N.

Oddities in Printing (2nd S. iii. 308.)—I have copies of a 32mo. edition of the Book of Common-Prayer, printed by Whittingham in 1806. Some of them are printed with black ink on buff, and others on pink paper. T. P.

Tiverton.

Peter Pindar (2nd S. iv. 103.) — Your correspondent incorrectly spells the true name of this witty writer, as "Walcot:" it should be "Wolcot," or "Wolcott." He was a native of Kingsbridge, co. Devon (see Murray's *Handbook for Devon*, p. 59.), and there is a family of the name residing at Knowle House, which is of Norman extraction. Watt spells the name "Wolcott;" the obituary notice in the Annual Register runs "Jan. 1819. At Somers' town in his 81st year, Dr. John Wolcot." A Roger Wolcott published some "Poetical Meditations." The arms of the two families are essentially distinct.

MACKENZIE WALCOTT, M.A.

Tympan (2nd S. iv. 135.) — The note there upon the word *tympan*, seems to throw light upon the following sentence of Horace Walpole. Speaking of Lady Pomfret at Oxford, he says:

"Do but figure her, her dress had all the tawdry poverty and frippery, with which you remember her, and I dare swear her *tympany*, scarce covered with ticking, produced itself through the slit of her scowered damask robe." — See the new edition of *Horace Walpole's Letters*, vol. iii. p. 25.

F. B.

Ordination Query (2nd S. iv. 70.) — Your correspondent M. W. D. may refer to Burns, sub voce *Dispensation*, vol. ii. p. 165., edit. 1842. In all probability he would be required to wait for the following Ordination; though under peculiar circumstances his future diocesan might give him letters dimissory for some intermediate Ordination to another bishop.

MACKENZIE WALCOTT, M.A.

Kirkham Families (2nd S. iii. 427.) — There is and was no gentle Lancashire family of the name of Kirkham. P. P.

Miscellaneous.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

SIR TOBIE MATTHEW'S COLLECTION OF LETTERS. 8VO. 1660.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to MESSRS. BELL & DALDY, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

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WYATT'S LACHRYMÆ ECCLESIÆ. 1844. Title-page.
Ten shillings is offered for the loan of HUG'S INTRODUCTION for a few weeks.

Wanted by *Rev. J. Bleasdell*, Byron Terrace, Macclesfield.

Notices to Correspondents.

We have this week to apologise to several Correspondents for the postponement of articles of great interest, and we have also been compelled to omit our usual NOTES ON BOOKS.

JOHN W. CLARK; W. J. S.; ROBERT S. SALMON; E. A. D. *are thanked. They will see that their communications have been anticipated.*

MENVANTHES. *Leet, or Leat, according to Webster, is from the Ang-Sax.* læt, duxit, *a trench to conduct water to or from a mill.*

"NOTES AND QUERIES" *is published at noon on* Friday, *and is also issued in* MONTHLY PARTS. *The subscription for* STAMPED COPIES *for Six Months forwarded direct from the Publishers (including the Half-yearly* INDEX) *is* 11s. 4d., *which may be paid by Post Office Order in favour of* MESSRS. BELL AND DALDY, 186. FLEET STREET, E.C.; *to whom also all* COMMUNICATIONS FOR THE EDITOR *should be addressed.*

LONDON, SATURDAY, AUGUST 29, 1857.

Notes.

PANCAKES.

It was only last April* that the question of "Cross-Buns" led to a Tartar elucidation; and it will be scarcely more surprising to find the subject of pancakes now affecting the destinies of India. That "there are more things between heaven and earth than are dreamed of in philosophy" is proved, and too fatally proved, by this fact.

It seems that "from the Himalayas to Cape Comorin" there was not a single individual that anticipated the storm, though its cloudy precursor was even then sailing up against the wind in the open face of heaven! For nearly a twelvemonth, we are told, the mystic cakes and flowers were passing everywhere from village to village, from regiment to regiment, from hand to hand; and yet, so far as appears, not one functionary in India found it within his scope, one scholar within his knowledge, one native in his duty, to explain the meaning of this direful symbol —

"ἡ μυρὶ' Ἀχαιοῖς ἄλγε' ἔθηκε."

with the rest of the consequences too painfully appropriate, as "the will of Jove is being fulfilled."

In England the notices, even in the precision of *The Times*, were so slight and inefficient that no clue was obtainable, till Mr. D'Israeli's speech of Monday fortnight too late revealed the details. If given in proper time to the world, one single hour had discovered the scheme, and saved England and India from this dread disruption. The lotus of my former Note has indeed had its mystery.

This philological point, peculiarly within the province of "N. & Q.," developes an innocence of India, its history, prejudices, and feelings, that sanctifies the remark of Oxenstiern. As my last letter connected linguistics with religion, let your patriotism suffer politics to combine with them here.

The mutiny in India is declared to be causeless, and this by one of the most amiable and admired soldiers of the day, whose high and merited position near royalty gives a weight to his words even beyond their value; for the frantic Sepoy, maddened to horrors the most detestable, *pro aris et focis*, is yet human, and acting under impulses intelligible, though abhorrent, to humanity. But he has no representative here.

Alas, then, for Hindostan if royalty be no better informed than this! And yet how have we used our superior information and means there? By trampling on usage, ignoring learning, upholding imposture, and consolidating superstition. The tree of evil has thus produced its fruit — of injury, ignorance, and crime. "Wisdom crieth, but no man regardeth:" murder spoke aloud, but none could recognise the accents: natives, and scholars, and military, and functionaries, and supreme councils, and commanders-in-chief, and governors-general in India,—merchants, and East India Company, and directors, and boards of control, and presidents, and ministers, and cabinet councils here, — could in all these twelvemonths throw no light on the subject, divine the symptoms, or reveal the treachery. From the catastrophe of Belshazzar to our own, "see with what wisdom the world is conducted!" In both cases the *identical* ignorance produces the disastrous result: a grain of learning had anticipated all the evil.

The system, its sources, forms, modes of operation, ties, secrets, sympathies, aims, and ramifications, are they all really inscrutable? *Certainly not.*

> "Come then some beggar of the strolling crew,
> To do, what all those Princes could not do."

How far such discovery can be carried it is not easy to determine; but, once made, its use offers the sole security to the Asiatic empire and its European sister, and saves years and oceans of blood, and millions of treasure to England and humanity.

R. G. Pote.

P.S. Can anyone say whether the lotus flowers sent round to the regiments were of any particular colour, or of all indifferently? The point is most material to ascertain.

[* "N. & Q.," 2nd S. iii. 450.]

KING CHARLES II. AND MR. BUDWAYES.

[The following amusing and characteristic anecdote of the Merry Monarch is taken from a MS. (written *circa* 1712) entitled *Great Britain's Honeycombe.*]

There was a Gentleman whose name was Master Budwayes, whose Estate was very great; he lived at Dotchet near Windsor, which had the Care of King Charles very much. Master Budwaies taking his opportunity one day when the King was hunting in Windsor Forrest, humbly beseeched him that he would be pleased to honour him with his presence at his little Habitation at Dotchet, to take a glass of his wine. The King very readily told him that he would come one Morning or other and catch him Naping before he was stirringe. Mr. Budwaies returned him most humble thanks for kind condescention for his gratious promise. But with all told the King he must come early in the morning if he intended to catch him in bed, for he was an early riser. His Majesty replyed, Ile warrant you, Budwaies, I will be as good as my word, rise as early as you will. Mr. Budwaies taking his leave of his Majesty for that time, and went home after killing a Buck. Now, some little time after it so happened out that the King one night could not sleep very well, being disturbed either with the heat of the

weather, or the biting of the fleas: as he lay in Bed awake pondering with himself, at length it came into his head that he had promised Mr. Budwaies to catch him naping one Morning, gits up very early, and so privately walks away from the Castle to Budwaies Mantion house, which was but a small mile. But it so hapned that Mr. Budwaies had been drinking hard over night with some friends, which occasioned him to be abed longer the next morning than he used to do. The King knocking at the door, the maid went and opened the door: the King asked her if Budwaies was stirring; the Maid staring him in the face, saying, What! plaine Budwaies, have you nere an Mr. under your Girdle? The King pleased with the blunt expression of the Maid, he forced his way forward; the Maid letting him into the parlour, looked very gruff upon the King for want of an (M) for her Master, and told him her Master was not stirring; so the King bid her goe up stairs and tell him there was one below was come to see him. So the Maid went up staires and told her Master that there was a blunt kind of a Gentleman in the Parlour wanted to speak with him, and withall told her Master that when she had opned the door he asked her if Budwaies was stiring; so I answered him againe, saying, What! plaine Budwaies, have you nere an (M) under your Girdle? Her master asked her what manner of Gentleman he was. She told him he was a tall black man, and had a silver badge upon one side of his breast, saying, I believe he is some officer belonging to the Castle: with that Mr. Budwaies bethought with himselfe that it must be King Charles which promised to catch him naping one morning or other. With that he put on his Nightgown and breeches, and put on his slippers in great hast with much concerne, which made the Maid think something more than ordinary, and was resolved to watch her Master narrowly when he went into the parlour. Mr. Budwaies, when he came down stairs, went into the parlour and bowed one knee, beging the King's pardon that he should come so far and catch him in bed. The Maid peeping at the door, and seeing her Master on his bended knee, thought then who he was; her Master calling her bid her wash a glass or two, and bring in a bottle of wine.

In the meane time Mr. Budwaies humbly beged leave of the King to goe up and put on his Coat and stockings. The Maid, while her Master was gon up stairs, getts glasses on a silver salver, and a bottle of wine, and carryes it into the parlour. The Maid staring upon the King very eagerly, the King asked her whether she knew him or no, because she stared so upon him. She replyed, saying, Yes, Sir, I know who you are now. Why, who am I? said the King. The Maid replyed, Why you are my Master's Godfather. The King burst out into a Laughture, saying, Why should you think so? The Maid replyed, Because I did see my Master ask your blessing; so that the Ignorance of the Maid pleased the King exceedingly. So the King and Mr. Budwaies took the bottle, telling him he had now paid his visit, and so marched up to the Castle againe without being missed.

ANON.

A FEW NOTES ON TOBACCO FROM BOOKS AND OBSERVATION.

Tobacco for Wounds, &c.—I believe that most bodies of people, from nations to country towns, have notions peculiarly their own with regard to efficacious cures and healing substances. Even in trades the rule holds good, and we see the shoemaker binding a bit of wax on the cut finger of his child, while the carpenter glues on a shaving.

In the Southern States of America nothing is more common than the application of tobacco leaf to a wound, whether the result of a cut, bruise, or bite.

I have seen young negroes in Arkansas and Missouri running around with their fingers and toes tied up; and from the numerous jagged ends of tobacco leaves projecting from their extremities giving one the idea that some casting or peeling process was going on, and that they were gradually being skinned.

I once saw a negro at work, hoeing tobacco plants, with the lower portion of his legs encased in large *sucker* tobacco leaves, which he had tied on with string. Upon asking the overseer the fellow's reason for wearing such "leggins," he replied that many of the hands were troubled with scurvy, and they found more relief from tobacco than from Dr. Jeanes' or any of the other popular lotions.

In the case of a snake bite nothing is so frequently applied as tobacco leaf or sweet oil. I remember the circumstance of a man who had been to the "timber" for a load of rails, and in returning home stopped to drink at a small spring a few rods off the main road, and upon rising was bitten in the leg by an old rattle-snake. The man's leg soon swelled enormously, and the pain increased; but upon the application of some oil, which he procured at a cabin a mile or two on the road, and then a lot of "cut-and-dry" (the most trashy tobacco), well damped and bound round the swelling, all danger passed, and his leg was reduced to its natural size by the time he reached home, late in the night. Indeed the domestic medicine chest of the American backwoodsman may be said to contain but two specifics,—calomel for the stomach, and tobacco for the skin.

If an old negro finds his person too thickly settled with small settlers, his mode of ejectment is much more simple than that practised by the

landlords in Ireland. He well soaks some strong tobacco and thoroughly washes himself. A few applications of this sort, and he is left quietly to himself. Nothing is more common along the Mississippi or the Missouri than to see, in the twilight of a summer's evening, a large pan of tobacco burning and smoking away before the front door of the settler's cabin. The reason is that the mosquitos are rather plaguy, and the tobacco smoke drives them away.

Tobacco and Negroes.—If tobacco was first grown and used after the present fashion in America, it must have spread to and permeated the most remote countries with amazing rapidity. I have an old book before me which, for pious earnestness and equivocal morality, is not often to be equalled. It is entitled

"The Sea-Surgeon, or the Guinea Man's Vade Mecum; in which is laid down the Method of curing such Diseases as usually happen Abroad, especially on the Coast of Guinea; with the best way of treating Negroes, both in Health and in Sickness; for the use of young Sea-Surgeons, by T. Aubrey, M.D., who resided many years on the Coast of Guinea, 12mo., London, 1729."

On page 132. the author mentions tobacco as a nationality among the negroes:

"Some ships," says the author, "take in five or six hundred slaves, yet perhaps by such times as they arrive at the *West Indies*, or Virginia, they lose above three parts of them. Moreover, they are accustomed to divert themselves at home with dancing, and singing, and drinking, altho' in moderation, and are also not everlasting, but lasting smoakers, and therefore you must observe to order them now and then a glass of brandy, especially when you see them a little dull and melancholy; and give them betwixt whiles tobacco and pipes; *for as they are used to smoak from their infancy*, it will be very pernicious to them to leave it; and seeing the owners allow both brandy and tobacco sufficiently for them (altho' it's very often embezzled away for other uses), you must speak boldly for it, and tell the commander such and such things are absolutely necessary."

Aubrey appears to have resided on the African Coast as early as 1700, and, supposing some of the negroes to have been fifty years of age who had "smoaked from their infancy," this will throw the period of a general use of tobacco in Africa as far back as the year 1650.

Perfumed Snuff in Italy in 1646.—Jo. Raymond, gent., in 1648, gave to the world his *Itinerary, contayning a Voyage made through Italy in the years* 1646 *and* 1647, *illustrated with divers Figures of Antiquities*, 12mo. At page 49. Raymond says,

"The next morning we rode through a village *Barbarino*, from whence the mighty stirring family of the Cardinalls tooke their originall. We din'd at *Poggio Bonci*, a place noted for the *perfumed tobacco* composed there; which the Italians through custome take in powder as profusely as we in England doe in the pipe."

Tobacco and Scorpions.—Raymond, in speaking of the Italians, says,

"Amongst their medicinall plants, scarce knowne amongst us but in apothecaries shoppes, I tooke notice of one odoriferous hearbe called Basilico, which hath this innate power, that if laid under a stone in some moyst place, in two dayes it produceth a scorpion; this I can assert by experience, and to countenance this story, there fell out a strange accident in my stay at *Siena*. A gentleman was so pleas'd with the smell of this Basilico, that he had some dry'd and beaten into powder, which he snift up; imagining it of the same force with *tobacco* to cleare the head, but hee bought the experience at the price of his life, for hee dyed distracted. His skull being afterwards opened by the chyrurgion, *a nest of scorpions were found feeding on his braine*."

JOHN CAMDEN HOTTEN.

Piccadilly.

PROCLAMATION OF CHARLES II.

I send you a copy of a document in my possession, which, if it seems to you to have sufficient interest, you are most welcome to publish in your Notes.

The original is on parchment, and the "C. R." is apparently an autograph of the Merry Monarch. This order was made to an ancestor of mine, Sir John Rogers of Edmundham, the last male descendant of the Briansstone family.

I believe it is not generally known that the fowling pieces had, at that period, so completely superseded the crossbow as an instrument for the destruction of game, that the latter is not even mentioned in the enumeration of sporting implements. The spelling of the original is of course preserved, and the signature at bottom also accurately copied. WM. W. COKER.

Parkstone, near Poole, Dorset.

"CHARLES R.

"Charles, by the grace of God King of England, Scotland, France, and Ireland, Defender of the Faith, etc. To our trusty and welbeloved Sir John Rogers, Kight, Greeting. Whereas, We are informed that our Game, Hare, Pheasant, Partridge, Heron and other wild fowle in and about our Counties of Dorset, Somerset, and Wilts is much destroyed by divers disorderly persons with Greyhounds, Mongrells, Setting dogs, guns, trammels, tunnells, netts and other Engines contrary to the Statuts of this our Realme in the case provided; for the better prevention hereof, and that the game may be the better preserved for our Sport and recreation at such time as We shall resort into those parts, We doe hereby will and Command you to have a speiall care that no person or persons doe hereafter use any of the said unlawfull meanes or Engines for the destroying of our game within 10 miles of your House at Ensom within our Countie of Dorset. And if any person after the signification of this our pleasure shall presume with Greyhounds, Mongrils, Setting dogs, gunns, tramels, netts or other Engines to hurt or kill our said game of Hare, Pheasant, Partridge, Heron or other wildfowle within the said distance, We do hereby give full power and Authority unto you and to your deputy or deputies to seize and take away all or any of the said Greyhounds, Mongrels, Setting dogs, tramills, tunnels, gunns, netts or other engines, and them to detain and Certify to us or our privy Councell, the names of any persons so offending, to the end such further order may be taken for their punishment, as shall be fitt in cases of

such Misdemeanour and Contempt, and requiring all Maiors, Sheriffes, Justices of Peace, Bayliffes and other our officers and Ministers to be aiding and assisting to you and your deputies herein. And for so doing these our letters shall be unto you and your deputies sufficient warrant. Given at our Court at Whitehall the 15 day of August, 1664, in the sixteenth year of our Raigne.

"By his Majties Command.

"WILL. MORRICE."

HAY LIFTS.

A very old friend of mine has just been highly delighted, and I am sure I shall be forgiven for stating the circumstance: for what more agreeable to think about than the play of satisfied smile on a face which has already experienced upwards of eighty years of the cares of life? And when I also state that the person to whom I am alluding is even now under the necessity of earning a bit of bread for himself and poor wife, by doing what he can yet do in the way of shoemaking, I am sure that his must be considered as having been a life of severe cares. Nevertheless, the jolly old man is always ready with a hearty laugh — discovering the pleasurable countenance whenever possible, and therefore his delight on the occasion to which I am now referring.

"Here," said I, "look at this;" at the same time putting into his hand a copy of a late number of the *Illustrated London News*. "Oh, yes," was the reply; "you know I am always fond of pictures;" and then, wiping his spectacles, commenced at once his inspection. I said nothing more, well knowing he would soon come to the particular part I intended for his notice; and he did so — that of an account, accompanied with an engraving, of how some hay had lately been lifted up from its comfortable quarters on the warm ground and drifted over various fields in scattered patches; and this, too, at a time so remarkably calm in its atmospheric conditions as the present summer season has altogether proved. While, stranger still, the hay is stated to have been carried off in quite a different direction to the blowing of such trifling wind as could be detected.

Now, how is this? And my old friend has long been asking himself exactly the same question in regard to a closely similar occurrence. In his childhood, as he tells me, (and as he himself has written out the full story in connexion with a series of Irish Faery and other Legends*,) when about four years old—that is, seventy-seven years ago — he remembers seeing a considerable portion of hay clinging to parts of the roofage of the Exchange at Waterford. This every one in the town was marvelling at, and how the hay could become so posited! Waterford is washed, as he says, by the noble river Suir, which is much wider there than the Thames is at London; and on the opposite of the river is a village or hamlet called Portmore, consisting of but a sparce scattering of houses, backed by the open country. Here then, in the close vicinity of Portmore, were some lusty hay-makers at work, though not in scything down the long grass, but in forming the dried brown produce into those kind of piles called hay-cocks. And now what happens? Why, one of these new up-buildings, even while two or three men are busy in its erection, is observed to become internally disturbed, and actually moving in manner truly miraculous. When, lo! in another instant, the whole bulk is forced upwards into the air, and, taking a most leisurely flight right across the river,—still more and more widening at its base, the higher and further it got, but keeping in the main pretty well together; and then progressing so far on its journey as Waterford itself, it still continued sailing forward, until, coming in unfortunate contact with the cupola, or other of the higher points of the building before mentioned, all further progress was arrested; and there the results were to be seen, as my friend is still himself alive to testify.

Nor is this all. That were impossible among a people so imaginative as the Irish are: so, in time, that which remained for so long a period the subject of everybody's talk became dovetailed into the legend,—the version of the story being, that a large troop of freakish fairies, taking it into their heads to have a summer gambol, and at the same time to surprise the staid folk of the ancient city of Waterford, sallied boldly out from their clay-coverts, crept artfully under the said hay-cock, and, by either putting their very un-Atlas-like shoulders to the superincumbent burthen, or through some other agency only known to themselves, so bore or impelled along the odoriferous gathering, as gently gliding through the air; the narrator in all cases forgetting to explain how they, the "Good People," escaped from the peril of their position when their strange car or ship struck upon the Exchange, and all became a total wreck!

That, however, is not *his* business. Pleasingly deceived himself, he has no desire to undeceive others; and so the fact and the falsehood come down to us almost inextricably mingled in most of these legends; and who, on such subjects, would wish for a separation?

In conclusion, then, can any satisfactory reason be assigned for these *hay-lifts*, or flights? for, certainly, there seems to be much difference between the presumed causatory power of carrying frogs about in showery batches, and snails, crabs, or herrings in like manner (as a statement of the

* A section of these Tales was printed two or three years ago, Mrs. S. C. Hall having written an Introduction to the little book in favour of its aged author.

latter kind has also been lately made known through our journals), and this careering through the air of the harvest of the hay-field, as has just occurred in Denbighshire, or as seventy-seven years ago the same sort of thing took place at Waterford. J. D. D.

NEW GAMES AT ST. STEPHEN'S CHAPEL.

The following poem I copied early in the present century from a collection of similar articles in the common-place book of a friend. Whether it has ever appeared in print I am unable to say, or even to hazard a guess; but it seems to deserve a mausoleum in the pages of "N. & Q."

"*New Games at St. Stephen's Chapel.*

"While honest John Bull,
With sorrow brimful,
Lamented his trusty friend Pitt;
Some sharpers, we're told,
In cheating grown old,
Thus tried all the talents and wit.

"Let's invite him to play,
John never says nay,
So they ask'd him what game he approved;
John talk'd of *All Fours*,
Or *Beat knave out of doors*,
The games of his youth which he loved.

"Lord H—w—k spoke first;
'In those games I'm not vers'd,
But they surely are old-fashion'd things;
The best game, *entre nous*,
Is the good game of *Loo*,
Where Knaves get the better of Kings.'

"Sam Wh—tb—d rose next,
By all court cards perplext,
Since at *his* trade they reckon no score;
For at Cribbage, 'tis known,
That with court cards alone
You can't make *fifteen two, fifteen four*.

"Then Sh—r—d—n rose,
Saying, he should propose,
Though at all times he play'd upon tick,
The good old game of *Whist*,
For if *Honours* he miss'd,
He was sure to succeed by the *Trick*.

"Now with blustering voice
T—rn—y roars out, 'My boys!
I approve none of all your selections;
What I'll recommend
To myself and my friend,
Is to play well the game of *Connections*.'

"By his master respected,
But by both sides neglected,
Telle est la fortune de la guerre,
Once the minister's *ombre*,
Now deserted and sombre,
The good S—dm—h prefers *Solitaire*.

"Next, with perquisites stored,
Spoke T—mpl—'s good lord,
All whose wants are supplied by the nation,
'From our memory blot
Pique, *Repique*, and *Capot*,
And let's practise, my friends, *Speculation*.'

"Lord G—nv—l— stood by,
With considerate eye,
Which forbore e'en his hopes to express,
But W—ndh—m, less mute,
Own'd each game in each suit
He had play'd without any success.

"'Try again, Sir, your skill,'
Says B—rd—t, 'at *Quadrille*,
There seem none but your friends to ask leave;
As for calling a King,
I shall do no such thing,
But shall soon play alone, I believe.'

"Braced with keen Yorkshire air,
Young Lord M—lt—n stood there,
Who, improved in all talents of late,
Said he fear'd not success
At a bold game of *Chess*,
And should soon give the King a check-mate.

"'Hush!' says Gr—nv—ll—; 'young man,
I'll whisper my plan;
While professing great zeal for the throne,
We may leave in the lurch
Both the King and the Church,
By encouraging slily *Pope Joan*.'

"In one hand a new dance,
In the other Finance,
To throw on each object new light,
Young P—tty appear'd,
And begg'd he might be heard
In settling the game of the night.

"'Casino,' he cries,
'Sure of all games supplies
Amusement unblended with strife;
For that black, gray, or fair,
With their fellows should pair
Must to all form the pleasures of life.

"Without farther debate,
Down to *Cass* then they sate;
But how strange is the game I record;
The Knaves are pair'd off,
Of all Court cards the scoff,
And in triumph the *King clears the board*.

"John, rubbing his eyes,
At length with surprise
Discover'd the tricks of the crew;
And gaining in sense
What he first lost in pence,
From these wolves in sheep's clothing withdrew."

Two only of the several parties above mentioned are at the present time in existence.

N. L. T.

Minor Notes.

Derivation of "Notes and Queries." — Sanskrit *jnā* (γι-γν-ώσκω), *gn-osco*, *nosco*, *notum* (or *jnā*, *jnātam*, *gnātam*, *gnotam*, *gnotum*, *notum*), *nota*, *note*, NOTES. ETI, *enti*, *anti*, *ant*, AND; or thus, *eita*, *einta*. *ainta*, *anta*, *ant*, AND: or from Sans. *dā*, thus, *dā*, *do*, *ad-do*, *adde*, *andde*, *ande*, AND. Heb. קרא, to cry out, call out (perhaps formed by onomat.); thus, *kara*, *quara*, *quaro*, *quæro*, *quære*, *quere*, *query*, QUERIES. Nunnesius derives *quæro* from χηρεύω, careo, "quòd qui re aliqua careat, eam quærit." But see Junius, Skinner (Etym.),

Littleton (Lat. Dict.), Gesenius, and Parkhurst (Heb.), Monier, Williams, Wilson, Bopp, and Vans Kennedy (Sansk.), and the different forms of *and* in the old Teutonic dialects.

R. S. Charnock.

Gray's Inn.

Alteration of the Liturgy : Dr. Tillotson. — Extract from a private letter, dated Nov. 21, 1689 :

"Our convocation for the settling of religion is broken all to pieces. Our presbyterian party hoped Dr Tillotson would have been chosen prolocutor as they call it, but the vote being between him and Dr Jean, the latter had it. Dr Tillotson would have granted us all we could have wished for, both in the alteration of the Liturgies, prayers, ceremonies, and so forth. But Dr Jean is so stiff for the Church of England, that he will grant nothing. Dr Fairfax proposed an alteration in the Lord's prayer, viz. "*Our Father which art in heaven,*" that it was not grammar, and therefore ought not to be. That the petition, '*Lead us not into temptation,*' should be expunged, as it made God the author of sin. This was not regarded, and Baxter, and all the other presbyterian good men will, we are afraid, declyne meeting any more."*

Cl. Hopper.

A Note from Chester. — The first line of one of the inscriptions on the front of houses, sent to you by Mr. Mackenzie Walcott, I saw a few days since on the front of a house in Chester, namely, "God's providence is my inheritance." The house which bears this pious device is popularly said to have been the only house in Chester which escaped the plague. In this ancient city the curfew is still regularly rung, at nine o'clock, not merely as a memorial, but with a purpose. At that hour the leave of absence to the maids and female servants of the city expires, and there is a general scudding of holiday damsels homewards, as the curfew tolls. It is customary for these *ancillæ* to be told, on being engaged, that curfew time is that observed in the household. This is perfectly understood, and at that hour the humble and happy lovers lingering in the street cover up their fires and separate. There are some illustrious names in this imperial city of Chester. The first costermonger's cart I encountered in the High Street boasted no less a proprietor than "Augustus Cæsar." Indeed, very ancient and royal families are not extinct in other parts. Last May I was loitering along the street between Battle Abbey and the fields beyond, and there, close to the old fighting ground on which William conquered, I saw that "Harold" was quietly settled as a chemist and druggist. J. Doran.

Prison-rents under the Stuarts. — One of your correspondents (to whose communication I am unable to make clear reference, being far away from my books and papers,) recently expressed some surprise at the amount of rent which the French ambassador is said, in *Monarchs retired from Business*, to have given for the hire of a mansion in London, in the reign of William III. High prices had been no uncommon thing for a long time previously. In the article in the *Athenæum*, on Luttrell's *Diary*, I see that, under Charles II., a guinea was the price of a ticket of admission to a public political dinner. It is not more now, nor so much if the difference of value of money be taken into account. With regard to prison-rents, they were exorbitantly high before the latter reign. In a "humble remonstrance and complaint of many thousand poor distressed prisoners, in prison in and about London, to the High Court of Parliament," A.D. 1642, I find the remonstrants saying that "the extraordinary rent of our chambers in prison surpasses all the usage and brokery in the world, 50, 30, 20, 10, and 8 pounds per annum being an ordinary rent for a chamber which a man can scarce turn himself in."

J. Doran.

Abergele, N. Wales.

P. S. Permit me to add here, in reference to the hope expressed by J. P. K., that I would not transfer the French King John's prison from Somerton in Lincolnshire to Somerset, that I had never thought of doing so. When Balliol declared that there was no Somerton in Lincolnshire (the topography of which county is among the very many things of which I know nothing), I concluded he did so on personal knowledge. It then occurred to me that *Somercot* might have been the locality. The interesting communication of J. P. K., however, leaves no excuse for any mistake hereafter made in this matter.

Sun-Dial Mottoes. —

"Discite justitiam moniti." — New Palace Yard, Westminster.

"Vestigia nulla retrorsum." — Essex Court, Temple.

"Time and tide tarry for no man." — Brick Court, Temple.

"Pereunt et imputantur." — Opposite the Library, Temple.

Mercator, A.B.

Posies for Wedding Rings. — I send for your consideration the following posies for wedding rings, if worthy of "N. & Q."

"Hearts united live contented."
"None can prevent the Lord's intent."
"As God decreed so we agreed."
"Christ for me hath chosen thee."
"By God alone we two are one."
"God's blessing be on thee and me."
"Lôve me and be happy."
"The love is true I owe you."
"God did foresee we should agree."
"In God and thee my joy shall be."
"Absence tries love."
"Virtue surpasseth riches."
"Let virtue rest within thy breast."

W. P. L.

Greenwich.

[* See Birch's *Life of Abp. Tillotson*, p. 184., edit. 1753; and *Life of Dr. Prideaux, Dean of Norwich*, pp. 54—56.]

Scolds in Carrickfergus. — There was a most wholesome regulation for maintaining the peace of Carrickfergus, in the county of Antrim, in olden times, by providing the following punishment for the "noisy nuisance of women scolding:" —

"October, 1574: — Ordered and agreed by the whole Court, — That all manner of scolds which shall be openly detected scolding, or evil words in manner of scolding, and for the same shall be condemned before Mr. Maior, shall be drawne at the sterne of a boate in the water from the end of the peare round about the Queen's Majesties Castle in manner of ducking; and after when a cage shall be made, the party so condemned for a scold shall be therein punished in the manner noticed." — *Town Records.*

ABHBA.

Scott's "Waverley." — The following statement of Sir Richard Phillips, the extraordinary author of that extraordinary book of books, *A Million of Facts*, may be classed amongst "Things not generally known:"

"Scott's *Waverley* was offered, anonymously, to the editor of this volume. The price asked for it was refused. It then appeared as *W. Scott's;* but in a few days the name and placards were withdrawn, and the author said to be *unknown.*" — C. 648, ed. 1842.

That Scott made some difficulty about the price is evident from Lockhart; Constable offering 700*l.*, Scott suggesting 1000*l.*, — the former declining the suggestion, and ultimately publishing the work "on the footing of an equal division of profits between himself and the author." (iv. 167.)

ANDREW STEINMETZ.

Discovery of Ancient Remains. — There was discovered in May last, while some workmen were employed in improving the churchyard of Coldingham, the tombs of two of the priors of that once famous abbey. The one was that of Ernald, who was prior from 1202 to 1208; the other was that of Radulf, who was prior for one year only, in 1209. The slabs were removed, and two of the workmen went down into the vaults with lighted candles in their hands. The body of Ernauld is sewed in leather. His shoes were found on his feet, and a *hazel rod*, about thirty inches long, lying upon his breast. The body of Radulf, or Ralfph, is wrapt in a coarse description of woollen cloth. The inscriptions on the slabs are as follows:

"Ernauld, Prior.
Radulf, Prior, D. G. Coldingham."

The first is entire, the last broken into fragments. Both inscriptions are in Latin. The above I copy from a provincial newspaper, as I think it is proper to preserve all such Notes.

MENYANTHES.

Chirnside.

Origin of the National Song "God save the King." — If the following has not already appeared in the pages of "N. & Q.," it may be worth recording. The reader will find the passage in the *State Papers*, vol. i. p. 184., under the orders for the "Flete taken by the Lord Admirall, the 10th day of August, 1545:"

"The watch wourde in the night shalbe thus: 'God save King Henrye,' thother shall aunswer, 'And long to raign over us.'"

R. C.

Cork.

Queries.

"THE JACOBITE'S CURSE."

In a small quarto tract, entitled *The Jacobite's Curse, or Excommunication of King George* (Glasgow, 1714), I find the following, which is perhaps worth preserving in "N. & Q.": —

"God bless, preserve, and restore our Royal Sovereign King James the Eight. Curse, Confound, and Destroy the Contrivances, and Machinations of his Enemies, Let the plagues of Ægypt be upon them, Let their Children be Fatherless, and their Wives widows, let them beg their Bread in a strange Land, and let there be none to pity their Fatherless Children, Let them wander thro' the Earth like *Cain* and *McKartney*, Let them be afflicted with Job, but abstract his Patience: Let them be disappointed like the white trac'd Hatt Gentleman. Let them be banished their Country like Marlborough, dye of a phrenzy like Queensberry and Godolphin. Let them be guilty of Bigamy, &c., like Wharton. Let them be as great Atheists as Sunderland, and as great Sots as Sutherland. Let them prosecute other at Criminal Courts like the Whig Ministers, and let them be in as great Confusion as the General Assembly. Let them be like the Squadron Lords, to change themselves from being Members of Parliament, to be Members of the General Assembly. Let them be like the Makers of the Union, to dye without Beds, and like the Mock Hannoverian Club at Leith, to burn their Shirts and Gravats in Emulation of Hannover, that they may become a Laughter to their Countrey. Let them be as Spurious as the Brood of the Duke of Brunswick. Let them be as great Fools as the Magistrates of Edinburgh, the Whig Lords of England, and the House of Commons in Ireland, and as great Fools as the Followers of the Kirk-Session, and let all the Curses from the Beginning of Genesis to the End of the Revelations be upon all these who have sold their Country, and design to destroy the King."

There are some allusions in the foregoing worth elucidation. For example: Who is *McKartney*, here coupled with Cain? and who the *white-hatted gent?* and where may be found further particulars about the Leith Club? The author of my book holds up this *Hellish Lybel* to public reprobation, and commences by ascribing it to "A Certain Person who has render'd himself infamous by his Doggrel against the Kirk and Magistrates of Edinburgh;" adding, "Mr Fleckno is not better known in England, than this uncircumcised Doctor is in Edinburgh," which seems to point at Dr. Pitcairn; although he farther on ascribes it to Mr. R. C—l—d—r. If a *true bill* against the latter, where is Calder's *doggrel* to be found?

J. O.

[Calder disclaimed both the *doggrel* and *The Jacobite's Curse.* He says, "It is nothing with this scandalous

author to speak at random, as he does where he asserts that Mr. R. C. made a doggrel upon the magistrates of Edinburgh, which is as gross a lie as the other, viz. that he was the author of *The Curse*, for he professes upon the former asseveration, that he never made nor heard any such thing." See "*The Spirit of Slander Exemplified* in a scandalous pamphlet called *The Jacobite's Curse*, written by a scandalous scribbler, an undoubted child of him that is styled 'the accuser of the brethren, a liar and murderer from the beginning.' To which the principal person, Mr. R—— C—ld—r, that is traduced in page 8. gives this Reply to a Member of Parliament:

> If some mischief thou didst not hatch and plot,
> Thou'd hang thyself, as did *Iscariot*.

Edinburgh, by R. Freeman, 12mo., 1714."]

DR. GOLDSMITH: "LIFE'S PAINTER."

In a curious little book now before me, entitled:

"LIFE'S PAINTER of Variegated Characters in Public and Private Life, by George Parker, Librarian to the College of Wit, Mirth, and Humor, and Author of the Views and Society of Manners, &c. To which is added, A Dictionary of Modern Flash, or Cant Language, so much in use with the Swells of the Town.

'The proper study of mankind is man.'

'In life's journey rather seek a safe than a primrose path.'

A modern Bamfylde Moore Carew, but not like him, who ended his Days comfortably in the Country; this went about from Race to Race selling Gingerbread Nuts, and at last finished his Career in the Poor-House at Liverpool. London: printed by R. Bassam, No. 53, St. John's Street, West Smithfield. (Price One Shilling.) Post, n. d."

In this volume occurs the following strange passage. The author, describing night-houses, and a particular drink called "Hot," says:

"This was a favourite liquor of the celebrated Ned Shuter's: I remember spending an evening with him, in company with that darling of his age, Doctor Goldsmith; staying rather late, as we were seeing the doctor to his chambers in the Temple, where he then lived, Shuter prevailed on him to step into one of these houses, just to see a little fun, as he called it, at the same time assuring the doctor, that no harm might be apprehended, as he was well acquainted with the Cove and Covess, Slavey and Moll Slavey, that is, the landlord and landlady, man and maid servant: upon the strength of this, we beat our rounds till we arrived at the door of the house; in the middle of the door was a wicket, through which the landlord looked, and the moment he saw Shuter, without any questions the door flew open as if by enchantment; we entered; the doctor slipt down on the first seat he saw empty. Shuter ordered a quart of gin hot; we had no sooner tasted it but a voice saluted Shuter thus: 'I say, master Shuter, when is your benefit? Come, tip us a chaunt, and hand us over a ticket, and here's a bobstick (shilling).' Shuter took the man by the hand, and begged to introduce him to the doctor, which he did in the following manner: 'Sit down by my friend; there, doctor, is a gentleman as well as myself, whose family has made some noise in the world; his father I knew, a drummer in the third regiment of guards, and his mother sold oysters at Billingsgate; he's likewise high borned, and deep learned, for he was borned in a garret, and bred in a night-cellar.' As I sat near, the doctor whispered me, to know whether I knew this gentleman Mr. Shuter had introduced; I replied, I had not that honour, when, immediately, a fellow came into the box, and in kind of under voice asked the person Mr. Shuter had introduced, 'How many there were crap'd a Wednesday?' The other replied, 'three.' 'Was there e'er a cock among them?' resumed the other (meaning a fellow who died game). 'No, but an old pal of yours, which I did a particular piece of service to as he was going his journey; I took the liberty of troubling him with a line, which he no sooner got about his neck, than I put my thumb under the bur of the left ear, and at the same time, as I descended from the cart, I gave him such a gallows snatch of the dew beaters, that he was dead near twenty minutes by the sheriff's watch before the other two. I don't recollect that I have crap'd a man better for this last twelvemonth.' The doctor beckoned to Shuter, and in the same breath cried out, 'for heaven's sake who is this man you have introduced to me?' 'Who is he?' says Shuter; 'why, he's squire Tollis, don't you know him?' 'No, indeed,' replied the doctor. 'Why,' answered Shuter, 'the world vulgarly call him the hangman, but here he is stiled the crap merchant.' The doctor rose from his seat in great perturbation of mind, and exclaimed, 'Good God! and have I been sitting in company all this while with a hangman?' The doctor asked me if I would see him out of the house, which I did, highly pleased with the conversation of two men, whose feelings of nature as widely differed as those of the recording angel in heaven's high chancery (as mentioned in Sterne's story of La Fevre) to the opposite one of the midnight ruffian, who murdered the ever-to-be-lamented Linton." *

My Queries are, 1. Has this strange adventure ever appeared in any *Life of Goldsmith?* 2. Is anything known of this book and its author?

M. E. BERRY.

[George Parker was born in 1732, at a village called Green Street, near Canterbury, and in his early days entered the naval service, which he soon quitted for the gay scenes of London life. He was compelled through distress to enter as a private soldier in the 67th regiment of foot, under the command of the immortal Wolfe, then colonel of the regiment. In this regiment he continued a private, corporal, and serjeant for seven years; but at the end of the war returned home as a supernumerary exciseman. He subsequently went upon the stage in Ireland, and in company with that facetious gentleman the Rev. Brownlow Ford, strolled over the greater part of the island. On his return to London he played several times at the Haymarket; and was afterwards introduced to Mr. Colman through the friendship and interest of Dr. Goldsmith. But on account of his figure being too gross, Mr. Colman declined his services. Parker then joined the provincial strolling companies, and was engaged for one season with Mr. Digges, then manager of the Edinburgh Theatre. Returning to England, he commenced lecturer upon elocution, and in this character travelled through France and Holland. In 1782, we find him seated in the chair of the school of eloquence at the Lyceum in the Strand, which probably proved an easy chair to him for the remainder of his life. The edition of *Life's Painter*, published by J. Ridgway in 1789, 8vo., contains his portrait. Parker was also the author of *A View of Society and Manners in High and Low Life: being his Adventures in England, Ireland, Scotland, Wales, France, &c., in which is comprised a History of the Stage Itinerant*, London, 2 vols. 12mo., 1781; *Humorous Sketches, Satirical Strokes, and Attic Observations*, 8vo., 1782.]

* Mr. Linton, a musician, who was robbed and murdered in St. Martin's Lane.

SIR WILLIAM KEITH.

The precise *locale* of Sir Wm. Keith's decease seems to be involved in some obscurity. R. R., in reply to my Queries, intimates that there was such a prison as the "Old Bailey." ("N. & Q.," June 6th.) F. A. C. (June 27th) disagrees with him in this particular. I am sure that I have frequently heard the Old Bailey* spoken of as a prison, and when in London some twelve years since, such a building was pointed out to me by my guide; but the location I have forgotten. Perhaps he was imposing upon my credulity or ignorance as a stranger in "the world of brick and mortar."

I am inclined to the belief that Sir William died in the *Fleet Prison:* for in a letter to John Adams, in 1813, Thos. McKean of Pennsylvania, writes, in alluding to Keith's plan of taxing the colonies (the first on record, by-the-by), suggested to Sir Robert Walpole: "He was then, I believe, in the Fleet Prison;" intimating also that Sir William is alluded to by Peregrine Pickle, in his amusing autobiography, as one of the inmates of that institution. Sir William, it is known, was very poor, and burthened with debt for several years previous to his death. I also find that in 1732 he was in Parliament, in place of Sir Arch. Grant, expelled. (*Gent.'s Mag.*, 1732, vol. ii.) Lady Keith died in Philadelphia in the year 1740. Her tombstone may still be seen in Christ churchyard, Philadelphia.

It may not be generally known on your side of the water that Sir William Keith's "baronial seat" is still an object of interest here. The house erected by him in 1722 is still in fair preservation. It is situated in the county of Montgomery, Pa., about twenty miles from Philadelphia. There he had a "plantation" of 1200 acres, and lived in a style becoming his descent, and congenial to his tastes. I am preparing a history of that noble estate from the date of its foundation to the present time, with its varied and interesting social, literary, and political associations. Keith's career in the colonies was a chequered one, and he has the credit of first suggesting to the crown the taxing of the colonies. I have a document which shows this conclusively. I also have a document containing a schedule of his personal property conveyed to his wife when he left "Fountain-Low," his plantation, for England. It evinces that he lived in elegant style for that day. His stud consisted of four stallions for the coach, seven saddle horses, and six others for breeding and draught. He had large herds of choice cattle, some twelve negro slaves, besides other domestics; plate, china, and glass in profusion, and furniture of the most costly description. He also had a brewhouse on his premises for the manufacture of his own beer. The traditions of the neighbourhood relate that he kept an open house to his friends, and that there were many convivial gatherings under his ample roof. Much more of interest I have, which may not be intruded upon your columns at present.

I am very desirous of learning something regarding Hugh Henry, or Henry Hugh, *Fergusson*, as mentioned to you in "N. & Q.," 2nd S. iii. 266.; I believe I stated all I knew of him. He was Commissary of Prisoners for General Howe in 1777–8, went to England in 1779, and is supposed to have died in Flanders in the service of the government.

Can any of your correspondents enlighten me farther, at an early date? H. C. W.

New York.

[* Newgate, the chief prison for the city of London, is in the Old Bailey; the Court at which the criminals are tried is the Old Bailey: hence the confusion referred to by our correspondent. — Ed. "N. & Q."]

Minor Queries.

Syon Sancti Adriani. — In a recent number of "N. & Q." (2nd S. iii. 421.) mention is made of the village of *Eckeren*, near Antwerp, by a correspondent who seems well acquainted with it and its vicinity. Perhaps he or some other correspondent would be so obliging as to inform me whether there is or was a monastery or convent there known as "Syon Sancti Adriani," or by any equivalent appellation. I am well aware that the great monastery of St. Adrian is or was at Grammont. The motive of this inquiry is the hope of elucidating an obscure legend on a conventual seal. W. S. W.

Lady Chichester. — Can any reader of "N. & Q." explain the following passage written in May, 1615:

"The Ladie Chichester, the onelye sister of the Countesse of Bedford, is dead, wch gaue a new wound to her and the olld Ladye."

The then Earl of Bedford was Edward Russell, the third earl, who married Lucy, sister and coheir of John, second Lord Harrington; but whom did the other coheir marry? I am unable to trace any Lady Chichester who was sister to a Countess of Bedford. Sir Arthur Chichester, created Baron Chichester of Belfast in 1612, married Letitia, daughter of the famous Sir John Perrott. His elder brother, Sir John Chichester, Knight, married, but his wife's name is not given in the pedigrees to which I have access; whilst his younger brother, called Sir John Chichester the Younger, is not stated to have been married. He had been taken prisoner and beheaded in Ireland in 1597, by James MacSorley MacDonald, afterwards Earl of Antrim. Who was the old lady referred to? JOHN MACLEAN.

Hammersmith.

Envelopes first Introduced. — Were envelopes ever used previous to the present century? In examining some papers recently at the State Paper Office, I met with one cut nearly the same as one of our modern envelopes, and attached to a letter of 1696, May 16; addressed by Sir James Ogilvie to the Right Hon. Sir Wm. Trumbull, Secretary of State. The size was 4¼ by 3 inches.

CL. HOPPER.

Old Ballad of the Mearns. — The following couplets form a portion of a song, or rather ancient ditty, which may yet be heard among the peasantry of the Mearns, and which my informant, a very sagacious person, tells me she has not only oftentimes heard sung, but sung herself in her younger days. The lines quoted are all which now apparently exist, and I should be glad to have the name of the author of the words, chiefly notable, I admit, for their simplicity. One "Captain Wedderburn, servant to the king," proposes to his mistress, who, it appears, is somewhat nice as respects her palate as well as her lovers; and she in reply, to try his troth, or perhaps from some wish to start difficulties in the way of loves which before seemed to have "run smooth," is made to require of him as under:

"I must have to my supper a bird without a bone,
And I must have to my supper a cherry withouten stone;
And I must have to my supper a bird withouten ga',
Before I lie in your bed either at stock or wa'."

To these demands he replies:

"When the bird is in the shell I'm sure it has no bone,
And when the cherry is in the bloom I'm sure it has no stone;
The Dove she is a gentle bird, she flies withouten ga",
And so we'll lie in one bed, and you'll lie next the wa'."

I should be glad to have the "hole in the ballad" supplied, or if you were to direct me to a quarter in which I can get it done, you will oblige K.

Arbroath.

Mitred Abbots North of Trent. — Can any correspondent of "N. & Q." inform me whether there were any more than *two* mitred abbots north of the Trent, namely, the abbots of Selby and S. Mary's at York? During a recent ramble in Wensleydale I paid a visit to the interesting ruin of Jerveaux Abbey, near Middleham, so rich in sepulchral slabs, and was told that its abbot was mitred. Is this correct?

The privileges of the mitred abbot were (Fosbroke's *British Monach.*, c. viii.):

"The dalmatic or seamless coat of Christ signified holy, and immaculate piety: the mitre was emblematical of Christ the head of the church, whose figure bishops bore: the crosier or pastoral staff, their pastoral care: the gloves, because occasionally worn or laid aside, typified the concealment of good works for shunning vanity, and the demonstration of them for edification; the ring that as Christ was the spouse of the Church, so scripture mysteries were to be sealed from unbelievers, and revealed to the Church: and the sandals, because as the foot was neither covered nor naked, so the gospel should neither be concealed nor rest upon earthly benefits."

OXONIENSIS.

Rev. Richard Graves. — If the present possessor of Mickleton, Gloucestershire, or any other members of the Graves family, are in possession of any letters or other documents illustrative of the life and character of the Rev. Richard Graves, some time rector of Claverton, near Bath, the communication of such to the Rev. T. KILVERT of Claverton Lodge, near Bath, who is employed on a Memoir of Mr. Graves, will be duly esteemed.

Witchcraft. — Few are the subjects which do not directly or incidentally fall under discussion in the "N. & Q.," and perhaps I may obtain information relative to branding a female with the appellation of a *witch*. I beg to quote two entries of burials from the register of the parish of Tetbury, as specified at p. 130. of "the *History* of that town by the Rev. A. T. Lee," recently published: —

"$167\frac{5}{8}$, March 12th, a child of Witch Warrand."
"1689, a child of Witch Comleys, May 1st."

May I ask if such insertions, in a public register, defamatory as at least they were, were not also actionable as libellous? And whether the officiating clergyman making such entries would incur the responsibility of them? QUÆRITUR.

Portraits of Henrietta Maria and Prince Charles. — I lately purchased a copy of *The Life and Death of Henrietta Maria de Bourbon, Queen to Charles the First*, which is a reprint of Smeaton, dated 1820, of the edition by Dorman Newman, 1685. There is an engraved frontispiece to it, representing Henrietta Maria and Prince Charles, with their right hands joined. There is no engraver's name to the print, and I do not find it mentioned in Granger.

I shall therefore feel particularly obliged if any one, conversant with prints, would inform me by whom it was originally engraved, and if expressly for the above work in 1685. Also, if the portrait of the Prince has been copied from any previous print. P.

"*Siege of Vienne.*" — Who is the author of *The Siege of Vienne*, a tragedy, published by Bell and Bradfute, Edinburgh, 1839? X.

Collections of Prints. — N. J. A. would thank some correspondent of "N. & Q." for directions or suggestions as to the best manner of preserving (and also of arranging) a collection of from 4000 to 5000 old prints and etchings. They have been kept for a long time in portfolios, some with and some without leaves, but neither will prevent their

often being damaged. Is there any piece of furniture made to contain such a collection?

James Johnson, M.D. — I would feel greatly obliged to anyone who would supply a complete list of the works (and last editions) of James Johnson, M.D., Physician Extraordinary to the late King." S. G.

Dublin.

The Auction of Cats. — In the memoir of the eccentric Richard Robert Jones, given in the *Imperial Magazine*, July, 1826, it is stated:

"Another of his peculiarities is a partiality for the whole race of cats, which he seems to regard with the greatest affection, and to resent any injury done to them with the utmost indignation. This singular predilection has led him to adorn the numerous books on grammar which he has himself written, with prints of cats cut from old ballads, or wherever else he can discover them, and to copy everything that has been written and strikes his fancy respecting them, amongst which is *The Auction of Cats in Cateaton Street*, the well-known production of one of the most celebrated wits of the present day."

What is this "Auction of Cats"? To what does it allude? Is it a print or a poem? and who was its well-known author? When the above memoir was written, Jones was resident at Liverpool. Is he still alive? G. Creed.

Museum Street.

Arms. — Can any reader of "N. & Q." inform me to whom the following arms belong: Argent, a fess sable, charged with a mullet between 2 pellets of the field. D. J.

Manners Family. — Edward Manners, Esq., of Goadby Marwood, co. Leicester, who died Feb. 19, 1811, had a sister, Rosalia, wife of Thos. Thoroton, Esq. How were they connected with the Rutland family? and were there any other brothers or sisters? C. J.

Quotation Wanted: "Dingle and Derry," &c. — Of what production do the following lines form a portion? —

"Dingle and Derry sooner shall unite,
Shanon and Cashan both be drain'd outright,
And Kerry men forsake their cards and dice,
Dogs be pursu'd by hares, and cats by mice,
Water begin to burn, and fire to wet,
Before I shall my College friends forget."

"Dingle and Derry" remind one of Dan and Beersheba. Abhba.

Thomas Ingram and Thos. Bennett. — These names figure at p. 121. of *Musæ Anglicanæ*, as part authors of the verses entitled "Desiderium Gulielmi." Information is wanted respecting them, and especially of their parentage.

James Knowles.

Lost Manuscripts. — Many valuable manuscripts have been lost, or lost sight of. It might lead to useful results, and would certainly be very interesting, if some of your correspondents would register in your pages all the "modern instances" of which they know. It is desirable that time and circumstances of disappearance should be recorded when practicable, with any other matters of consequence. B. H. C.

John Brackolme, of London, citizen and tobacconist, living April 4, 1701. Anything relating to him would be acceptable. James Knowles.

Valence. — I am desirous to ascertain the meaning of this word. It is the name of two villages in England, — Newton Valence, in Hampshire; and Sutton Valence, in Kent. Is the surname Valentia derived from it? F. M. Middleton.

Stanton, near Ashbourne.

Lightning on the Stage. — How is lightning represented on the stage? In Mrs. Loudon's *Botany for Ladies*, 1851, she says: —

"The seeds of the common club-moss (*Lycopodium clavatum*) are used at the theatres to imitate lightning."

F. M. Middleton.

Stanton, near Ashbourne.

Prester John. — Can any of your readers inform me whether the question of Prester John has been definitely settled, and the different accounts of his "habitat" reconciled. E. H. E.

"*Mrs. Macdonald.*" — When, and by whom, was the exquisite little Scotch air, "Mrs. Macdonald" composed? Are there any words to it, and what is the origin of the name? A. C.

Bristol.

Heat and Cold. — I enclose an extract from Dr. Kane's *Expedition to the Arctic Regions;* in reference to which, will any of your scientific readers state what are the conditions which influence our perceptions of different degrees of heat and cold, which so frequently differ so essentially from those indicated by the thermometer; as in the instance mentioned by Dr. Kane in the enclosed extract:—

"For the last four days of the month we were at the margin of the Arctic circle, alternating within and without it. We passed to the south of it on the 30th, to recross it on the 31st with an accidental drift to the northward. We were experiencing at this time the rapid transitions of seasons which characterise this climate. The mean of the preceding month, April, had been + 7° 96′; that of May, 20° 22′ — a difference of nearly twelve degrees. At the same time there was a chilliness about the weather, an uncomfortable rawness, both in April and May, which we had not known under the deep perpetual frosts of winter. Cold then seemed a tangible palpable something, which we could guard against or control by clothing and exercise; while warmth, as an opposite condition, was realisable and apparent. But here, in temperatures which at some hours were really oppressing, 60° to 80° in the sun, and with a Polar altitude of 45°, one half the equatorial maximum, we had the anomaly of absolute

discomfort from cold. I know that hygrometric conditions and extreme daily fluctuations of the thermometer explain much of this; but it was impossible for me to avoid thinking at the time that there must also be a physiological cause more powerful than either."

G.

Sidmouth.

James II. and Court of Rome. — Where can I find a full account of the negociations between King James II. and the Court of Rome, as well during his reign, as during his residence in Ireland and St. Germains? Wishing to examine it for a special purpose, perhaps some of your readers, possessing a knowledge of the subject, would, in a letter under cover to the editor, state if there are any references to the Roman Catholic Church in England and Ireland, particularly the latter, and if the question of the regalities be mooted. W. R. G.

Haworths of Haworth. — Can any of your readers give me, or tell me where I may find, some information respecting the Haworths of Haworth, near Keighley? How long the family lived there, when they left, whether they are now extinct, and what were their arms? Mowbray.

"*Die arme Seele.*" — Can any of your readers inform me who is the author of a short German poem called "Die arme Seele"? It is translated in Boyd's *Collection of Ballads*, but I have never been able to meet with it in the original. Karl.

Regimental Colours. — Can any of the readers of "N. & Q." inform me what is the origin and meaning of blessing colours before presenting them to a regiment? F. L. Mills.

Gloucester.

Nell Gwyn's Sister. — Eleanor Gwyn, the mother of the Duke of St. Albans, had a sister Rose, married to Captain John Cassells; a man of some fortune, who spent it in the service of the crown. He died in 1675, leaving his widow in a destitute condition, whom King Charles II. relieved with a pension of 200*l.* per annum. This she received until the accession of William and Mary. It appears that in that reign she was a second time a wife, having married a person of the name of Forster. She was living a widow in the year 1694. Is anything further known of either of these two husbands, and had she issue of either?* Cl. Hopper.

[* In the biography of Nell Gwyn this sister is noticed under both names. In a bill for a sedan is the following item: "For careing you to Mrs. Knights, and to *Mrs. Cassells*, and to Mrs. Churchills, and to Mrs. Knights, 4*s*." In the codicil to her will, made October 18, 1687, is the following bequest: "That *Mrs. Rose Forster* may have two hundred pounds given to her, any time within a year after my decease."— Cunningham's *Nell Gwyn*, pp. 142. 168.—Ed.]

Dr. Young's "*Sea Piece.*" — Can any of your readers explain the connection between this poem and the *Foreign Address* by the same author? *The Sea Piece* was written in 1733, and the *Foreign Address* in 1734; but the earliest edition of *The Sea Piece* which I have seen is in 4to., 1755, published by Dodsley; and it, as well as the reprint of his *Works* in 1762, (which also passed under the author's eye,) contains verses almost literally identical with some in the *Foreign Address*. F. R. Daldy.

Henry Butler. — Was there a Henry Butler of note in the time of Queen Elizabeth? If so, was he publicly employed? I should be glad of any information concerning him. J. C. J.

Copes. — Have copes ever been worn by clergymen in the ordinary services in the present century? And can anyone say why they have fallen into disuse? By ordinary services, I mean other than coronations or state funerals.

M. W. C.

Kymyn. — On the horologe of the Earl of Essex and Ewe in my possession, the name of the maker is thus engraved, "James Kymyn fecit 1593." Can any of your correspondents furnish particulars of this man? E. D.

Minor Queries with Answers.

Walewski. — "N. & Q." seems to be open to all kinds of inquiries, whether wise or otherwise. I, therefore, "will be a fool in question, hoping to be the wiser by your answer." I wish to be informed whether our newspaper writers have any, and, if any, what authority for mentioning, as they constantly do, the Count Walewsky and Countess Walewska? If these eminent persons are, as I suppose them to be, man and wife, can the use of the distinctive termination be supported by any parallel instance? It does not occur to me that in any other Russian or Polish name I have ever met with a similar practice. For example, we do not meet with Count Wielhorsky and Countess Wielhorska, or of Count Chreptowitsch and Countess Chreptovna. If among families of Slavonic origin this fashion prevails, can any similar practice be adduced from other races? In England it would certainly startle us to be informed that Mr. Abbot and Mrs. Abbess had entertained their friends at dinner, or that Mr. King and Mrs. Queen had arrived in town; and equally strange would it seem to learn "through the usual channels of information" that John Bull, Esq., with Mrs. Cow, and their juvenile family had taken their departure for their country seat at Ball's Cross, near Cheshunt. R. S. V. P.

[The nature of the Polish language requires the change of termination in all Polish names to distinguish the sex,

as there is no necessity of using the prefixes Mr. and Mrs., or the titles Count and Countess; and if these are used out of compliment, the name must agree in gender, number, and case, with the title. Thus, if you say, at Countess Walewska's ball, you change the termination of the nominative *a* into *iej*: Na balu Hrabiny Walewskiej, &c. It may be that our correspondent has never met with the names Wielhorska, Chreptowiczowa, but in the Polish language the change of the termination is indispensable. With regard to foreign names the Polish language follows the rules of the language from which they are derived, and would thus appear to be more tolerant than the English. With respect to names like those of Bull, Abbot, and King, though there are scarcely any of that import, most of the Polish names being derived from places, such names do not take the sexual appellative, but merely the termination of the gender. Thus, if there be such a name in the Polish language as Bull. *Byk*, the feminine would not be Cow, *Krowa*, but *Bykowa*, &c.]

Bishop of Aleria. — Some one of your readers may possibly be able to inform me who was "the Bishop of Aleria" mentioned by Johnson in his preface to *Shakspeare*. I have searched all the books I know of likely to help me to the name, and have inquired of all the reading men in my circle of acquaintance, but in vain.

A. M. CANTUARIENSIS.

[This bishop was John Andreas, born at Vigevano in 1417, who became secretary to the Vatican library under Paul II. and Sixtus IV. By the former he was employed to superintend such works as were to be multiplied by the new art of printing, at that time brought into Rome. He published Herodotus, Strabo, Livy, Aulus Gellius, &c. His schoolfellow, Cardinal de Cusa, procured him the bishoprick of Accia, a province in Corsica; and Paul II. afterwards appointed him to that of Aleria, in the same island, where he died in 1493. See Fabric. *Bibl. Lat.* iii. 894. Beloe, who has abridged many of Andreas's prefaces, justly observes, that "when the length of time is considered which at the present day would be required to carry any one of the classical works through the press, it seems astonishing, and hardly credible, that so much should have been accomplished in so very short a period."—*Anecdotes*, iii. 274.]

Christopher Love. — I am anxious to ascertain the parentage of Christopher Love, whose long trial appears in the *State Trials*, who was executed on Tower Hill in 1651, by Cromwell's particular prosecution. This eminent Presbyterian is described in Biographical Dictionaries as a native of Cardiff. He was attended on the scaffold by Manton, Calamy, and Ash. Was he not the son of Sir Thomas Love, Vice-Admiral of the Fleet, who mentions in his will his son Christopher, student of Winchester College, 1627? Christopher Love, the Presbyterian martyr, was an Oxford man. Sir Thomas Love was a native of Rawats in Northants. He mentions this place in his will; and also his kinsman Dr. Nicholas Love, Warden of Winchester College. There is no doubt, therefore, that he belonged to the ancient family of Love of Northants, whose pedigree is recorded in the Heralds' College. The name of Dr. Nicolas Love appears therein. T. L.

[Wood in his *Athenæ*, iii. 278., states that "Christopher Love, son of a father of both his names, was born at Cardiff in Glamorganshire, became a servitor of New Inn, 1635, aged seventeen years." This statement is also confirmed by a MS. Life of Christ. Love in the Sloane MS. 3945., evidently written by some one personally acquainted with him. It states, that "he was the son of Mr. Christopher Love of Cardiff in Wales. His mother was a lady's daughter of a great family. He was the youngest child of his parents, and being the child of their old age (his mother being fifty years old when she did bear him), he was dearly beloved of them. They were no way wanting to bring him up in learning, though they never intended him for the ministry; but from a child he was very much taken with his book; and though his father and mother were too indulgent over him in giving him time for play and sinful recreations, in carding and dicing, yet I have heard him say, that he never neglected his learning." See "N. & Q." 1st S. xii. 266.]

Replies.

NIEBUHR AND THE ABBÉ SOULAVIE.

(2nd S. iii. 401.)

The extraordinary hallucination of Niebuhr in pronouncing the spurious Memoirs of the Minority of Louis XV., published by the Abbé Soulavie as the production of Massillon, to be "the best historical work in the French literature," and worthy to be placed "beside Thucydides and Sallust," has been satisfactorily exposed by your correspondent E. T. Some of your readers may, however, ask who the Abbé Soulavie may be, and what was the literary character and position of a man capable of composing memoirs which Niebuhr, even under the erroneous belief that they were written by Massillon, could deliberately place at the head of the historical literature of France, and could consider as standing on a level with the history of Thucydides.

According to the detached life, in the *Biographie Universelle*, the Abbé Soulavie was born in 1751 or 1752, and he was curé of Sevent, and vicar-general of the diocese of Chalons at the outbreak of the French Revolution. He adopted warmly the new ideas, and became a member of the Jacobin Club. He was allied with the extreme revolutionary party, such as Chabot, Collot-D'Herbois, Barère, &c.; and used all his influence in the press for promoting the overthrow of the monarchy. He was one of the first priests who married. In 1790 he promulgated a false charge against the Abbé de Citeaux, of having shut up a monk of his order in a wooden cage, and left him to die, in revenge for a blow which he had received. At this time he published the four first volumes of the *Memoirs of Richelieu*, founded upon papers communicated to him by the family; but of which he made a fraudulent use, with a view of blackening the memory of Richelieu, and of flattering the revolutionary ideas of the day. In reference to this work, the writer of his life in the *Biogr. Univ.* calls him a "hardi faussaire."

In 1791, the Memoirs of the Minority of Louis XV. appeared as the work of Massillon, under the editorship of Soulavie. The French critics are unanimous in regarding this work as spurious, and as the production of the supposed editor. The author of the art. Massillon, in the same excellent *Dictionary*, says of these Memoirs, that they "passent généralement pour un ouvrage supposé; ils offrent des traits hasardés et des expressions inconvenantes, non moins indignes de l'orateur que du prélat." In this censure the writer of the life of Soulavie himself concurs: he characterises these Memoirs as a "rhapsodie fabriquée par le prétendu éditeur. Jamais le brigandage littéraire ne fut poussé plus loin. Soulavie prête à l'auteur du *Petit Carême* des phrases et des expressions que le valet de chambre du Cardinal Dubois ne se fut pas permis d'écrire."

In May 1793, Soulavie was appointed President of the French Republic at Geneva. From this post he was dismissed in the December following, but the execution of the decree was suspended through the influence of Barère. He was recalled after the fall of Robespierre (Aug. 1794), and sent to prison, where he remained until 1796. After the 18th Brumaire Sièyes and Roger Ducos placed his name on a list of persons sentenced to transportation, but he was saved by Bonaparte.

From this time he devoted himself exclusively to literature. In 1799 he published spurious memoirs of the ex-director Barthelemy, and sold the manuscript as genuine. In the latter part of his life, he was reconciled to the church, and he published an avowal of his religious errors. He died in March, 1813. He had made a collection of engravings relating to French history in 162 folio volumes, which Napoleon seized after his death.

The literary character of Soulavie is thus summed up by the author of his life in the *Biographie Universelle*: —

"Quelque mépris que méritent les falsifications historiques de Soulavie, son style trivial et prolix, et ses tableaux souvent obscènes, toujours de mauvaise société; on est quelquefois séduit par la grande facilité de sa narration et par la hardiesse de ses aperçus. Ses écrits seront utiles a consulter pour ceux qui voudront écrire avec impartialité l'histoire de nos troubles; ils pourront y trouver, au milieu d'une foule de mensonges, des documens authentiques, des révélations précieuses, et des aveux qu'on n'aurait pas obtenu sans la révolution. En un mot, pour un historien judicieux et instruit, les indigestes compilations de Soulavie peuvent devenir ce que le fumier d'Ennius fut pour Virgile."

Such is the literary character of Soulavie, and such is the estimate of his works formed by well-informed critics of his own nation. Now if Niebuhr had been simply deceived by a literary forgery, he would have committed an error which has been committed by many persons of perspicacity and sound sense. But that he should discover surpassing excellences in the spurious work of such a writer, and that he should deliberately put a production of the Abbé Soulavie at the head of French historical literature, and on a level with the greatest histories of classical antiquity, must be considered as an indication of the predominance of fancy, uncontrolled by judgment and discretion. L.

GRAVESTONES AND CHURCH REPAIRS.

(2nd S. iii. 366. 453. 494.; iv. 136.)

The practice of removing tombstones, so justly condemned by K., does not appear to be altogether a modern invention. Mr. Raine tells us that when St. Cuthbert's tomb, in Durham Cathedral, was opened, May 17, 1827 —

"The blue stone was found to rest upon soil eighteen or twenty inches in thickness, beneath which was a large slab of freestone of nearly a similar size, containing upon its lower face the name of Richard Heswell, a monk who is known to have died before the year 1446, and which must have been removed, in 1542, from the cemetery garth on the south side of the church, the only burial place of the monks, to serve as a cover to the vault below it. Its surface was purposely turned downwards, to show that it was converted to a use for which it was not originally intended." — *Brief Account of Durham Cathedral*, p. 58.

Upon this subject, the Rev. C. Boutell says: —

"It may be confidently asserted that incised slabs of memorial were once very common in our churches, particularly in the churches of those districts which produce the stone, though now they have generally been demolished or removed.* This may, in most cases, have resulted from the unsightly aspect of the slabs when worn away, as they would be liable to be worn away by habitual attrition; they would accordingly be taken up when the church was undergoing some repair or alteration, and, being considered as altogether unfit to appear in the renewed structure, they would be built up in the walls of the new portions; or, in some instances, they would be again laid down in the pavement, but not until the original surface of the stone had been entirely cut away; or they would be *reversed*, and worked to a smooth surface on the other side. This system of demolishing the monumental memorials of others, and indeed of appropriating them afresh (as was constantly done) in the capacity of monuments, it is most difficult to account for, particularly in men who bestowed so much care and attention upon what they designed to commemorate themselves."† — *Christian Monuments*, p. 10.

It is indeed difficult to account for this species of sacrilege, — which, as has been shown, dates back to a period when churchwardens were not, — for the sanctity of the grave is respected even

* In the *Archæological Journal*, vol. iv. pp. 37. 58., is an interesting account of the discovery of a vast number of early incised slabs, during the recent repairs in Bakewell Church, Derbyshire. In many other churches similar collections of monumental slabs have been observed. I may add, that a very considerable number of slabs of this character now form part of the pavement of the church at Gorleston, in Suffolk.

† *Archæologia*, vol. xxx. p. 121.

among savage and heathen nations. It proves, at any rate, the existence of a mean, irreligious, utilitarian spirit, as well as the "keen desire for church renovation," mentioned by your correspondent: and, as monumental memorials are admissible for legal evidence, their wilful destruction, obliteration, or concealment, can scarcely be "in harmony with the law." That this abominable system was rife in Shakspeare's day, we might conclude from his well-known epitaph (which I here copy from Mr. Fairholt's *Home of Shakspeare*, almost the only work in which it is correctly given):—

"Good frend for Iesvs sake forbeare,
to digg the dvst encloased heare:
Bles'te be ye man yt spares thes stones,
and cvrst be he yt moves my bones."

There is a traditionary story, that "his wife and daughters did earnestly desire to be laid in the same grave with him; but that not one, for fear of the curse above said, dare touch his gravestone." As times go (and have gone), it would be better if some such lines as these of Shakspeare took the place of those fulsome churchyard chronicles that have given rise to the proverb "*Menteur comme une épitaphe.*" The non-interference with Shakspeare's gravestone has not been extended to the gravestones of his family; for Mr. Fairholt, in his account of the stone commemorating the last resting-place of Susanna, wife of Dr. John Hall, says:

"The whole of the rhyming part of her epitaph had been obliterated; and upon the place was cut an inscription to the memory of one Richard Watts. This has in its turn been erased, and the original inscription restored by lowering the surface of the stone, and recutting the letters."

I also (like your correspondent K.) could mention a church, where two gravestones to the members of an ancient family had been removed to the *out*side of the entrance to the south porch, where they still lie, with their inscriptions (one of them to a person possessing the singular name of *Scudamore Cheese*) well-nigh obliterated. Last year the chancel of this same church was restored. The chancel was unusually large, and free from pews, &c.; on its floor were about a score of memorials, the inscriptions on some being very interesting, and one (which has already been given in "N. & Q.") very curious. The whole of these inscriptions, with their coats-of-arms, &c., are now concealed by a flooring of encaustic tiles laid *over, and upon them.* The inscriptions have not been transferred to the tiles (in the manner mentioned by the Rev. H. T. Ellacombe) save in one instance, that of the rector's own family. Happening to be on the spot before the tiles were laid down, I made a plan of the gravestones, and an accurate copy of their inscriptions; and this is the only record existing of these now-unseen memorials; though I am about to make a duplicate copy to present to the register-box of the parish.

Cuthbert Bede, B.A.

DR. JOHN DONNE'S WILL.

(2nd S. iv. 127.)

W. L. inquires for a curious document: thinking it may probably interest your readers at large, I send you a copy taken from a *Broadside* printed Feb. 23, 1662.

"*Dr. Donne's Last Will and Testament, July* 21, 1657.

Video meliora proboque. Adieu mon Droit. Dieu est mon Droit.

In the name of God. Amen. I *John Donne*, by the Mercy of Christ Jesus, being, at this time, in good and perfect understanding, do hereby make *My last Will and Testament* in manner and form following: First, I give my good and gracious *God* an Intire Sacrifice of *Body* and *Soul* with my most humble Thanks, for that his Blessed Spirit imprints in me now an assuredness of *Salvation* of one, and the Resurrection of the other; and for that Constant and Cheerful Resolution which the same Spirit Established in me, to live and dye in the same *Religion* Established in *England* by the known Law. In Expectation of the *Resurrection*, I desire that my *Body* may be *buried* in the most private manner that may be in the *Churchyard* of the Parish where I now live, without the *Ceremony* of Calling any Officers. And I desire to be Carried to my *Grave* by the ordinary *Bearers* of the Dead, without troubling any of my *Friends*, or letting them know of my Death by any means, but by being put into the *Earth*. And I desire my *Executor* to interpret my meaning on this Request, by my *Word*, and not by his own *Discretion;* who peradventure, for fashion's sake, and apprehending we shall never meet, may think to *order* things Better for my Credit. (God be thanked) I have not lived by *Jugling*, therefore I desire to dye and be buried without any: And not having, (as I hope,) been burdensome to my Friends in my Life, I would not *load* their shoulders being Dead. I desire and appoint the Right Honourable *Jerome*, Earl of Portland to be my Executor, hoping that for all his *Cares* of me, and Kindnesses to me, he will undertake to see this my Will punctually performed; Especially concerning my Burial. To the *Most Excellent, Good, Kind, Vertuous, Honorable Lady Portland*, I give all the Rest that I have in this Will *unbequeathed:* And I do not this foolishly (as may at the first sight appear) because my *Lord* is my *Executor;* but because I know it will please the *Gaiety of her Humour*, which ought to be preserv'd for all their sakes that have the honour and happiness to be known unto her. To the Right Honourable *The Lord* Newport, I bequeath the *Picture of St. Anthony in a round Frame.* To my very good friend *Mr. John Harvy, the Picture of the Samaritan*, by whose kindness I have been often refreshed. To my good friend Mr. *Chr. Gise, Sir Thomas Moor's Head*, which upon my Conscience I think was not more *Ingenious* than his own. And I write this rather as a *Commemoration* than a *Legacy*, for I have always made a difference between *Kindnesses* and *Courtesies.* To Mr. *George Pitt*, I give the Picture of my *Dutch Fair*, which is full of *Business*, but where there is alwaies room for a *Kindness.* And I brag of the favours I received from him, because they came not by *Chance.* To my Cousin *Henry Stafford*, son to my kind friend Mr. *William Stafford*, I give all my *Printed Books*, which although they are of no great value,

yet they may seem proportionable to his youth, and may serve as a *Memorial* to encline him to be as indulgent to poor Scholars as his Father and Grand-Father have been before him. And by this means I give not only a *Legacy*, but entangle it upon other men that deserve their Kindness. To my honourable Friend Sir Allen Broderick I give my *Cedar Table*, to add a *fragour* to his Excellent writing. To my kind Friend Mr. *Thomas Killigrew*, I give all my *Doves*, that something may descend upon a *Courtier* that is an *Emblem* of Kindness and Truth. To my servant *Mary* Web, if she be with me at the time of my death, I give all my *Linnen* that belongs to my personal use, and *Forty Shillings* above her Wages, if it does not appear that she hath occasioned my death, which I have often lived in fear of, but being alone could never help; although I have often complained of my sad Condition to my nearest Relations, 'twas not fit to trouble others. To Mr. *Isaac Walton*, I give all my Writings under my Father's hand, which may be of some use to his Son, if he makes him a scholar. To the Reverend *Bishop of Chichester* [Henry King], I return that *Cabinet* that was my Father's, now in my Dining-Room, and all those Papers which are of *Authors Analysed* by my Father, many of which he hath already received with his Common-Place Book, which I desire may pass to Mr. Walton's Son, as being more likely to have use for such a help, when his age shall require it. These *four* Sides of this Small Paper being written by my own hands, I hope will be a Sufficient *Testimony* that this is my last Will. And such *Trivial* things were not fit for a greater *Ceremony* than my own Hand and Seal, for I have lived alwaies without all other Witnesses but my own Conscience, and I hope I have honestly discharged that. I have in a Paper annexed something at this present; and may do some things hereafter, which I presume my most honourable good *Lord of Portland* will see performed.

"JOHN DONNE.

"Witnesses. { MARLEBURGH. / WILL. GLASCOCKE.

"When I made this Will I was alone; afterwards I desired my good friends the Earl of Marleburgh, and Mr. Glascocke, to witness it, which was in Nov. the 2nd, 1661.

"JOHN DONNE.

"'Non Curo quid de me Judicet hæres.' — *Hor.*"

J. O.

[Our best thanks are presented to J. O. for this curious document; but it is not the will of Dr. John Donne, Dean of St. Paul's, inquired after by W. L., but that of his son, who is described by Anthony à Wood, in his usual sarcastic manner, as no better than "an atheistical buffoon, a banterer, and a person of over-free thought, yet valued by Charles II." This will is printed in the Appendix to Sir Harris Nicolas's Life of Izaak Walton, p cxlix., prefixed to *The Complete Angler*, edit. 1836. John Donne, jun., was born in 1604, educated at Westminster and Christ Church College, Oxford. He took the degree of LL D. at Padua, and at Oxford, June 30, 1638. "That he was a clergyman," observes Dr. Zouch, "and had some preferment in the diocese of Peterborough [the rectory of Upford], we learn from a letter written to him by Dr. John Towers, Bishop of Peterborough, his diocesan, wherein his lordship thanks him for the first volume of his father's Sermons, telling him that his parishioners may pardon his silence to them for a while, since by it he hath preached to them, and to their children's children, and to all our English churches, for ever." This letter, dated July 20, 1640, is prefixed to the third volume of his father's Sermons; but afterwards to the time of his death, he dates "From my house in Covent Garden." He died in the winter of 1662, and was buried near the standing dial, at the west end of St. Paul's Church, Covent Garden.]

Replies to Minor Queries.

Bottle (2nd S. iv. 87.) — The French *bouteille*, the Italian *bottiglia*, and the Spanish *botija*, are the modern forms of the Low Latin *buticula*. This word is the diminutive of *butta*, a cup, cask, or other vessel for holding wine; of which a full account is given by Ducange in v. *butta*. The latter word corresponds with the German *butte* or *bütte*, concerning which see Adelung, in v. The Low Latin *butta* passed into Byzantine Greek, which had the words βοῦττις and βουττίον for cup: Meurs. *Gloss. Græcobarb.* in βούτζη.

The phrase "bottle of hay" is not, as MR. KEIGHTLEY supposes, a corruption of "bundle of hay," but is derived from the French "botte de foin," or rather from the old word *bottel* or *boteau*, which is explained by Roquefort (*Glossaire de la Langue Romane*), "une botte, une poignée, un faisceau, plusieurs choses attachées ensemble." This word seems to be derived from *botulus* or *botellus*, which signified in ancient Latinity a sausage, a collection of stuffed meat. *Botulus* is cited by Gellius from the *Mimes of Laberius* (xvi. 7.), and both *botulus* and *botellus* are used by Martial (xiv. 72.; v. 78.; xi. 31.). *Botellus*, from its meaning of *sausage*, afterwards acquired the signification of *bowel*, whence the Ital. *budello*, and the French *boyau* (Ducange, in *botellus*).

The same erroneous conjecture as to the corruption of "bottle" from "bundle" of hay had been previously made by Skinner. See Richardson in *bottle*.

The phrase "bottled spider," in Shakspeare, which MR. KEIGHTLEY finds it difficult to explain, and which he proposes to alter into "bloated spider," occurs in the following passage:

> "Poor painted queen, vain flourish of my fortune!
> Why strew'st thou sugar on that *bottled spider*,
> Whose deadly web ensnareth thee about?"
> *Rich. III.*, Act I. Sc. 3.

where Johnson explains the epithet as meaning that a spider resembles a bottle as having a protuberant belly. This explanation is adopted by Todd, in his edition of *Johnson's Dictionary*, and it appears to be satisfactory. It is confirmed by the use of *botija*, which is stated in the Dictionary of the Spanish Academy to be a term applied in jest to a short fat man, from the shape of a wine cask or jar. If any alteration is needed, it would be better to read *bottle-spider*, according to the same idiom as *bottle-nose*. L.

The Winged Burgonet (2nd S. iv. 129.) — This unlucky piece of spurious armour *might* have been sent to Manchester; but certainly not by the Tower authorities, as I have seen it for sale in a

shop in Holborn, long before the Exhibition was opened. W. J. Bernhard Smith.

Temple.

Pedigree (2nd S. iv. 69.) — Those who speculate so boldly on this word, seem to overlook the early modes of spelling it; which rather countenance the suggestion that it is to be referred to *pied de grue*. It is found as *pedegru*, *petygru*, *pedegrw*, *pedygru*, *pedegrewe*, *petygowe*, and *pedicru*.

W. S. W.

Cranmer Family (2nd S. iv. 68.) — Your correspondent Mr. James Knowles will find in Thoroton's *Hist. of Notts*, *s. v.* "Aslacton," a pedigree of the Archbishop's branch of the Cranmer family for ten descents, viz. from Hugh de Cranmer (c. Ed. I. ?) to Thomas Cranmer de Aslacton, great nephew of the archbishop, who married Alice, daughter of John Lucy, ux. 1.; and Elizabeth, daughter of Thomas Hutchinson, relict of Will. Brookesby, ux. 2. This Thomas (the last of the Cranmers of this branch) appears to have died 8th Dec., 1 Eliz. J. Sansom.

A Watery Planet (2nd S. iv. 127.) — By a "watery planet" we may understand a planet that was supposed to produce an excess of aqueous humours in patients under its influence.

When "Mr. Havers" wrote in his cash or day book that he "was stroken with a waterye planet," and withdrew from his "comptinge house" to his chamber, "his face and brest being all wett," there is good reason for inferring from the symptoms that his malady was no other than a mitigated form of the *sweating sickness;* and the very expression that he employed, — "stroken with a waterye planet" — points to this conclusion. We throw in a qualifying term, and say "a mitigated form," because the patient did not die till the third day; and the regular disease, when it killed, made much shorter work. Its last appearance, *as an epidemic*, was in 1551.

There is extant, by Dr. Caius, *A Boke or Counseill against the disease commonly called the sweate, or sweating sicknesse* (1552), in which the Doctor expressly indicates sidereal influences as one cause of the disease. "To this mai be ioyned the evel disposition of constellation, whiche hath a great power and dominion in al erthly thinges." (Fo. 13. verso.) This, then, is the explanation of the "waterye planet."

But if in those days not only popular opinion, but medical science, imputed human maladies to the stars, how could George Lord Carew be at a loss to understand the phrase "stroken w^th^ a waterye planet?" It is very possible that at the period when his Lordship penned the account of "Mr. Havers" and his malady, 1615, the sweating sickness had well nigh died out; and the old idea of its originating in the watery influences of a planet may have been one of which, as he expressed himself, he was "merelye ignorant." But Havers may have retained the notion, and may have applied it to his own case. The power of the stars over the affairs of men found credit with some persons up to a far later period. Thomas Boys.

Artillery and the Bow.—I have an indistinct recollection of a Query in your pages respecting the simultaneous use of artillery and the bow. I have not "N. & Q." at hand, and send the following "on chance:"

"Now mariners do push
With right good will the pike,
The hailshot of the harquebush
The naked slaue doth strike.
Through targe and body right
That downe he falleth dead,
His fellow then in heauie plight
Doth swimme away afraid.
To bathe in brutish bloud
Then fleeth the grey goose wing,
The halberdiers at hand be good,
And hew that all doth ring.
Yet gunner play thy part,
Make hailshot walk againe,
And fellows row with like good heart,
That we may get the maine.
. . . . . .
Our arrowes all now spent,
The negroes 'gan approach."

Voyage of R. Baker to Guinie, 1562.
Hakluyt, p. 133., edit of 1589.

E. H. E.

"*Teed*," "*Tidd*" (2nd S. iv. 127.) — On the title-page of my copy of Spelman's *Glossary* is the name of a former owner of it, "*Chr. Theed*;" and in the text at the word *Theada* is this marginal note:

"Fortasse ex hinc nomen meum *Theed* originem capit."

Theada, *Theoda*, *Theuda*, is from the Sax. Deod, "people, nation, or province."

Deadman (*ib.* 128.) is, according to Halliwell, a west country word for "scarecrow;" may it not, however, as a surname, be connected with the above? J. Eastwood.

"*Flash:*" "*Argot*" (2nd S. iv. 128.) — Rostrenen (*Dict. Franc. Bret.*, Rennes, 1732), under "*Argot*," refers to —

"*Narquois*, l'argot, le Jargon des Gueux; *Narquois*, filou, adroit. *C'est un fin narquois.*"

Bescherelle (*Dict. Nat.*, Par., 1845), under "*Narquois*," says:

"Ce mot, dans le XVII siècle, a éte synonyme *d'argot*. On disait *parler le narquois, savoir le narquois*, pour dire Parler et entendre le jargon qu'employaient entre eux les voleurs et les escrocs. Il est employé ainsi dans *Tallement des Réaux*, tom. i. p. 139." Also "*Narquois*, homme fin, subtil, rusé, qui se plaît à tromper les autres, ou à s'en moquer," from "*Narquin*, mendiant, voleur, coupeur de bourses."

Menage, under "*Narquois*," says:

"On appelle ainsi le jargon des Gueux. Du mot *narquin*, qui signifioit *mendiant*, contrefaisant le soldat dé-

troussé. Ce jargon est ancien: et au rapport du Président Fauchet (livre I., *De l'Origine des Chevaliers*, ch. i.), il a commencé du temps de Charles VI. ou de Charles VII., duquel tans, il dit eu avoir vu des Ballades et des Rimes. Il y a un Dictionnaire de ce jargon, intitulé *Le Jargon, ou langage de l'Argot réformé, comme il est présentement en usage parmy les bons pauvres: tiré et recueilli des plus fameux Argotiers de ce temps: imprimé à Troye chez Nicholas Oudot.* Et dans ce Dictionnaire, le mot de *narquois* est expliqué par celuy de *soldat.*"

The Fr. *argu* (obs.) is "fin, subtil, rusé;" said to be from Lat. *argutus*. The Bas Bret. *argu* is "débat." If *argot* is from the Celtic, query Bas Bret. *var*, *oar*, and *coad*, *coëd* in Welsh, *ar* and *coed*, whence *argoed*, which is (says Owen) "a surrounding wood, and that many places, from their being situated amidst woods, are called *Argoed.*" But see Menage under "*Ergo-glu*," "*Ergot*," and "*Ergoter.*" Also Roquefort (*Gloss.*) under "*argu*," *et seq.* R. S. Charnock.

Gray's Inn.

Surname "Deadman" (2nd S. iv. 128.)—I think I can satisfy your correspondent as to the origin of the surname *Deadman*, which he conjectures may have been applied in the first instance to a gravedigger; a very unsatisfactory guess by the way.

I know a person vulgarly called by the same name, which I thought an unaccountable one, till I found his name was in fact *Debenham:* I have heard him called Deadm*ent* or Deadm*ant*. Similarly I know a family commonly called *Bradman;* they spell their name *Bradnam;* it ought most likely to be *Bradenham.* Debenham is a parish in Suffolk; Bradenham a parish in Norfolk.

Without some such elucidation as this there is but little doubt that had the origin of the name *Bradman* been required, some one would have suggested that the first of the name was a nail worker, a maker of *brads.*

Corruptions of names are strange, and strange too are sometimes the attempted corrections of corruptions. I have seen inscribed over the shop of a tradesman the name *Bacchus*, undoubtedly the right name would be *Backhouse*, often pronounced Back-us.

In the same town might be seen the name *Baluam*, which should, I conceive, have been spelt *Baylham*, for in the same county there is a parish of the latter name.

Can any of your correspondents explain the name *Totman?* Is it not most probable that it should (on the same principle as the first two names mentioned) be *Tottenham?*

A good deal has been writ about the name *Anne*, as applied to a man, and as a surname: did none of the inquirers know that there was a King of the East Angles named *Anna?* Bramble.

Miscellaneous.

NOTES ON RECENT BOOK SALES.

A very important collection of early English Bibles and Testaments, Liturgies, Psalters, and portions of the Scriptures and old English literature, was sold by Messrs. Sotheby & Wilkinson, on Aug. 20, 21, 22, 1857. We confine ourselves in the present article to the biblical literature:

109. Bible and Holy Scriptures conteyned in the Olde and Newe Testament, translated according to the Ebrue and Greke and conferred with the best translations, with most profitable annotations, &c., woodcuts, maps, &c. Olive morocco extra, gilt edges, by F. Bedford (No. 25. of Lea Wilson). Geneva, Rouland Hall. 1560. 10*l.* 10*s.*

First and most rare edition of the famous "Genevan Version" (*dedicated to Queen Elizabeth*), better known as "the Breeches Bible," on account of the quaint translation of Genesis vii. 7., which however was anticipated by Caxton in his Golden Legend, printed in 1483 (folio 27).

110. Byble (The Whole), that is the Holy Scripture of the Olde and Newe Testament, faythfully translated into Englyshe, by Myles Coverdale, and newly oversene and corrected. Black-letter, extremely rare (No. 19. of Lea Wilson). Prynted for Andrewe Hester. 1550. 28*l.* 10*s.*

The first quarto edition of Coverdale's Bible in a nearly perfect state, is quite as rare as the folio edition of 1535. It was printed at Zurich, by Christopher Froschover in 1550, and had 18 preliminary leaves in the type of the text, containing brief summaries of every chapter in the Bible, but without Preface or Dedication; and it contained also three leaves of table at the end. A perfect copy in this state is preserved in the Public Library at Zurich, from which a facsimile of the title has recently been taken and inserted in this copy. It has the device of Froschover (frogs climbing a tree), as well as his name. No copy with these 18 leaves is known in this country, and but one, we believe, in America. On coming to England Froschover's title and preliminary leaves were cancelled, and the edition was issued by Hester in 1550, with eight preliminary leaves in the form of this copy, containing a new title, list of books, dedication to Edward VI., and preface, copied with slight variations from the first folio edition of 1535, though in the preface Coverdale interpolates an important historical sentence showing the date when he went abroad to print the first edition. Hester's eight leaves were again cancelled, and the book was issued by Richard Jugge in 1553, with 12 preliminary leaves, being a reprint of the eight by Hester, and with four additional leaves containing an Almanac and Calendar. A facsimile of Jugge's title is also inserted in this copy. It is doubtful whether Hester and Jugge cancelled also the three leaves of table. At all events, they are so rare that few collectors have seen them. They are added to this copy in facsimile.

112. Bible (The) containing the Old and New Testament, with Apocrypha. Black-letter, very rare (No. 32. of Lea Wilson), wants title and preliminary pieces before the end of Letanie (A 8), and the two leaves of table, else good copy with the exception of having a few of the margins pieced, red morocco super extra, gilt edges, by F. Bedford. Ihon Cawood. 1569. 6*l.*

No perfect copy of this edition is known. The present is not mixed with any leaves from the other two of this date, as is usually the case.

114. Bible (The), containing the Old and New Testa-

ment, with Apocrypha and Booke of Psalmes in metre. Woodcuts. Rare, but dedication mutilated and wants title, last leaf of Calendar and List of Faires in the commencement, and also wants fol. 66, 67. 80, and 81. in the Catechism, &c., printed at end of Psalmes in metre. Red morocco super extra, gilt edges, by F. Bedford. Geneva, by John Crespin. 1569. 4*l.* 18*s.*

No. 35. of Lea Wilson. The New Testament is dated 1568.

222. Bible. The Golden Legende, conteynynge the Lyves and Hystoryes taken out of the Byble, and Legendes of the Saintes. 2 parts in 1, woodcuts, black-letter, very rare, fine large copy, but wanting six leaves in the second part (folio 40, 41, 42, 43. 111. and 258. containing colophon), splendidly bound in morocco, super extra, gilt edges, tooled in the antique style, by Hayday. Julian Notary. 1503. . 21*l.*

This extraordinary work exhibits the earliest printed specimen of an English translation of the Bible, or rather portions, as it confines itself chiefly to the historical Books and Gospels. A very curious fact is, that the editor and translator, William Caxton, has used the word "breches" in his rendering of Genesis iii. 7. "And thenne they toke fygge levys and sewed theym togyder for to cover theyr membres in the maner of breches," showing that the Genevan Version is not the original of this quaint expression.

223. The Bible, that is the Holy Scripture of the Olde and New Testament, faithfully and truly translated out of Douche and Latyn into Englishe (by Miles Coverdale), Woodcuts by H. L. Beham (No. 1. of Lea Wilson). Black letter (Angular Swiss or German), quite perfect, with the exceptions mentioned in the note, bound in rich brown morocco super extra, tooled edges and sides, by F. Bedford. First English Bible printed, extremely rare. 1535. 190*l.*

This first Protestant translation of the whole Bible into English, and probably one of the rarest books in the language, is considered as the joint production of Tyndale and Coverdale, but is usually termed "Coverdale's Bible." The possession of a fragment only of our earliest Bible has always been deemed a *sine quâ non* with Biblical collectors, and the prices paid for such fragments ranging from 30*l.* to 150*l.*, is the surest test of the difficulty experienced in procuring even these. The present is a most desirable copy, but having the preliminary leaves, folios 1, 2, 5, 6 in Genesis, the last seven leaves of Revelations, and the map in wonderful facsimile by Harris. When it is remembered that no perfect copy as yet is known, and that the Earl of Leycester's is the only one with the title, we need not be surprised at the late Mr. Lea Wilson, who possessed one with title and first leaf of dedication in facsimile, offering 100*l.* to any person furnishing him the original title, and the like sum for the next leaf, or that he did not live to see the accomplishment of his earnest desire to be the owner of the first complete copy. At his death his copy passed into the hands of Mr. Dunn Gardner, at whose sale on July 7, 1854, despite the facsimiles, it produced 365*l.* Mr. Henry Stevens, in his forthcoming account of English Bibles, has the following interesting note with regard to the printing of the work: "Nothing whatever is known as to where, or by whom it was printed. Since the time of Humphry Wanley it has generally been ascribed to Christopher Froschover, of Zürich, who printed the quarto edition in a similar, though smaller type, in 1550; but Christopher Anderson, in his 'Annals of the English Bible,' says, in his Historical Index, p. xxxi. that Froschover '*was certainly not the printer of Coverdale's Bible in* 1535, as ascertained by the present author when at Zürich.' Anderson does not give the grounds of his conclusion, but he is probably correct, as no conclusive evidence has yet been adduced in favour of the Zürich printer. My late and lamented friend Mr. Wm. Pickering had as early as August, 1851, completed a series of investigations, by which he came to the conclusion that the book was printed by Christian Egenolf, of Frankfort. He based his argument upon the similarity of the woodcuts and the type of Coverdale's Bible, and a German Bible of the same sized page printed by Egenolf in 1534; and upon a little volume of Bible plates by H. S. Beham, first printed by Egenolf in 1533, and again in 1536, 1539, and 1551, with some additions." Mr. Stevens, however, after examining the works mentioned by Pickering, came to precisely the opposite conclusion, for he found that although the woodcuts and type *closely resembled* each other, they were *not identical*, and therefore naturally observes, "*as it is unlikely that any printer of that day would have in his office two sets of woodcuts and two founts of type so nearly alike yet different, we may, I think, fairly conclude that Egenolf was not the printer.*" Mr. Stevens seems to have taken great pains to solve the mystery, but after many fruitless comparisons of his Coverdale with works from the presses of coeval printers, candidly confesses "*I have found no clue.*" A leaf of Egenolf's German Bible of 1534 is inserted in the present copy, so as to enable every beholder to judge this knotty point by comparing the one with the other.

224. Byble, which is all the Holy Scripture, in whych are contayned the Olde and Newe Testament truly and purely translated into Englysh by Thomas Matthew. Woodcuts. Black-letter, very rare (No. 4. of Lea Wilson), a desirable volume, but has the title and next five leaves in admirable facsimile, and wants the first and last of the 13 leaves of table, the list of Books, the title to the New Testament, *O* 1 in Revelations, the last leaf of the New Testament, and the two following leaves of table. A few leaves mutilated are mended. No other defects are known, but the volume will be sold not subject to collation, good copy in old calf. 1537. 23*l.*

This edition was apparently printed abroad for Grafton and Whitchurch, and although the version is styled Matthew's, it varies but little from Tyndal and Coverdale's translation, the few emendations and additions it contains having been furnished by John Rogers, the first martyr in Queen Mary's reign, who under the assumed name of Matthew superintended the publication. The work is beautifully printed, but a few important errors occur in the text, *e. g.* John 20, "*and put my finger into the holes of the nails,*" is omitted, and so is in 1 Cor. 11., "*This cup is the new testament in my blood.*" In Hebrews 6., "*Let us* LOVE *the doctrine*" is printed for "*Leave the doctrine.*" The disputed verse in 3 John v. is in smaller type.

225. Bible (The most sacred) which is the Holy Scripture, conteyning the Old and New Testament, translated into English, and newly recognized with great diligence after most faythful exemplars by Rychard Taverner. Black-letter (No. 5. of Lea Wilson), fine copy, quite complete, with the exception of having the title in beautiful facsimile by Harris, and wanting the three leaves of table at end. Morocco extra, gilt edges, by F. Bedford. John Byddell for Thomas Barthlet. 1539. 36*l.*

This is the first edition of Taverner's Bible, and is of great rarity. In it the disputed text, 1 John v., is printed in smaller type. The word *peace* is uniformly printed *peax*, thus showing its transition from the Latin. Mr. Lea Wilson not having been fortunate enough to secure a perfect copy, fell into some errors in giving his collation.

226. Byble (The) in Englyshe, of the largest and greatest volume, auctorysed and apoynted by the commaundement of oure moost redoubted Prynce, and Soueraygne Lorde, Kynge Henrye the VIII. supreme heade of this his churche and Realme of Englande: to be frequented and used in every churche w^in this his sayd realme, accordynge to the tenour of his former iniunctions geuen in that behalfe. Ouersene and perused at the cōmaundemēt of the kynges hyghnes, by the ryghte reuerende fathers in God Cuthbert [*Tonstall*] bysshop of Duresme, and Nicolas [Heath] bisshop of Rochester, 1541. Black-letter, extremely rare, fine copy, quite complete, morocco, super extra, gilt edges, by F. Bedford. Printed by Edwarde Whitchurch, fynyshed in Nov. 1541. 90*l.*

This is apparently No. 11. or 12. of Lea Wilson's List, whose copy must have been not quite perfect. The title within the Holbein Border has the arms of Cromwell effaced, and the wood block cracked. The Prologue of Archbishop Cranmer occupies three leaves. We do not call to mind a perfect copy of this edition of Cranmer's Bible having occurred for sale for many years.

227. Byble (The), that is to say all the Holy Scripture, in whych are cōtayned the Olde and New Testamente, truly and purely trāslated into English. Black-letter, extremely rare edition, quite complete, with the exception of the bottom of the title, which is restored by Harris in his best style, fine copy (having a few of the margins repaired), splendidly bound in dark blue morocco, super extra, gilt edges, by Bedford. Imprinted by John Daye and Willyam Seres. 1549. 22*l.*

This is Matthews' translation, edited and revised by E. Becke. A collation is given by Mr. Lea Wilson, in whose Catalogue it is No. 15.

575. Testament (New) both in Latin and English, after the vulgare texte which is read in the churche. Translated and corrected by Myles Couerdale (No. 15. of Lea Wilson). Black-Letter, very rare, fine copy, but title-page, dedication (1 leaf), last three pages of calendar, and first leaf of Matthew in facsimile, brown morocco extra, gilt edges, by F. Bedford. Paris, F. Regnault for R. Grafton and E. Whitchurch, 1538. 19*l.*

Mr. Dunn Gardner's copy of this scarce edition, which was corrected by Coverdale himself, sold for 82*l.*

576. Testament (New) in Englishe, after the greeke translation, annexed wyth the translation of Erasmus in Latin (by W. Tyndale). Black-letter for the English portion (No. 25. of Lea Wilson). Rare, tall copy, quite complete, morocco extra, gilt edges. Thomas Gaultier pro J. C. 1550. 14*l.*

610. Wilson (Lea) Bibles, Testaments, Psalms, and other Books of the Holy Scriptures in English, in his Collection. Privately printed, rare. 1845. 8*l.* 2*s.* 6*d.*

(*To be continued.*)

NOTES ON BOOKS, ETC.

If the reader who sees the announcement of the new edition of Pope, which is about to form a portion of Bohn's *Illustrated Library*, supposes that it will be a mere reprint of Mr. Carruthers' former edition, he will certainly find himself greatly and agreeably mistaken — at least so far as the volume which is entitled *The Life of Alexander Pope, including Extracts from his Correspondence*, is concerned. Since the publication of Mr. Carruthers' original sketch of the poet's biography, that subject has received a large amount of attention from various writers. Week after week have the columns of *The Athenæum*, and week after week have our own columns, contained contributions towards the clearing up of the obscurity which still overhangs so much of the personal and literary history of the bard of Twickenham, — whose biography may be said, when we bear in mind the fact that he lived so much nearer to our own times, to be comparatively as obscure and unknown as that of Shakspeare himself. Of the new materials thus laid before the world, Mr. Carruthers has availed himself with industry and judgment; he has applied himself, too, with diligence to the investigation of many of the more mysterious points in Pope's history, and the result is a biography of the poet far more complete than any which has yet appeared. The volume is indeed most creditable to Mr. Carruthers, and ought to find a place on the shelves of every admirer of those masterpieces of highly finished poetry, the writings of Alexander Pope.

Mr. Bentley seems determined to show that good books at a price which shall place them within the reach of readers of all classes can be published at the West End. He has just issued a series of two shilling volumes, of great variety and great interest. Reade's powerful and most touching story, *Never too Late to Mend*, is one of them. Another is Mrs. Moodie's simple and truthful picture of Canadian life, *Roughing it in the Bush*, which ought to be read by all intending emigrants, and all who have friends now resident in Canada. The third is Mrs. Colin Mackenzie's *Six Years in India*, now called *Delhi, the City of the Great Mogul*, which throws great light on the question of Missionary influences, and their share in the terrible outbreak which has spread such sorrow over many English hearts. And lastly, a new story by Cuthbert Bede, *Nearer and Dearer*, the literary merits and artistic illustrations of which are quite worthy of the author of *Verdant Green*. Some idea of the demand for cheap books may be formed from the fact that 5000 copies of Mrs. Mackenzie's *Delhi*, and 10,000 of Cuthbert Bede's *Nearer and Dearer*, were sold on the day of publication.

BOOKS AND ODD VOLUMES
WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Mosheim's Ecclesiastical History. Soames' Edition. Vol. II.

Wanted by *H. W. Shackell*, Pembroke College, Cambridge.

The Times for December, 1824.
Ditto January, 1825.

Wanted by *Edward Y. Lowne*, 13. New Broad Street, City.

Hullah's Part Music. Vol. II. Score. Sacred and Secular.
Sarum Breviary. Pars Hyemalis. 12mo. Paris, 1556. Or the end of it.
Ditto Ditto 12mo. Paris, 1524.

Wanted by *Rev. J. C. Jackson*, 17. Sutton Place, Lower Clapton.

Notices to Correspondents.

Mab *has been grossly misinformed. There is no charge for the insertion of* Queries *in this Journal.*

X. Y. Z. *is too personal. We cannot and will not insert articles of such a character.*

Answers to other Correspondents next week.

Errata.—2nd S. iv. 113. col. i. l. 32., *dele* "In addition;" l. 41., *for* "deposits" *read* "deposit."

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index*) is* 11*s.* 4*d.*, *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C.; *to whom also all* Communications for the Editor *should be addressed.*

LONDON, SATURDAY, SEPTEMBER 5, 1857.

Notes.

NIEBUHR ON PYRRHUS, KING OF EPIRUS.

Niebuhr, in his Lectures on ancient Ethnography and Geography, has the following passage upon the character of Pyrrhus, King of Epirus, who invaded Italy and made war against the Romans in the year 280 B.C.:

"Pyrrhus is one of *the most splendid, noble, and amiable characters in all history.* Often have I, when a young man, exclaimed in full enthusiasm with Hesiod: εἰ μετ' ἐκείνοις ἐγενόμην! At such times one has the feeling, that one would be greater by coming in contact with such men. I have collected much about the history of Pyrrhus, *and I know him thoroughly;* I hope one day to represent him in his true light *and in his indescribable splendour.* To be great as a general is certainly one of the highest distinctions in the world: he was not always quite just, but always noble and generous, far from petty egotism, *and free from everything that degrades man;* he had a full, large, and warm heart; he looked upon his country not as a domain, *but loved his people with his whole soul.* Dear as Roman history is to me, I must nevertheless assign a higher place to the two greatest enemies of Rome, Pyrrhus and Hannibal." — Vol. i. p. 265., ed. Schmitz.

It is difficult to discover the grounds for this exalted estimate of Pyrrhus; nor, indeed, does Niebuhr's own account of him in his *History of Rome*, and in his *Lectures on Ancient History*, at all support this view of his surpassing excellence. It seems to be mainly due to the same desire of panegyrising the enemies of Rome, which led Niebuhr to find such eminent qualities in Pontius, the Samnite general who passed the Romans under the yoke at Candium in the Second Samnite War. Pyrrhus was a brave warrior, and an energetic, perhaps an able general; in other respects he bore the common type of a military king of the post-Alexandrine age. His character is painted by Bishop Thirlwall in colours quite as favourable as the truth of history justifies:

"He was undoubtedly one of the nobler spirits of his age, though it would seem that it could have been only in one which was familiar with atrocious crimes, that he could have gained the reputation of unsullied virtue, more particularly of probity, which we find attached to his name. With extraordinary prowess, such as revived the image of the heroic warfare, he combined many qualities of a great captain, and was thought by some to be superior even to Alexander in military art. But his whole life was not only a series of unconnected, mostly abortive, enterprises, but might be regarded, with respect to himself, as one ill-concerted, perplexed, and bootless adventure. From beginning to end he was the sport, not so much of fortune, as of desires without measure or plan, of an impetuous, but inconstant will. His ruling passion was less ambition than the love of action; and he seems to have valued conquest chiefly because it opened new fields of battle." — *Hist. of Greece*, ch. 60., *ad fin.*

The "thorough knowledge" of Pyrrhus which Niebuhr believes himself to have possessed, must have been as much founded on imagination as his enthusiastic admiration of the great qualities of this singular idol; for our only connected information respecting Pyrrhus is derived from the *Life of Plutarch*, assisted by a few notices in Pausanias and other writers; the books of Livy and Dionysius, which contained a detailed account of his Italian campaign, are lost.

It may be added that the exclamation which Niebuhr professes to find in Hesiod does not, and for metrical reasons could not, occur in his poems. It appears to be an imperfect reminiscence of the passage in his *Works and Days*, v. 172–3.:

"μηκέτ' ἔπειτ' ὤφελον ἐγὼ πεμπτοῖσι μετεῖναι
ἀνδράσιν, ἀλλ' ἢ πρόσθε θανεῖν ἢ ἔπειτα γενέσθαι."

The circumstances which attended the death of King Pyrrhus are thus described subsequently by Niebuhr, in his notice of Ambracia:

"The statement in Ovid's *Ibis*, that the remains of Pyrrhus were dragged from a tomb at Ambracia and scattered about, renders it probable that this was done by the Romans out of revenge, a horribly unworthy revenge upon a great hero. It is possible, however, that this may have been done during the disgraceful madness of the nation in its rebellions against the successors of Pyrrhus. Afterwards the name of Ambracia disappears; its acropolis has now for a considerable time been called Rogus."

In the note is this additional remark:

"I have here mentioned the *Ibis* on account of this historical fact, which is not the only one in that poem. I recommend its study to any scholar who wishes to ascertain whether he is thoroughly conversant with poetical mythology and ancient history." — *Ib.*, vol. i. p. 271.

The passage of the *Ibis* to which Niebuhr refers is the following:

"More vel intereas capti suspensus Achæi,
Qui miser auriferâ teste pependit aquâ.
Aut, ut Achillidæ cognato nomine clarum,
Opprimat hostili tegula jacta manu.
Nec tua, quam Pyrrhi, felicius ossa quiescant,
Sparsa per Ambracias quæ jacuere vias."
V. 301—6.

The first couplet refers to Achæus, who was put to a cruel death by Antiochus the Great, at Sardes on the Pactolus, in the year 214 B.C., as related by Polybius.

The second couplet alludes to the death of King Pyrrhus, who was killed in 272 B.C., during a conflict in the streets of Argos.

According to Plutarch (Pyrrh. 34.) Pyrrhus was about to cut down a soldier, by whom he had been wounded, when the mother, seeing her son's danger, dropped a tile (κεραμίς) on the king's head: he fell senseless from his horse, and was carried out of the tumult, but was afterwards despatched by a Macedonian. The account of Polyænus (viii. 68.) agrees with that of Plutarch. Pausanias (i. 13. 8.) likewise relates the death of Pyrrhus to have occurred within the town, and to have been caused by a tile thrown on his head by a woman. He adds that Leuceas, an antiquarian

Argive poet, and the Argives themselves, declared the tile to have been thrown by the goddess Ceres in the likeness of a woman. A temple of Ceres was, by the command of the oracle, built on the spot where Pyrrhus died, and in this temple he was buried. Strabo (viii. 6. 18., p. 376.) also describes him as having been killed by a tile thrown down on his head by an old woman, but states that the event took place outside the town wall. Nepos (xxi. 2.), Justin (xxv. 5.), and Orosius (iv. 2.), concur in attributing the death of Pyrrhus to the blow of a stone, not of a tile. On the other hand Victor (*de vir. ill.* 35.), in accordance with Plutarch and Pausanias, says that he was killed by the blow of a tile while he was besieging Argos; and that his body was brought to Antigonus, and honoured with a sumptuous funeral. The account of Valerius Maximus (v. i. ext. 4.) is, that Antigonus caused the body of Pyrrhus to be honourably burned, and gave his ashes, enclosed in a golden urn, to his son Helenus, to be carried to Epirus for his brother Alexander. The details in this anecdote agree with the account of Plutarch, who mentions the honourable burning of the body of Pyrrhus by Antigonus, and his kind treatment of Helenus. The Alexander here spoken of was the son of Pyrrhus by Lanassa, daughter of Agathocles. He was the elder brother of Helenus, and succeeded his father as King of Epirus.

The words "Achillidæ cognato nomine clarum," mean that the name of the historical Pyrrhus was borrowed from that of his mythical ancestor, Pyrrhus the son of Achilles. It is well known that the royal family of Epirus considered themselves as Æacidæ, and as descended from the son of Achilles. Hence the names Æacides, Neoptolemus, Pyrrhus, Deidamia (the mythical mother of Pyrrhus), Phthia (the territory of Achilles), which occur in it. When Pyrrhus was requested by the Tarentine envoys to assist them in the war against Rome, it occurred to him as a good omen that, being a descendant of Achilles, he would be waging war against a Trojan colony (Paus. i. 12. 1.). The epigram, moreover, inscribed upon the arms of the Gauls dedicated by Pyrrhus, alludes to his Æacid origin:

"Αἰχμηταὶ καὶ νῦν καὶ πάρος Αἰακίδαι."
Anthol. Palat., vi. 130.

In the verses next after those cited from Ovid, King Pyrrhus is described by the epithet Æacides:

"Nataque ut Æacidæ, jaculis moriaris adactis;
Non licet hoc Cereri dissimulare nefas."

The person here signified is Deidamia, the daughter of King Pyrrhus, who was slain in a temple at Ambracia. (See Droysen, *Hellen.*, vol. ii. p. 432.) Pyrrhus was likewise called Æacides by Ennius, in the well-known verse:

"Aio, te, Æacida, Romanos vincere posse."
Cicero de Divin., ii. 56.

The third couplet refers to the Pyrrhus or Neoptolemus of mythology, the son of Achilles and Deidamia. According to Hyginus, *fab.* 123., he was slain at Delphi by Orestes, and his bones were scattered in the district of Ambracia.

"Orestes injuriâ acceptâ Neoptolemum Delphis sacrificantem occidit, et Hermionen recuperavit: cujus ossa per fines Ambraciæ sparsa sunt, quæ est in Epiri regionibus."

The slaughter of Neoptolemus at Delphi, though attributed to different origins, is the received account. According to Pindar, *Nem.* vii. 62., and *Paus.* x. 24. 6., his remains were not scattered at Ambracia, but he was buried at Delphi.

The mistake of referring this couplet to Pyrrhus, the historical King of Epirus, which is committed by Niebuhr, had been previously committed by Casaubon; see the notes in Burmann's edition, on v. 306. It is clear that the previous couplet refers to Pyrrhus who was killed by a tile, and that this couplet must refer to a different Pyrrhus. It may be added that King Pyrrhus was honourably buried at Argos, where he died, and that the place of his sepulture was shown in the temple of Ceres in that town.

There is a statement of the historian Hieronymus (in *Paus.*, i. 9. § 7.) that Lysimachus violated the sepulchres of the Epirot kings in his invasion of Epirus; and it has been suggested that the couplet of Ovid may refer to this fact. (See notes on Ovid.) But even supposing that Pausanias is mistaken in discrediting the statement in question, it is to be observed that this expedition of Lysimachus occurred in 286 B.C., during a war against Pyrrhus, and fourteen years before his death; and therefore that the remains of Pyrrhus, who was still alive, could not have been exhumed on this occasion. (See Droysen, *Ib.*, vol. i. pp. 670. 736.) It may be added that, when his death had taken place, he was buried, not in Epirus, but at Argos.

Lastly, Niebuhr's statement that the Acropolis of Ambracia has now for a considerable time been called Rogus, appears to be as inaccurate as the previous part of the passage.

A full description of it is given by Mr. Hughes in his *Travels in Greece and Albania.*

"In less than half an hour (he says) we saw the ruins of an immense fortress, called the castle of Rogous, surmounting a fine eminence, still a place of rendezvous for the banditti of these regions."

The distance is three hours from Arta, the ancient Ambracia, and Hughes identifies it with the ancient castle called Charadrus or Charadra, vol. ii. p. 461., ed. ii. 1830. The same identification is made by Col. Leake, *Travels in Northern Greece*, vol. iv. p. 255., and it is adopted on his authority by Dr. Smith's *Dict. of Anc. Geog.*, art. "Charadra." A full discussion on the site of Arta may be found in Lord Broughton's *Journey through Albania*, Letter 4. L.

SATIRICAL VERSES.

In a MS. volume of *Law Readings*, in the University Library at Cambridge, written about the beginning of the sixteenth century, are the following satirical verses on the times. They perhaps have not been printed, but this is a question which may be cleared up by your giving them a place in "N. & Q." Though not in Skelton's published works, they so much resemble his style, particularly in his "Maner of the World now-a-Dayes," that I am inclined to ask, are they Skelton's?

"Now the lawe is ledde by clere conscience
Full seld. Covetise hath divercion
In every place. Right hath residence
Neyther in town ne feld. Simulacion
Ther is truly in every cas. Consolacion
The pore peple no tyme hase, but right
Men may fynd day ne night. Adulacion
Nowe reigneth treuth in every mannys sight.

"In women is rest peas and pacience
No season, for soth ought of charite
Bothe be nyght and day, thei have confidence
All wey of treeson. Owt of blame thei be
Sotyme as men say; mutabilitie
Thei have without nay, but stedfastnes
In theym may ye never fynd y gesse. Cruelte
Suche condicions they have more and lesse.

"Now is Englond perished in sight,
W^t^ moche people and consciens light.
Many knyghts and lytyll myght,
Many lawys and lytyll right,
Lytyll charite and fayn to please,
Many galants and peny lese,
Great courtears and small wags,
Many gentilmen and few pags,
Short gownys and slyt slevys,
Welbesee and strong thevys,
Great boost and gay clothis,
Mark them well, thei lak now othes.
Many fals slawnders of riches,
And yet poverte apperith neverthelesse.
Many beads and fewe prayers,
Many dettes and fewe good payers.
Small festyng and lytyll penance,
Thus all is turned in to myschance.
Extorcion and mock Symony,
Fals covetyse w^t^ perjurye,
W^t^ lechery and advowetrye,
Fayned frenship and ypocresye,
Also gyle on every syde,
W^t^ murdr and muche pride.
Great envy and wilfulness,
Without mercy or rightwysnes.
The cause is for lak of light,
That shuld be in the church of right.
Who so wille be wise in purchesyng,
Consider thes poyntes that ben folowyng:
Se that the seller be of age,
And that the lond be in no morgage.
Se whether the lond be bond or fre,
And se the reles of every feoffe.
Looke what quyte Rent therof out must goo,
And what service longith therto.
Looke whethir it moveth of a weddyd woman,
And ware well of covert de baron.
Loke whether therof a tayl may be found,
And whether it stand in statut merchaund bound.
And if thou be ware and wyse
Se that the chartre be made w^t^ werentyse.
And if it be lordship lond or housyng,
To these in longith diverse paying.
And if thow wise purchasor be,
In x. yere day thou shalt thi mony se."

E. Ventris.

MILTON AS A LATIN LEXICOGRAPHER.

There can be no chance of error in asserting that the labours of Milton as a Latin lexicographer have seldom been fairly appreciated.

Fenton, whose memoir of Milton has been much read, gives no information on this point, and the same remark applies to Birch, who wrote the memoirs contained in the *Heads of illustrious persons of Great Britain*. The later biographers of the poet are not so defective. Johnson treats the subject precisely, yet briefly; Todd, if I may trust to memory, makes no other addition to the statement of Johnson than a suggestion that Phillips may have used the collections of Milton for his own lexicographical volume; and Symmons was too intent on blowing the trumpet of whiggism to spare time for research. He gives only a faint outline from Johnson.

All the information on the subject which is now attainable seems to be comprised in two short paragraphs, and the juxta-position of those paragraphs is obviously desirable:

"Being now quiet from state-adversaries and publick contests, he [Milton] had leisure again for his own studies and private designs; which were his foresaid *History of England*, and a new *Thesaurus Linguæ Latinæ*, according to the manner of *Stephanus;* a work he had been long since collecting from his own reading, and still went on with it at times, even very near to his dying day; but the papers after his death were so discomposed and deficient, that it could not be made fit for the press; however, what there was of it, was made use of for another dictionary."— [Edward Phillips] Life of Milton, prefixed to *Letters of State*, London, 1694. 12mo.

"We had by us, and made use of, a manuscript collection in three *large folios* digested into an alphabetical order, which the learned Mr. *John Milton* had made, out of *Tully, Livy, Cæsar, Sallust, Quintus Curtius, Justin, Plautus, Terence, Lucretius, Virgil, Horace, Ovid, Manilius, Celsus, Columella, Varro, Cato, Palladius;* in short out of all the best and purest *Roman* authors. In using the assistances mentioned [Stephanus, etc.], we did not take every, nay scarce any word, any signification, or construction of a word, upon trust; but the way we took to make these great mens labours useful to us, was this: they seldom omit naming not only the author, but the place in him, whence they fetch their authorities. This is known to be *Stephens'* method, and the same may be seen in Mr. *Milton's* manuscript, by the curious or doubtful." — The editors of *Linguæ Romanæ dictionarium luculentum novum. A new dictionary in five alphabets*, etc. Cambridge, 1693. 4to.

It would be a waste of time to examine all the biographers of Milton with a view to this ques-

tion: it may be of some importance to give a hint to *future* biographers. Bolton Corney.

Fontainebleau.

ETYMOLOGIES.

Set. — This, like *sept*, seems to be merely a form of *sect.* "This falls into different divisions and *sets* of nations connected under particular religions," &c. (Ward, *Law of Nations*, ap. Webster.)

Tittle-tattle. — I have shown that *tittle* is merely *little*, and *tattle* is plainly *talkle*; so that *tittle-tattle* is simply, small talk. *Tittle*, by the way, reminds me that when I was on the subject of *titmouse* I should have observed that *mouse* is a sort of corruption of *máse* (Germ. *meise*), the Anglo-Saxon name of this bird.

Inkle. — This term, formerly used for tape, may be nothing more than the Anglo-Saxon diminutive *incel*, and the entire word from which it came by aphæresis may have been *rápincel*, a little rope or cord. I would further ask, May not *inkling* be *inkle-line* (like *Tom Bowling* from *bowline*), and *have an inkling* be like *have a clew?*

Wig. — Here again we have an instance of aphæresis — a figure so dear to our countrymen, especially of the lower order, as witness *van*, *buss*, etc. — for it comes from *periwig*, the form given in English to the French *perruque*. Here etymologists stop; but *perruque*, and the Italian *parruca*, and Spanish *peluca*, are the Greek πηνίκη or πηνήκη, which is evidently connected with πήνη, woof.

Prig. — In this word we have perhaps an instance of another favourite figure, apocope (ex. gr. *cab*, *cad*, &c.); for it seems to come from *brigand*, as its original sense was robber, thief. It is curious to remark its altered signification.

Rascal. — This Somner gives as an Anglo-Saxon word, signifying "a lean, worthless deer." I think him in error, both as to its sense and its origin; and if he really found it in any A.-S. MS., it must have been a very late one, into which it had been adopted from the vernacular of the time; for it appears to me to be a compound term. The following passage in Ben Jonson's *Staple of News* (iii. 1.) seems to give the true sense:

> "A new park is a-making there to sever
> Cuckolds of antler from the *rascals*. Such
> Whose wives are dead and have since cast their heads
> Shall remain cuckolds pollard."

The *rascals*, then, are not the "lean, worthless deer," but those young males who had not yet got antlers, the common herd as it were; in which sense we find the word used in "Ptolemy, whom Alexander had promoted . . . . . from a raskal souldiour." (Golding's *Justin*, ap. Richardson.) May not, then, the *rascals* of the herd have been the *raw-skulls*; those whose heads were not yet furnished with their branching honours? I take *raw* in its proper sense of *immature*, as it was used by our ancestors, in which sense we still say *raw youths*, *raw recruits*, &c.

Danger. — This of course is the French *danger*, which is said to come from *damnum*. But anyone who reads the *Roman de la Rose*, the *Poésies de Charles d'Orléans*, and other compositions, in which *Danger* appears as a person (ex. gr. *D'Orléans*, p. 53., edit. Guichard), will find that the modern sense of the term does not by any means accord with his acts and character. He appears there as a persevering, insidious, and even malignant opponent, who throws every obstacle in the way of the lover; and he is styled *rebelle*, *vilain*, *faux*, *orgueilleux*, &c. I would therefore derive *danger* from the German *zank*, *zanken*, *zänker*, strife, contention, &c.

Dinner. — Here again I feel inclined to have recourse to the German. It is the French *disner*, *diner*, the Italian *desinare*, infinitives we may observe. The Italians derive their verb from the Latin *decenare*; but there is no such compound, and *c* before *e* and *i* in Latin was never pronounced *s* by the Italians, and, except in *dix*, the Latin *e* never became *i* in French. I would then hazard the conjecture (and it *is* but a conjecture) that the original may have been the German "dem *Tische nähern*," to come to the table, or to the meat on it. From *Tisch*, by the way, the Italians made their *desco*, table, whence our *desk*, possibly introduced, like *bankrupt*, along with Italian book-keeping.

Piece. — This word is used for *woman* by our old dramatists, and, as the critics assure us, always in a bad sense. Of this I have my doubts. Mammon, for example, in *The Alchemist* (Act II. Sc. 1.) has not the shadow of a doubt of the purity of Doll Common when he exclaims —

> "'Fore God, a Bradamante, a brave *piece!*"

And Richardson quotes from the *Mirrour for Magistrates*, p. 208.:

> "I had a wife, a passing princely *peece*,
> That far did pass that gallant girl of Greece."

So also —

> "Thy mother was a *piece* of virtue."—*Temp.* Act I. Sc. 2.

as we say, "a woman of virtue." *Piece* was probably originally "a *piece* of womankind."

Laced Mutton.—The critics take this expression likewise in a bad sense; and here again I have the misfortune to be sceptical. In the *Two Gentlemen of Verona* (Act. I. Sc. 1.), Speed uses it of Julia, against whose virtue he would not have dared to

make the slightest insinuation; and Jonson has, in his *Neptune's Triumph*, —

> "A fine *laced mutton*
> Or two; and either has her frisking *husband*
> That reads her the Corranto every week."

Mutton, in the sense of *sheep* or *ewe*, seems to have been a familiar term for woman, and *laced* was added, as their dresses were laced in front. Our ancestors seem to have delighted in thus using the names of animals, witness *lamb*, *coney*, *mouse*, &c.

Peep. — Like so many other terms, this word had in the mouths of our ancestors a somewhat different sense from that which it bears at present. I will venture to assert that, with two exceptions, its meaning, everywhere that it occurs in Shakespeare, is simply *to look*, *to gaze*, without any idea of secrecy. The exceptions are, "*peep* out his head" (2 *Henry IV.* Act I. Sc. 2.), and "No vessel can *peep* forth" (*Ant. and Cleop.* Act I. Sc. 4.), which last is not certain, where *peep* is *pop*, like *peer* for *pore* (*Mer. of Ven.* Act I. Sc. 1.). We thus see that much of the difficulty is removed from

> "Nor heaven *peep* through the blanket of the dark,"
> *Macb.* Act I. Sc. 5.

which we have, perhaps, as the poet wrote it, though I still boggle at the *blanket*. In the solemn dream in *Cymbeline* (Act V. Sc. 4.), Jupiter is thus addressed:

> "Peep through thy marble mansion; help!"

In

> "Then *by peeping* in an eye
> Base and illustrous as the smoky light
> That's fed with stinking tallow."
> *Cymb.* Act I. Sc. 7.

we should surely read *be* or *lie peeping*, for a verb is wanted to make grammar. Never was any correction more unfortunate than that of Mr. Collier's corrector, *bo-peeping*, which leaves the place ungrammatical, and introduces a verb which I believe has never existed. I must notice another of this person's vagaries. In "To winter-*ground* thy corse" (Act IV. Sc. 2.), he reads "winter-*guard*," instead of, with Warburton, "winter-*gown*," which is clearly suggested by the preceding "*furred* moss."

But what is the origin of *peep?* All I can say is that it possibly *may* come, by aphæresis and apocope, from *speculor* or *aspicio*, &c.; for *p* is commutable with both *c* and *t*, as *sept*, *sect*; *pipkin*, *potkin*; *potgun*, *popgun* (so *pop* may be *put*); and vowels are not regarded in etymology.

Thos. Keightley.

A SHAKSPEARE SOCIETY AT EDINBURGH IN 1770.

The Rev. Mr. Thom, of Govan, illustrating another of his topics, in a pamphlet referred to ("N. & Q.," 2nd S. iv. 104.), incidentally introduces this Society in his own humorous manner:—

"I observe (says he, p. 78.), for instance, that a number of Gentlemen in Edinburgh have erected themselves into a Society for encouraging a taste for Shakespeare; an undertaking very necessary, it must be confessed, in this *cold* region; and who on account as I suppose of their *projecting* faculties, have thought proper to distinguish themselves by the appellation of *Knights of the Cape*. The employment of these *Knights* is, it must be confessed, sufficiently *painful;* for it is the business of *some* of them to *write odes*, and of *others* to set *these* odes to *music*. By the way, I apprehend much that there is a *literal* mistake in their *designation;* and if my conjecture should prove just, it will demonstrate, in a most convincing manner, that the author of the *Edinburgh Courant*, who is the source from which my authority is taken, is far from being the most exact of writers. I conjecture that the *e* final, in the word *Cape*, has been added by mistake; and that, instead of the Knights of the *Cape*, their true designation is, and ought to be — the *Knights of the Cap;* by which term I here mean a wooden *mug*, which the country people of this kingdom use to drink *ale* out of. This, however, is only a private thought of my own, and as such I leave it with the public. But passing this — Another distinguishing mark of these admirers of our Avonian bard is, that, when they meet in a *social* capacity, they place themselves in the figure of a *circle*. For this there may be two good reasons assigned: The first is, the universal law of *gravitation;* by which each of the members is attracted with *equal* force towards the common *center* — which is a cold mutton pye — and so they fall naturally into that *round* situation: Or the second is, that by *working* themselves into this most *beautiful* of all figures, they may *express* with more *energy* the perfection of Shakespeare's *drama*. Now I would propose that in imitation of the *Knights of the Cap*, and other societies of laudable name which exist in many parts of this kingdom, a competent number of the most zealous advocates for *orthodoxy* should form themselves into a Society of the same nature. This society might at first meet clandestinely at Glasgow," &c.

It is not within our scope to prosecute this ingenious application of the reverend author to the objects of this new orthodoxical Society of his clerical brethren, under the title of the "*Knights of the Porter Barrel.*" The above extract would, however, be so far incomplete without adding a foot note *pretended* to be given by the printers (the Messrs. Foulis), but which, in the latter part of it, undoubtedly flows from the same ready pen, and may even yet be useful to the contributors to "N. & Q.":—

"Edinburgh — While the friends of the buskin were celebrating the memory of the great father of the drama on the banks of his native Avon*, his admirers here have not been wanting in testimonies of their respect and reverence for that darling of all the Muses. A Society of Gentlemen in this city, distinguished by the appellation of *Knights of the Cape*, held a musical festival in honour of Shakespeare. On Wednesday last, an *ode* written on this occasion by *one* of these Gentlemen, and set to music

* An ode on that occasion was composed by Garrick, beginning —

> "Ye Warwickshire lads and ye lasses
> See what our jubilee passes."

The Glasgow (weekly) Museum for May 1, 1773.

by *another*, was performed; which was followed by a Grand Concert of music, conducted by the best performers in this country. An elegant cold collation was served up, and a generous glass *circled* round the company, who spent a *truly* Attic evening, and perfectly enjoyed —

"'The feast of reason, and the flow of soul.'
Edinburgh Evening Courant for Saturday, September 9."

"It is well known to those who are conversant in literary affairs how severely Monsieur de Voltaire has been treated for omitting, when he records *facts*, to quote his *authorities*. He has been censured as a careless, vague, incorrect writer; as a man of no learning and little depth; and it has been ignorantly enough asserted, that the reason why he has not produced his documents is — that he was not *able* to produce them. This error our author very judiciously here endeavours to avoid."

G. N.

DIVINATION.

The following piece of conjuring was communicated to me by a friend. It is so very simple to those who are fit to see the *rationale* that I shall not explain it, in order that the adepts may have the use of it. The person who is to be astonished is directed to think of one of the numbers 1, 2 ..... 9 and put it by. He is then told to write down any number he pleases, no matter of how many figures, to write down a number made of the same figures in another order, and to subtract one from the other. Suppose he thinks of 17629738, and proceeds as follows:

17629738
93768172

76138434

He is then told to take the number of letters in his father's and mother's Christian names, and in the name of one of the apostles, and to add them together, to multiply this number by 4, the inverted number by 5, and to add to both of these put together the number he first thought of. Say William Henry, Jane, Peter, 21 letters in all, 12 when inverted; 4 times 21 is 84, 5 times 12 is 60, and, 8 being the number thought of, 84, 60, 8, make 152. This 1, 5, 2 he is to mix up with the 7, 6, 1, &c. above in any order he pleases, and to give the list to the conjuror. Say he gives

31182457364

All this he has done in private. The conjuror sees nothing but this list of figures, and tells him immediately that the figure he thought of was 8.

A. De Morgan.

Minor Notes.

A Hint to Architects. — Allow me to call your attention to (what appears to me) an absurd custom, viz. placing in the fronts of *new houses* old figures or dates belonging to some ancient building near the spot. In Ironmonger Lane, adjoining the Mercers' Hall, there have been erected lately two new houses, and in the fronts there is in the centre of one house the figure of a woman with the date 1668, and in the other house that of a man with a crown, without any other reference. Now some day when the smoke has sufficiently "aged" these houses, persons not acquainted with the fact will suppose these houses of a much greater age than they are really. It appears to me that whenever these old relics are inserted in walls, there should be also a reference when the place was rebuilt.

A Constant Reader.

Irish Freaks of Nature. — Philip Luckombe, who published a *Tour through Ireland*, London, 1783, says, when at Cork, —

"Among other things, I was here shown a set of knives and forks, whose handles were made of a bony substance, or excrescence, that grew out of the heels of the wonderful ossified body of the man I saw in Trinity College, Dublin; he was a native of this place. These bones grew in the form of a cock's-spur, but much larger, as you may easily imagine, since the handles are of a common size. They were not sawed off, but fell yearly, like the horns of a stag, without any force, or pain to the limbs that bore them. They were well polished, and of a very hard substance, equal to ivory, though not so white."

The oldest inhabitant of this place now never heard of these curiosities; they may perchance be in some museum elsewhere. A full account of Clark's skeleton, and his extraordinary case, will be found, with an engraving, in Smith's *Hist. of the co. Cork.* R. C.

Cork.

Blackguard. — In the ballad, "Voyage of R. Baker to Guinie," 1562, Hakluyt, edit. of 1589 (which bears strong marks of truthfulness), we find a mention of the time (dis) honoured blackguard:

"Our maisters mate his pike eftsoons,
Strikes through his targe and throat,
The capteine now past charge
Of this brutish Blacke gard,
His pike he halde backe wh in targe
Alas were fixed hard."

The application of the term to a truculent negro is charmingly appropriate. E. H. E.

Singular Tenures in Warwickshire. — The following is a cutting from a late number of the *Birmingham Journal*: —

"In the *General View of the Agriculture of the County of Warwick*, by Adam Murray, 8vo., 1816, p. 26., the following instances are given: — At Hampton-in-Arden, if a man possessed of an estate marries, and has several children by the issue of that marriage, he cannot give it away by will without his wife's consent, nor does it descend to his children; but the wife, after the death of her husband, has then the absolute power to give it to the children of another person, or to whom she pleases.

In another manor in the same parish, if a widow marries without having put her finger into a hole in a certain post, and there craved the consent of the Lords of the Manor, she forfeits her estate."

Cuthbert Bede, B.A.

Vanbrugh Family. — Here are three notes referring to the family of the celebrated Sir John: they may assist those readers interested in his career: —

"June 29th, 1721, Charles Vanbrugh of St Martin in ye fields, and Ann Burt of ye same, married by Dr Hough, rector of St George's." — *Register of Trinity Chapel, Knightsbridge.*

"April 26, Lady Vanbrugh, aged 90, relict of the celebrated Sir John Vanbrugh." — *London and County Magazine* (Obituary), 1776, p. 279.

"At his house, in Brook-street, Bath, Edward Vanbrugh, esq., an immediate descendant of the celebrated Sir John V." — Obituary in *Gent.'s Mag.*, 1802, p. 1065.

H. C. D.

"*Parson.*" — My opinion of the merits of the *Imperial Dictionary* was very much lowered the other day by finding that the editor not only gives a new derivation to this word, but also utterly ignores the old derivation and meaning which is given by Spelman, Blackstone, &c., and which certainly to ordinary readers seems more satisfactory than *pfarrherr*, of which the *Imperial Dictionary* itself confesses not to know the origin: —

"A parson, *persona ecclesiæ*, is one that hath full possession of all the rights of a parochial church. He is called parson, *persona*, because by his person the Church, which is an invisible body, is represented," &c. — *Blackstone's Comm.*, book i. chap. ii.

In a letter from Queen Elizabeth to King James (Camd. Soc. edit., p. 28.), we meet with *parson*, where it undoubtedly means *person*: —

"Determining with myselfe to sende you some one of whose affection I had profe towarde your estat and *parson*."

So obvious a derivation should surely have been alluded to, even though the editor, Scotch or American, might have his own national* or ecclesiastical reasons for rejecting it. J. Eastwood.

Eckington.

Hyde Park in 1654. —

"It is sayd on all handes yt Mrs Garrard is very shortly to marry her old servant Mr Heveningham, whose son, they say, died about ¾rs of a yeare since, and that is his incentive to marriage; all yt family is very well, as their freqt being in Hyde parke doth verifie, where stil also I see Mrs Bard's faire eyes. Yesterday each coach (& I believe there were 1500) payd 2s. 6d. and each horse 1s. but ye benefit accrewes to a brace of cittizens who have taken ye herbage of ye parke of Mr Deane, to wch they adde this excise of beauty: there was a hurlinge in ye paddocke-course by Cornish gentlemen for ye greate solemnity of ye daye, wch *indeed* (*to use my Lord protectors word*) was great: when my Lord protectors coach came into ye parke wth Col. Ingoldsby and my lord's daughters onely (3 of them all in greene-a) the coaches and horses flock'd about them like some miracle, but they galloped (after ye mode court-pace now, and wch they all use where ever they goe) round and round ye parke, and all yt great multitude hunted them and caught them still at ye turne like a hare, and then made a Lane wth all reverent hast for them, and soe after them againe, that I never saw ye like in my life."

* * * * * * *

["*Letter of J. B.* (*John Barber?*) *to Mr. Scudamore*, dated London, 2 Maij, 1654."]

Cl. Hopper.

Sir William Dolben. — Mr. Foss may feel interested in the following quotation from a letter written January 25, 1693, by Roger Comberbach, recorder of Chester. Hailing from the Inner Temple, he informs his correspondent, the royalist Colonel Roger Whitley, then mayor of Chester, that —

"Sir William Dolben, Second Justice of the King's Bench, dyed suddenly this morning, when he had just put on his robes, and was about to go to Court. He was a Judge of great integrity."

T. Hughes.

Chester.

Queries.

THE ULTIMA THULE OF THE LATIN WRITERS: WHERE WAS IT?

The following from the columns of the *Dorset County Chronicle* may, perhaps, deserve preservation by translation to those of "N. & Q.:"

"Some Roman writers, and especially some of the poets, spoke of a remote land, seemingly an island, under the name of Thule. It was the farthermost land.* It was west of Italy or Europe.† It was thought to be far from the torrid zone, in a climate dark as to daylight or cloudy skies‡; and it was deemed a place almost, or quite, without the circle of civilisation.§ Procopius thought that it was Jutland or Scandia (Norway and Sweden), which is neither *ultima*, the last land in a line from Italy, nor westward of Europe. Pythea of Marseilles took it to be somewhere north of Britain, in a place which would answer to that of Ireland; and Ptolemy thought it was near Britain, hardly two days' sail from it, and thence some commentators have taken it to be the Orkneys, and others the Shetland Islands, which they say are called by the sailors *Thylensel;* while others again believe Tilemark in Norway to be the Ultima Thule, though ultima clearly it is not. But the writer of the *Drych y pryf oesoedd*, or 'Mirror of the Early Ages,' a British history of great name, in the Welsh language, says: 'There has been no little disputation as to what land is meant by the one which the old sailors called *Thule*, but if they had known Welsh there would have been no contention or disputation in the case; for in

* It reminds one, I hardly know why, of Dr. Johnson's not being able to keep his national prejudices out of his *Dictionary*. Vide Oats, &c.

* "Tibi serviat ultima Thule." — *Virg.*, Georg. i. 30.

† "Hesperiæ vada caligantia Thules." — Stat. 4.

‡ "Nigræ littora Thules." — Stat. 4.

§ "De conducendo loquitur jam Retore Thule." — *Juven.* 15.

reading some old manuscripts, I found there, "Tylau Iscoed, sef yw hyny, Tylau'r Iwerddon," "Tylau of the Scots; that is to say, Tylau of the Irish," for Scotia in Latin, from the British word Iscoed, was given by all the old writers to Ireland. *Tylau* (Tulaï) might well become the Latin *Thule*, as the Latin *u* represents the Welsh *y* in *Cunobelin* for *Cynvelyn*, and in *Prasutagus* for *Brasydag*. But Tylau is sometimes found in Welsh under the form *Tyle* (Teelae). Ireland is an island, and so answers to the idea of Thule among the Roman and Greek writers. It is west of Europe, and taking into account the width of the Atlantic Ocean, and the late discovery of America, it was *Ultima*, or the last land, and therefore the Ultima Thule of the Latins seems to have been Ireland. Its name could have reached the Romans through the Celtic tribes on the continent."

Pliny, Solenus, and Mela, a Spanish geographer, who lived in the time of Claudius Cæsar, took the *Ultima Thule* to be Iceland; Camden to be Shetland. Might not the description we have of it rather incline us, however, to suppose that Newfoundland was the real *Ultima Thule*, and that the Latins derived their notion of it from the old Scandinavian *Sagas*, in which its discovery was sung long before Rome was dreamt of? It might well have been mistaken for an island, and its remoteness, and the then supposed dreary solitude of its position, magnified by the poets of the north, would readily lead the poets of the south to invest it with the dismal horrors of the *Ultima Thule*.

T. Lampray.

PARISH REGISTERS.

Having had occasion lately to look at the parish register of the town in which I live, I have found several entries which I do not understand, or on which I should be glad of farther information and illustration.

1. One register begins Nov. 17, 1559, which is called "Initium regni dominæ nostræ Elizabethæ reginæ." Is this a common mistake?

2. In the years 1650, '51, '52, and '53, the marriages are very much *below* the average number; in 1654, '55, '56, and '57, they are *above* it; and then again *below* it in each of the years 1658 to '62. This deficiency is partly to be explained by the defective state of the registers during all these years, but the *excess* would seem to depend on (or at any rate be connected with) the fact that during the years 1654 to '57, all the marriages (with only three or four exceptions,) were performed by the Mayor, or by a Justice of the Peace, or without any other ceremony than a proclamation in the market "on three market days," or in church "on three Lord's days." From Graunt's *Observations on the Bills of Mortality* it appears that there is in the parish registers of some other places the same excess of marriages in very nearly the same years, preceded and followed by the same deficiency. Will any of your readers explain or illustrate this?

3. About the year 1783 there seems to have been a tax on baptisms and burials. When did this begin, and how long did it continue?*

4. Some persons are specified as having been buried "in linen." Many more are said to have been buried "in all woollen," especially about the year 1678, when after almost every name a certificate to that effect is said to have been received from a magistrate or member of the corporation. In one or two instances the clergyman mentions that he received no certificate "within the time limited by the Act of Parliament." Indeed the burying in woollen about this time seems to have been so general that during the years $16\frac{7}{8}$ to '85 there is a column in the register headed, "By whom the certificate was granted for the Burying in Woollen." What was the meaning of this custom, and how long did it continue? M. D.

Minor Queries.

Payment of M.P.'s. — When was the practice of remunerating M.P.'s introduced into this country? and when did it terminate? Mr. George Dawson, M.A. (of Birmingham), in a lecture lately delivered in the metropolis, stated that he believed Andrew Marvel, the zealous patriot of the latter part of the seventeenth century, to have been the last British representative that received a salary from his constituents for his services in parliament. Marvel sat in the House of Commons for Hull, his native place, in the reign of Charles II. Out of what funds was this item defrayed? Was it registered in the journals of the corporation, and is any record of the same still extant? The idea of paying a member to take his seat would not be countenanced in these days; it being more the custom for a member to pay his electors, as the recent disclosures of bribery and corruption amply testify. Henry Godwin.

42. Upper Gower Street, Bedford Square.

The Sign of "The Case is altered." — I have frequently heard persons of the lower order in this neighbourhood say, in reference to families which had sunk in the social scale through their own improvidence, "Aye, aye, they have come to the sign of 'The Case is altered.'" I used to wonder what this could mean, although the reference was obvious enough. After many years had elapsed I actually once saw a public-house which had legibly inscribed on its sign-board "The Case is altered." May I inquire whether this is a common tavern sign? and if so, to what it owes its origin? John Pavin Phillips.

Haverfordwest.

* For notices of the stamp-duty on baptismal registers, see "N. & Q." 1st S. ii. 10. 60.; iii. 94.; 2nd S. iii. 240. 298.; and for "burial in woollen," see 1st S. vols. v. vi. x.

Guelph Family: Family Name of Emperor of Austria. — The dynasty of the Guelphs will cease at the death of our present sovereign. What will be the name of the next dynasty; or, in other words, what is the family name of the house of Saxe Cobourg? I cannot find it in the *Almanach de Gotha.*

Also, what is the family name of the Emperor of Austria? *Hapsburg* was the *title* of his ancestors; was there no name besides? STYLITES.

MS. Note in Locke. — I have a folio edition of Locke, in the broad margin of which are many notes, in what I conceive to be a hand of the early part of the last century. The writer must have been a man of much reading. At B. I. c. ii. § 23., is written:

"Some have maintained that the same thing may be and not be, and yet have called themselves natural philosophers. We hold that it is obviously impossible for the same to be and not, and that ignorance alone seeks demonstration of what is incontrovertible; everything cannot be demonstrated, as to do it we must go backward infinitely."

This is marked as a quotation. If it is one, who is the author, and who are the natural philosophers? R. A.

Mother of the late Czar of Russia. — I have been long endeavouring to discover something of the history of the mother of the late Czar of Russia; would you be good enough to supply me with the information? TREBOR.

Oxford.

Princess Charlotte de Rohan. — I have been very desirous to know what the fate of Princess Charlotte de Rohan was. I mean the ill-fated young lady who was engaged to the Duc d'Enghien, who was shot at Vincennes in 1804. Could you insert in your columns a brief narrative of her life? TREBOR.

Macistus. — Where were the Μακίστου σκοπαί, mentioned in Æschylus, *Agamemnon*, v. 289. (ed. Dindorf)? I presume that reference is made to some mountain in Eubœa, but I can find nothing about it in Smith's *Dictionary of Greek and Roman Geography.* Is Mount Macistus of Eubœa mentioned by any other author? RESUPINUS.

Family of Mayhew. — The arms of this family are registered thus:

"Mayhew, Hemingston, co. Suffolk, gu. a cheveron vairé between three crowns, or; crest, a unicorn's head, erased, gu., armed and maned, or, charged on the neck with a cheveron, vairé."

Can any of your correspondents state when these arms were granted? what motto has ever been used with them? and who are the present representatives of the family? Also, in what part of Suffolk Hemingston is situated? S. W.

Edmonton, Middlesex. — Are there any collections relative to this parish beyond what is published in Dr. Robinson's History?

A CONSTANT READER.

"*Caracalla.*" — Who is the author of *Caracalla*, a Tragedy, by H. T. T.? Published in 1832?

X.

"*A Royal Demise.*" — Was Thomas Hood or Theodore Hook the author of the following lines:

"*A Royal Demise.*

"How monarchs die is easily explain'd,
And thus upon the tomb it might be chisel'd,
As long as George the Fourth could reign, he reigned,
And then he mizzled."

HARRY NORTON.

"*A Regal crown.*" — Where shall I find the following?

"A Regal crown is but a crown of thorns."

J. C. E.

Gilding the Beard at Funerals. — In *The Olio*, viii. 333., it is stated that —

"the manner of the death of Charles the Rash has been differently described by historians; it appears that he fell by the treachery of his favourite, Nicolas de Campadossa, who was mainly instrumental in causing his death by the poniards of hired assassins. The Duke of Lorraine, Charles's mortal foe, took pains to show decent regard towards his breathless body; he paid the singular respect of walking in the funeral procession with his *beard covered with leaf gold.*"

Where is the authority for this statement? and is it the first instance of gilding the beard at funerals? G. CREED.

Museum Street.

William Fell, of London, *circa* 1640–50, probably either a merchant or a lawyer. Anything relating to him would be useful.

JAMES KNOWLES.

Turner. — The ancient family of this name, resident since the reign of King Edward VI. at Througham, in the parish of Bisley, Gloucestershire, bears, Ermine on a fesse, gules, three lyons, rampant, argent. This coat is so widely different from those of other families of the same name in the county, and so nearly resembles the arms of Barrett, that information on the subject is requested from your correspondents skilled in questions of heraldry. E. D.

Crusade of Children. — E. Crowe, in his *History of France* (Lardner's *Cabinet Library*, vol. i. p. 71.), speaking on the subject of the Crusades, observes:

"Both (Barons and Clergy) were considered unworthy to advance the cause of Heaven. It was for the innocent and the humble, for those untainted with the vices of the time — luxury, avarice, violence, and pride — to come forth, and support the standard which they did not disgrace. *The same idea had formerly prevailed, when many*

thousands of children were collected in a kind of crusading expedition, and perished miserably."

The last paragraph I have put in italics, to mark the passage I wish to be informed about. What expedition is here alluded to? Where can I read aught about it? I cannot trace any special mention of this circumstance in the History of the Crusades. GEORGE LLOYD.

"*Convivium.*"—Where is to be found an account of a "Convivium," in which John Hoskins, Christopher Brooke, and Dr. Donne take part—the latter two under the titles of Christophorus Torrens and Joannes Factus? B. D.

Gardiners of Aldborough.—Who were the Gardiners of Aldborough in Suffolk? Do you know anything of their pedigree? J. M.

Minor Queries with Answers.

Paul Hiffernan.—I have a pamphlet entitled *Criticisms on the Drama*, by Paul Hiffernan, M.D., London, 1769, which contains a few clever remarks and much flippancy. He quotes freely, but does not always say whence. As an example of "pure classical fustian:"

"Exploded tyrant fettered though I be,
I'll break thy bonds and rise up to the spheres,
Pluck flaming bolts from Jove's red thundering hand,
And down to hell as with hot snow-balls pelt thee."

Of "modernised classical fustian:"

"But he with vulture's look and fiery face
Pursues his victim through the crowd, and finds him,
When at the altar's foot he quivering lies,
Discounting death with fear. With giant power
He flings him at the stars, and tints the clouds
With wandering blood. The severed trunk descends
Upon the bridge; the head falls in a sack;
One rope hinds each." *

Was Paul Hiffernan a real name? Are the passages above quotations, or made for the occasion? H. S. F.

[Paul Hiffernan was a minor poet of slender abilities, who occasionally associated with Foote, Garrick, Murphy, Goldsmith, Kelly, &c. He was born in Dublin in 1719, and educated for orders in the Roman church, but after all took his degree of Bachelor in Physic. He came to London about 1753, and was employed by the booksellers in the compilation and translation of various works. The publication of his work, *The Philosophic Whim*, gave rise to one of the last flashes of poor Goldsmith: "How does this poor devil of an author," says a friend, "contrive to get credit even with his bookseller for paper, print, and advertising?"—"Oh, my dear Sir," says Goldsmith, "very easily—*he steals the brooms ready made!*" Foote meeting Hiffernan one morning rather early in the Haymarket, asked him how he was? "Why, faith, but so so," replied the Doctor. "What, the old disorder—*impecuniosity*—I suppose. (Here the Doctor shook his head.) Well, my little Bayes, let me prescribe for you; I have been lucky last night at play, and I'll give you as many guineas as you have shillings in your pocket—come, make the experiment." Hiffernan most readily assenting, pulled out seven shillings, and Foote, with as much readiness, gave him seven guineas, adding with a laugh, "You see, Paul, Fortune is not so fickle as you imagine, for she has been favourable to me last night, and equally so to you this morning." Hiffernan's place of rendezvous was the Cider Cellar, Maiden Lane, a place he usually resorted to on those evenings when, to use his own expression, "he was not *housed* for the night." Here it was he played the part of patron or preceptor with some dexterity. If any painter found his favourite work excluded a place in the Exhibition, or wanted his piece puffed through the papers, Hiffernan was "the lord of infamy or praise." If any player took dudgeon at his manager or rival brother, our author's pen was ready to defend him. One of his peculiar fancies was to keep the place of his lodging a secret, which he did so completely, that he refused to disclose it, even when dying, to a friend who supported him, and actually received his last contributions through the channel of the Bedford coffee-house. He died in June, 1777, when it was discovered that he had lodged in one of the obscure courts near St. Martin's Lane. His *Criticisms on the Drama* has escaped the notice of Watt, as well as that of his biographers, nor is a copy of it to be found in the British Museum. For farther particulars of him see Baker's *Biog. Dramatica*; Davies's *Life of Garrick*; Ireland's *Life of Henderson*; and *European Magazine*, xxv. pp. 110. 179.

General Ximenes.—Information is requested, and any details would be thankfully received, of Lieut.-General Sir David Ximenes, of the family of the illustrious Cardinal Ximenes, who appears to have died somewhere in Berkshire in 1848. The following are the words of Dr. Hefele in his *Life of the Cardinal*,—

"Vor nicht langer Zeit starb ein sehr angesehener Sprössling derselben, der Englische General-Lieutenant Sir David Ximenes, in August 1848, zu Berkshire in England, in einem Alter von 71 Jahren."

F. C. H.

[A memoir of Lieut.-Gen. Sir David Ximenes is given in the *Gentleman's Magazine* for October, 1848, p. 424.; see also the *Annual Register*, vol. xc. p. 246. Sir David died at Bear Ash, near Maidenhead, Berkshire, on August 16, 1848, aged seventy-one.]

St. Isaac.—Who was St. Isaac, to whom the cathedral at St. Petersburg is dedicated?

C. DE D.

[We have consulted several works on St. Petersburg, and find that the prefix *St.* is usually omitted in the descriptions of this noble edifice. See especially Murray's *Handbook for Northern Europe*, p. 473., which contains some interesting particulars of *The Izak Church.*]

"*Water, water,*" &c.—Whose is the following expression, and where does it occur?

"Water, water, everywhere,
Not any drop to drink."

R. C. L.

[The passage occurs in *The Rime of the Ancient Mariner*, by S. T. Coleridge.]

* "Mori per lo spavento
Prima ch' avesse morte
Tal, che poco rimase
Di lui."

Replies.

BUTLER'S "HUDIBRAS."

(2nd S. iv. 131.)

DEVA says he has in his possession a 12mo. edition of *Hudibras*, dated 1732. I have a like edition dated 1720. The title is similar, except that it does not name "*Mr. Hogarth*," and more publishers are mentioned. My copy also has a portrait of Butler as a frontispiece, and a boldly executed engraving it is. DEVA states that his copy has "*nine* other plates illustrating the poem, some of them double-page width;" mine has *seventeen* plates elucidatory of the poem, one being double-page and one treble-page width, both folded. No name appears on any of them, but they are obviously the original designs, as those which we now possess, avowedly by Hogarth, have similar scenes, groups, and figures. The main differences are, higher finish, more elaborate details, and the humorous effect more carefully and maturely worked out. Hogarth, as is known, was apprenticed to a silversmith; but he relates that in 1718, "I determined that *silver plate engraving* should no longer be followed by me." He was then "out of his time." He adds, copper-plate engraving had been the utmost of his ambition. "His livelihood, however (after his apprenticeship), was earned by engraving arms, crests, ciphers, shop-bills, and other similar works." These occupations have always been assigned as the cause of that "pewtery" style of engraving which characterised especially his early efforts.

Unless we are to consider Hogarth a wholesale plagiarist, instead of having much improved those productions published in 1720, I venture to submit that there can be no doubt about their being the *bonâ fide* labours of Hogarth; at least I have no hesitation about my edition of 1720, and as little about that of 1732. Whether the latter is "scarce" I know not. I can only remark that I have always considered my copy published twelve years earlier, and, as it now turns out, having *eight* more plates than a subsequent edition, as very curious and valuable. For the diminution of the number of plates in a later edition, I have, at present, no means of accounting; though perhaps it may safely be conjectured that as Hogarth advanced in skill, taste, and judgment, for the sake of his reputation, although still working for the booksellers, he deemed it judicious to prune his labours.

It would be curious to ascertain *which* of the seventeen were, twelve years afterwards, suppressed or rejected. That can only be done by comparing the two editions. If the editor of "N. & Q." should think that the investigation might lead to a result worthy of the trouble, and if he would afford his practised skill in such matters, my copy is at his service, and no doubt the edition of 1732 would be forthcoming.

A HERMIT AT HAMPSTEAD.

DEVA's 12mo. edition of 1732 has only the portrait and nine illustrative plates: and of these, you state, from an examination of the same edition in the British Museum, that some of them have not Hogarth's name, but have been re-engraved; that impressions of those with the name are much inferior, as if the plates had already done good service; and that, owing to a difference in the pagination in Part ii. of the edition of 1732 and 1726, Hogarth's plates are misplaced in that portion of the edition of 1732.

My copy of the 12mo. edition of 1726 has some peculiarities, perhaps worth notice in "N. & Q.," in hope of an explanation from one of your correspondents.

1st. It has, besides the portrait, sixteen illustrative plates, all by Hogarth, and all good impressions, except the Skimmington, which seems never to have been properly finished, owing perhaps to its size, the extent of the subject, and the impatience of the publisher: for it was in the very year 1726 that Hogarth engraved seventeen plates for a 12mo. edition. All the plates are correctly placed in Part ii., because the pagination of that part is not continuous from Part i., but is begun so as to be adapted to the numbers on the plates, referring to the pages which they illustrate.

Probably, in the copy of 1732, the pagination of Parts i. and ii. is continuous; which would necessarily cause the misplacement of the plates, if inserted with reference to the pages marked on them.

2nd. My copy of 1726 is, as originally bound, in three volumes, (*i.e.*) each part separately. Part i. has a general title; but Parts i. and ii. have only titles of those parts respectively. The general title is the same as in DEVA's 1732; except that mine of 1726 has at the bottom, "London: printed by T. W. for D. Brown," and seventeen others, including B. Motte, for whom alone the edition of 1732 was printed.

Part i. ends with p. 142. and the catch word "BOOK;" but that word does not begin Part ii. in my copy, nor in any other that I have seen. The title of Part ii. has no printer's or publisher's name, nor date, but has the catch "HU-" — being the first syllable of the title of Part iii.; at the bottom of which title is, "London: printed for Francis Fayrham" (one of the seventeen named in the general title), "at the south corner of the Royal Exchange, MDCCXXVI." It ends with p. 424., followed by twenty-one pages of Index, not numbered. The ornaments are different in the three parts, but the type and letter-press appear to be the same in all.

P. H. F.

WORKMEN'S TERMS.

(2nd S. iv. 135.)

If printers' terms have not already been an overdose, perhaps you may find room for these few more, which I think are not devoid of interest.

Scabbord. — Strips of hard wood not thicker than a thin card, used principally for "making register." The following extract from Moxon's *Mechanical Exercises*, 1683, gives its derivation:

"Printers' scabbord is that sort of *scale* commonly sold by some ironmongers in bundles, and of which the scabbords for swords are made."

Query, What was the scale thus sold by ironmongers?

Horse. — A workman "horses it" when he charges for more in his week's work than he has really done. Of course he has so much unprofitable labour to get through in the ensuing week, which is called "dead horse."

The gods. — When compositors appeal to the laws of chance they never think of tossing up, but cry "fetch out the gods." These are em quadrats of not too large a body, and generally nine in number: they are shaken up in the hollow of the hands and ejected on to the imposing stone, he who throws the greatest number with their nicks up being the winner.

Moke; Pig; Devil. — Compositors are jocosely called mokes or donkeys, and pressmen pigs. These nicknames are general in the trade, and can lay claim to some antiquity, as they were well understood in the early part of the last century. This is shown by reference to No. 148. of the *Grub Street Journal* for 1732, in which appears a humorous woodcut of "The Art and Mystery of Printing Emblematically Displayed." A compositor is drawn with an ass's head and an extraordinarily fine pair of ears, a pressman is at work with a huge hog's head on his shoulders, and a devil is standing as fly-boy to take the printed sheets off the tympan. Compositors, God knows, often require a large stock of *patience* to make out the bad copy and scored proofs of some authors, and thus they may in that respect have resembled their brute namesakes; while doubtless the nasty process that the pressman of old had to go through with the pelts (the skin which covered the balls), inducing a disregard for any kind of filth, and the dirty holes in which they mostly worked, were the origin of the still less flattering epithet they have borne so long. The phrase "Printer's devil," applied to the errand boy, is an outside term, used by authors and others from time immemorial, but never heard inside a printing office.

Way-goose. — The meaning and origin of this term has in a late number of "N. & Q." been editorially elucidated, and I will only add that "goose day" is now in nearly all the London houses held in May or June instead of at Michaelmas, and is quite unconnected with "lighting up." Mr. Halliwell is wrong in describing it in his Dictionary as "an entertainment given by an apprentice to his fellow-workmen." As "N. & Q." is known to have a very extensive circulation in America, may I inquire of some of your many readers there, acquainted with our "art and mystery," if transatlantic printers have inherited any of the time-honoured terms of typography?

EM QUAD.

I am afraid EM QUAD is easily "puzzled" when he cannot account for the employment by printers of the word *stick* in the compounds *composing-stick*, *shooting-stick*, *footstick*, *sidestick*, &c. Now if we remember that all these articles, except the first, were, and still are in the greatest number of cases, made of *wood*, the derivation of the term, and its propriety also, is manifest. And even now wooden composing-sticks are occasionally met with. Neither do I think there is much mystery about the other words for which he seeks explanations. *Quoin* (*cuneus*, Latin, *coin*, French), is plain English for a *wedge*; the words are synonymous. *Tympan* is but a clip of *tympanum*, a drum, *i.e.* a piece of skin stretched over a frame (*e.g.* the *tympanum of the ear*). These two words are general; the next two are more technical. The *form* is not so called until the pages in their places in the *chase* (*châsse*, Fr., a frame) are *furnished* with whatever is necessary to complete the thing, *i.e.* the *back-sticks*, *side-sticks*, *foot-sticks*, &c., in short, the *furniture*; and this word is by no means confined to printers. A slight amount of reading would furnish many instances, especially in our elder writers, of its general application. J. S. D.

OLD PRAYER BOOKS: GODLY PRAYERS.

(2nd S. iii. 187. 232. 353.; iv. 35.)

I have before me —

"The Book of Common Prayer and administration of the Sacraments: And other Rites and Ceremonies of the Church of England. Imprinted at London by Robert Barker, Printer to the Kings most Excellent Majestie, and by the Assignes of John Bill. 1641. Cor mundum crea in me Deus. *Psa.* 51."

The book occupies 104 pages small octavo. The title is engraved. A crowned figure holding a harp is kneeling at the threshold of a temple, which is surmounted by FIDES praying and RELIGIO trampling on Death. The Contents at back of title ends with "22. A commination against sinners, with certain praiers to be used divers times in the yeer." There is *no imprint* at the end of the book. At G 3 commence the Godly Prayers, which are as under:

A Prayer containing the duty of every true Christian ("O most mighty God");

Certain godly Prayers for certain dayes (the days of the week — two for Saturday);
A prayer for trust in God ("The beginning of the fall of man was trust in himself. The beginning of the restoring of man was distrust in himself, and trust in God");
A generall confession of sins to be said every morning ("O Almighty God");
Prayers to be said in the morning ("O mercifull Lord God;" "All possible thanks, that we are able;" "O Lord Jesus;" and "O God");
A prayer against temptation ("O Lord Jesus");
A prayer for the obtaining of wisdom ("O God of our fathers");
A prayer against worldly carefulnesse ("O most dear and tender Father");
A prayer necessary for all persons ("O mercifull God");
A prayer for patience in trouble ("How hast thou, O Lord, humbled and plucked me down?");
A prayer to be said at night going to bed ("O mercifull");
A prayer to be said at the hour of death ("O Lord Jesus").

The book contains "An Act for the Uniformitie of Common Prayer," which is followed by "A Proclamation for the authorizing an uniformitie of the book of Common Prayer to be used thorowout the realm." This is in Black Letter, and is "Given at Our Palace of Westminster, the 5. day of March, in the first yeer of Our reign of England, France, and Ireland, and of Scotland the seven and thirtieth." The Lessons for the 6th Sunday after the Epiphany are omitted — or rather, those for the Fifth are ordered to be used, and Proper Psalms are not assigned to Ash Wednesday or Good Friday. Under the heading "These to be observed for Holy dayes, and none other," no mention is made of the Conversion of St. Paul, nor of St. Barnabas. There is no account of Vigils, Fasts, and Days of Abstinence. The Third Collect for Grace finishes Morning Prayer. St. Athanasius is ignored, the rubric preceding the Creed ending with "this confession of our Christian faith." The second prayer in time of Dearth and the General Thanksgiving are omitted, and another is added to time of Plague. The first anthem for Easter Day is not inserted, and the Collects for Tuesday in Easter Week and Second Sunday after Trinity differ from those now in use. The Petition in the Letany is in behalf of "our gracious queen *Mary*, prince *Charles*, and the rest of the royall Progenie." (See W. W. S., 2nd S. iii. 353.)

In the Communion Service the third rubric ends with "obstinate," and that preceding the Commandments is, "Then shall the priest rehearse distinctly all the ten commandments, and the people kneeling," &c. — omitting the words "*turning to the people*" and "still." In the prayer for the King, "congregation" is used, not "church." In the rubric preceding the Creed, nothing is said about "the people still standing." The Homilies are "set forth by common authority," and all is omitted from "And then also" to "discretion." In the prayer for the Church Militant "and oblations" is omitted, and "Pastors" inserted before Curates, while nothing from "And we also bless" to "kingdom" is to be found. The Exhortation ends thus: "for the obtaining whereof we shall make our humble petitions, while we shall receive the holy communion." In "Dearly beloved in the Lord," eight lines more are used after "kinds of death." The rubric preceding the Proper Preface — "Then shall the Priest turn to the Lord's Table" — is omitted.

The Marriage Service says, "the new married persons the same day of their marriage, must receive the holy communion:" the Visitation of the Sick, "The minister may not forget nor omit to move the sick person (and that most earnestly) to liberality towards the poor." "Here shall the sick person make a speciall confession, if he feel his conscience troubled with any weighty matter. After which confession the priest *shall absolve* him," —the words "if he humbly and heartily desire it" are not there. This Service ends with the prayer "The Almighty Lord." The *excommunicating* rubric is not given in the Burial service, which is transposed, and does not contain any Psalms. In Churching of Women the Psalm given is the 121st. The Commination service ends with "mercies look upon us," omitting "through the merits and mediation of thy blessed Son." Then follow the Psalms of David, "of that translation which is commonly used in the Churches," and the Godly Prayers. None of these appear, — Forms at Sea; Forms of making Bishops, Priests, and Deacons; Consecration of Bishops; and the Articles of Religion.

R. Webb.

40. Hanover Street, Pimlico, S. W.

It has occurred to me, in reference to the Query of your correspondent J. B. Wilkinson, as to the authorship of the "Godly Prayers," that it is desirable to ascertain, as far as practicable, whether those prayers are varied in different Prayer-Books in like manner as the petitions in the Litany for the king and his family. I therefore forward to you a list of the Godly Prayers as contained in a small octavo Prayer Book in my possession. This book (like most of those mentioned by your correspondents) wants the title. It is bound up with the versified Psalms, which are dated 1631, to which year we may, I think, pretty safely assign the Prayer Book. The Litany petitions are for "Charles our most gracious King and Gouernour," and "our gracious *Queene*, *Mary*, Prince *Charles*, *Fredericke*, the Prince Elector Palatine, the Lady *Elizabeth* his wife, with all their Princely issue." The Godly Prayers follow the Psalms and consist of —

"A Prayer containing the duty of euery true Christian."

"Certaine Godly Prayers for certaine dayes," comprising one for each of the seven days, excepting Saturday for which there are two.

"A Prayer for trust in God."

"Certaine Godly Prayers to be vsed for sundry purposes." These last being —

"A general confession of sinnes to bee said every morning," ending with the Pater noster.

"A Prayer to be said in the Morning," followed by three prayers without headings.

"A Prayer against temptation."

"A Prayer for the obtaining of Wisedome."

"A Prayer against worldly carefulnesse."

"A Prayer necessary for all persons."

"A Prayer for patience in trouble."

"A Prayer to be said at night going to bed."

"A Prayer to be said at the houre of death."

W. H. Husk.

PORTRAITS OF MARY QUEEN OF SCOTLAND.

(2nd S. iv. 13. 32.)

The recent inquiries into the history and particulars of the life and death of the ill-starred Mary Queen of Scotland, make every detail of those officially about her sources of considerable interest.

It is certainly singular so many writers, and of different countries, should have employed their pens at the same time in elucidating her history.

On making application to Antwerp, for whatever inscriptions could be found there having relation to Mary, a small pamphlet by "Door P. Visschers, Pr.," Curé of St. Andrews, entitled *Aenteekening napens het eergraf van Barbara Moubray en Elisabeth Curle, staetdamen van koningin Maria Stuart in St. Andries kerk te Antwerpen*, 1857, with an engraving of the monument, has been forwarded. The object of the writer is chiefly directed to develope the history of those who served the Queen, and afterwards sought an asylum in Antwerp, with anecdotal particulars of the monument and portrait. With this pamphlet he has obligingly enclosed three inscriptions not included in his work, but recording names well known in the history of the period. Your correspondent J. Doran, on the authority of Mark Napier, in his *Memoirs of John Napier of Merchiston*, p. 32., differs from the position taken by M. de la Croix, p. 13., in reference to the sisters Mowbray. The author of the pamphlet above noticed agrees with the latter, and in a note at p. 10. quotes for his authority (De Marles, *Hist. de Marie Stuart*) the following sentence:

"Dans ce moment les deux filles d'honneur, inondées de larmes, commencèrent à déshabiller leur maîtresse. Les bourreaux s'avancèrent pour les remplacer, craignant de perdre leurs droits, qui sont de recueillir la dépouille du condamné."

Visschers does agree with J. Doran that the portrait was taken from the private stores of the Queen; and, speaking on the subject, says:

"Booen staet het portret van Marie Stuart Coniginne Van Scotlant ap copere plecte originel uijt des selfs cabinet."

De la Croix, speaking of this portrait, says, "et peint dans le style de Van Dyck," a remark intended only to convey to the reader the manner adopted by the artist, or particular tincture, without any reference to the great artist named, or any other prior or subsequent painter.

For the inscriptions on the Queen's monument, see 1st S. vii. 263., and for De la Croix's translation into French, 2nd S. v. 13.

For the Mowbray inscription, see 1st S. v. 517.

The following are the inscriptions from the church of St. Andrew:

"D. O. M.
S. Bartolomeo Apostolo
et memoriæ
generos: viri Bartolomei Brookesby armigeri Angl:
ex licestrens: provincia familiaque
illustrisque rara probitate
zelosa pietate ac avita fide illustrior
hic vixit in exilio donec ad cœlestem
patriam avocatus piissime obiit
ipso festo D. Thomæ Cantuariensis episcopi
die 29 decembris aº 1618.
Optimo parenti hic quiescenti gratus filius
Georgius Brookesby
poni curavit.
Defunctus Vivat in gloria."

"D. O. M. S.
Et memoriæ Nobilis Pietate Viri Henrici
Clifford Angli Qui Christianæ Fidei
Et Virtutis excmplar vivens et moriens
Hic Dedit 18 Augusti 1644.
et
D. Catharinæ Tempest Uxor:
Eius Obiit 2 Junii 1654.

Deze familie heeft aen St. Andries kirk een legaet van 200 guldens geloten."

"D. O. M.
Edwardus Parham Nobilis Anglus Eques
Auratus Catholicæ Fidei insignis cuius
Causa varias molestias carceres et bonorum
Dispendia sæpe passus est cuius zelos
Patriæ et Parentibus quorum unicus
Filius relictus sese regis Catholicæ Majestatis
Servitio devovit eique Militavit XXVI
Annis Aº MDCXXII eiusdem Legionis Sergeant Major Aº MDCXXIV in obsidione
Bradana Colonellus in qua Præfectura
Aº MDCXXXI Dum in Campo Milites invisit et ægros consolatur æger hospitium
Reperiit et post XI dies pietate Prudentia
Fortitudine integritate Benignitate conspicua meritiss. Laboribus finem dedit
Die XXX Octobris ætatis LX.
Pr. S. P."

Henry D'Aveney.

In Worthington's *Portraits of the Sovereigns of England*, published by Pickering in 1824, there occurs an engraving of Mary Queen of Scots, *from a painting at St. James's*, 1580.

This series of engravings was especially put

forth to supply what had hitherto been a desideratum in English pictorial history, viz. a collection of the most exact likenesses of the monarchs of this country. The price of these thirty-six portraits was very high, varying from 3*l.* 12*s.* to 12*l.* 12*s.*, according to the state desired; but this, I suppose, was owing to the great care and time taken in procuring portraits that for correctness should be indisputable.

It is well known that the publishers of histories of England, a century ago, and even later, were not very particular in the representations of our early sovereigns; and as long as the pictures garnishing their books were expressive of the popular character given to our kings and queens, they were satisfied, and so were the readers.

May I ask if this painting at St. James's has received any attention of late? Jno. C. Hotten.

Piccadilly, London.

Replies to Minor Queries.

Lady Chichester (2nd S. iv. 169.) — Mr. Maclean is correct in stating that Frances, Lady Chichester, was the only sister of Lucy, Countess of Bedford. She married Sir Robert Chichester, who is described in Wright's *History of Rutland* as K. B., and of Rayleigh in the county of Devon, a place I never heard of. They had issue an only daughter, Anne, who became the wife of Lord Bruce, ancestor of the Marquises of Ailesbury. The old lady about whom Mr. Maclean inquires, must have been the widow of the first Lord Harrington, who had recently lost her only son, who survived his father only a few months.

Braybrooke.

The Cake and the Lotos (2nd S. iv. 161.) — The transmission of the cake throughout the Indian regiments may very possibly have a direct connection with some high act of worship towards the Baal Krishna. The lotos, self-generating by means of its *bean* (the Pythagorean myth), appears in the Hindoo mythology of various colours. If dark blue be the colour in which it travelled, it would probably refer to Krishna again, but it may be rather assigned to the goddess Kali, and hence the horrible mode by which our English residents in India have been put to death. I take the Indian outbreak to arise from the ancient cause, *Baal-Peor* against the Lord of Hosts, or the *Linga* against the Logos, the *Yoni* against the Dove. Tammuz (Adonis) and Astoreth (Venus), the God of the Grove and High Place, and the Queen of Heaven, are in India, by whatsoever names called, as powerfully fascinating to humanity as in the days of Judah and Israel, when the calf and the cow, the abomination, the horror, and the unclean thing, led aside the holy nation to their utter destruction. I believe at this period of England's history the Deity was never more worshipped by the nation or more outwardly honoured. The feeling has touched all classes, and of course it is apparent in our army. The annals of the Crimean war test the truth of the observation. Our soldiers in India have probably given much graver offence than we are aware of in this matter to the high-caste natives, and the rising in defence of Baal-Peor has been the result. I shall be glad if this note stirs up Mr. Pote, who is, I know, well able to give the readers of "N. & Q." certain information touching the tangled web of Hindoo mythology. Henry John Gauntlett.

I have an impression that some time before the outbreak of the Mutiny in Bengal there appeared in one of the newspapers a detailed account of the mysterious transmission of these cakes and lotos flowers throughout the whole length and breadth of India, accompanied by speculations as to the object of their circulation. A reference to the article in question would oblige L. F.

Hay-Lifts (2nd S. iv. 164.) — Will your correspondent J. D. D. accept the following case of hay-lift for his portfolio? Many years ago I was journeying from London to Edinburgh, not with the volant speed of a modern aërial-like flying train, but in the ancient stage coach, yclept the Royal Charlotte, in honour of the consort of our noble king, and which, although it was announced to accomplish the journey in a shorter time, did it in 78 hours. We left the George and Blue Boar, Holborn, at 6 P.M., and the following day I got outside to ride with the coachman, and to gain some instruction in charioteering. Arriving at Wandsford, Northamptonshire, we pulled up at a public-house, where there was a sign of a man on a heap of hay, and inquiring the origin of such delineation, I was told, that *un beau matin* a haymaker fell asleep upon a haycock, when a storm arose attended with an inundation of rain, and he was floated away a considerable distance. After a time he awoke from his profound sleep, and inquiring from the bystanders where he was? they answered at Wandsford. What Wandsford in all England? To which they replied, Yes. And this wonderful transmigration was celebrated by the sign in question. It is now so long since that I only recollect the prominent parts of the story, but no doubt some reader of "N. & Q." can supply a fuller detail of this strange incident.

Olim.

Envelope (*Engl.*): *Enveloppe* (*Fr.*), *féminine* (2nd S. iv. 170.) — The practice of using covers in epistolary correspondence most probably originated with the French. I find it in the *Gil Blas* of Le Sage, when he speaks of Aurora de Gusman, and says she took two *billets*, "les cacheta tous deux, y mit une *Enveloppe* et me donnant le

paquet," etc. (*Hist. de Gil Blas*, livre 4lcme, chapit. v.)

The first use of *envelope* which I find is in the 4th stanza of *Swift's Advice to the Grub-street Verse-writers*, 1726. Although such covers were in general use in France, yet it was not the custom to employ them here unless in official or franked correspondence; but the introduction of the penny postage, which is now regulated by weight instead of "single" or "double" as the case might be, caused the alteration, which is at this time almost universally adopted.

While on this subject, I would ask, is there any rule, when words are adopted by us from the French, as regards their orthography and orthoëpy? we writing the word with a single *p* and pronouncing it *ongvelope*, as if it were French; that is, should we make it rhyme with *hope* or *hop?*

DELTA.

The Earl of Selkirk's Seat (2nd S. iv. 149.) — I am not aware that there is any engraving, or drawing, either of the house or demesne of St. Mary's Isle, Lord Selkirk's seat.

The house was originally a small monastery pertaining to the monks of Holyrood at Edinburgh; it has, at various periods, been added to, and the present earl has also built some additions. It is an irregularly built house, not presenting any features of architectural beauty.

The family plate, which your correspondent mentions as having been carried off by Paul Jones in April, 1778, was afterwards recovered by the government, and restored, intact, to the family; and is, I believe, in use at the present time.

Paul Jones's log-book is also preserved at St. Mary's Isle. It was presented to the late earl by a merchant of Boston into whose hands it had fallen.

H. CUTHBERT.

Paul Jones (2nd S. iv. 149.) — Some years ago I was acquainted with an old sailor of the name of Pinkerton, but who enjoyed the title of "the Bloody Drake," because having fought in the action of the 24th April, 1778, he used, when he was elevated (which was very often), to boast that he was "a bloody Drake;" which, I suppose, indicated the desperate nature of the encounter. My grandmother was an eye-witness of the action.

FRAS. CROSSLEY.

Bucellas (2nd S. iii. 450.) — Bucellas is not the name of a vineyard, but of a small village about ten miles from Lisbon. Sixty years ago the quantity of genuine Bucellas was small, little more than thirty pipes annually. It was of a peculiar flavour, and said to be from a hock grape transplanted. As the demand increased, the quality was deteriorated by the admission of the neighbouring produce.

The same thing has occurred regarding the wine from Collares, a small village beyond Cintra. Formerly thirty or forty pipes of genuine was the whole annual produce. Several hundred pipes are now exported, but of inferior quality. This wine, said to be from a Burgundy grape, is found on board all the Mediterranean steamers from Southampton, not much to the contentment of the passengers.

Should these remarks meet the eye of a Lisbonian of the *olden time*, (there cannot be many remaining,) they will call to mind Caviglioli, who kept an inn at Cintra, and was afterwards a seller of Collares wine at Lisbon. When at Cintra he had a cellar well stocked with Collares wine, and on the occasion of the French troops under General Soisson passing through, and not choosing to trust his wine to their tender mercies, he set forth, met the General, and delivered the keys of his cellar, offering the contents at his disposal. The General ordered sentries to be placed and the cellar strictly guarded; and Caviglioli had the satisfaction of finding it at their departure *minus* only such reasonable quantity as the General, his staff, and friends, had freely but fairly partaken of.

J. B.

Rev. H. Hutton (2nd S. iv. 150.) — This gentleman, I am happy to inform X., is alive and well, and resides at No. 2. Provost Road, Camden Town, London, N.W. The following advertisement, which has just met my eye, will, perhaps, afford additional satisfaction to your correspondent: —

"Ready for the Press, to be published by Subscription, price to Subscribers, 7*s.* 6*d.*, the Collected Poems of Hugh Hutton, M.A."

J. R. W.

Bristol.

Criticism on Gray's Elegy (2nd S. iv. 35.) — John Young was, as your correspondent T. G. S. indicates, forty-six years Professor of Greek in the University of Glasgow. As he died in 1820, it follows that at least forty-six years before — that is to say in 1774, he was old enough to write this very clever and now little known work. Writing from the country, and having no access to my library until my return to Edinburgh, I cannot say whether he died in harness; but the period he held the professorship is quite enough to show that, as regards date, his claim of authorship admits of no question.

But what I have now to communicate is, I think, tolerably conclusive. Prior to January, 1817, when a youth, I had the happiness of calling a young gentleman — a nephew of the amiable author of *The Sabbath* — my intimate friend. He was, to the regret of all who knew him, and to my inexpressible sorrow, removed from this world by typhus fever at the beginning of that month. His tastes were literary, and he resided with his accomplished mother in Edinburgh, who had re-

moved from Glasgow, where her position in life gave her access to the best society in that city. It was to these estimable persons that I was indebted for a knowledge of the *Criticism on Gray's Elegy*, and from them I learned that it was the veritable production of Professor Conway, with whom both informants were well acquainted, and that this fact was never doubted.

I have in my library two copies, one (8vo.) privately printed, and apparently between 1780 and 1790. The other, the reprint by Ballantyne, who, I rather think, passed the pages through the press. The London published edition I never saw. J. M.

Scallop Shells (2nd S. iv. 150.)—With reference to Pecten Jacobæus (not P. Jacobæa, as written by Mr. Buckton), I can adduce a note from that charming work on conchology of the late Dr. Johnston, published by Van Voorst, 1850:

"It is not easy to account for the origin of the shell as a badge worn by pilgrims; but it decidedly refers to much earlier Oriental customs than the journeys of Christians to the Holy Land, and its history will probably be found in the mythology of Eastern nations."—Clarke's *Travels*, ii. 538., 4to.

"The abbey of St. James in Reading gave azure, *three scallop shells, or*. Here I know not what secret sympathy there is between St. James and shells; but sure I am that all pilgrims that visit St. James of Compostella in Spain (the paramount shrine of that saint) returned thence obsiti conchis, 'all beshelled about' on their clothes, as a religious donative there bestowed upon them.—Fuller, *Ch. Hist.* ii. 228.

In Woodward's *Mollusca* there is a note from Moule's *Heraldry of Fish* as follows:

"When the monks of the ninth century converted the fisherman of Gennesaret into a Spanish warrior they assigned him the scallop-shell for his 'cognizance.'"

F. S.

Churchdown.

St. James the Greater is represented as a pilgrim with a staff, and with scallop shells on his cloak and hat, in token of his great zeal in passing into Spain to preach the Gospel. It is simply an emblematic and conventional mode adopted by artists to represent this Apostle, but has no connexion with any part of his history, save his crossing the sea, and making his way into Spain.

F. C. H.

The Devil and Church Building (2nd S. iv. 25. 144. &c.)—The builders of the parish church at Kidderminster endeavoured to erect it on the brow of the rising ground on the Bewdley side of the river Stour; but their day's work was always destroyed in the night. As, therefore, it was very evident that the devil interfered with their designs, they left him in full possession of his territory, and removed the site of their church to the rising ground on the opposite side of the Stour. They there completed their work without farther interference, and named the scene of their failure the "Curst Field," which is now corrupted into "Cusfield."

A somewhat similar legend is told of the Galilee at Durham Cathedral, with the exchange of St. Cuthbert for the devil.

"—— began to erect a New Work at the *East* Angle of the said Cathedral, for which several Pillars of Marble were brought from beyond Sea; and the Work being advanced to a small Height, began, through great Clifts visible therein, to fall down; whence it manifestly appeared unacceptable to God and holy St. *Cuthbert*, especially for the Access Women were to have so near his Feretory; Whereupon that Work was left off, and a new one begun and soon finished, at the *West* End of the said Church; into which it was lawful for Women to enter, there being before no holy Place where they might have Admittance for their Comfort and Consolation. It is called the Galiley, by Reason, as some think, of the Translation thereof; being once begun, and afterwards removed."—Sanderson's *Antiquities of Durham Abbey*, p. 45.

Cuthbert Bede, B.A.

The Devil looking over Lincoln (2nd S. iii. 308.)—Among the curiosities of Lincoln College, Oxford, enumerated by the Rev. John Pointer, in his *Oxoniensis Academia*, p. 53., is—

"The Image of the Devil, that stood many Years on the Top of this College (or else that over Lincoln Cathedral), gave Occasion for that Proverb, To look on one as the Devil looks over Lincoln."—1749.

Cuthbert Bede, B.A.

Whatever may be the origin of this proverb, I send you an application of it, which is too good to be lost. Some fifty years since a house adjoining the garden of the Deanery at Hereford, with a window overlooking it, was occupied by a Mrs. Lincoln as a ladies' boarding school. A reverend doctor, son-in-law of the then Dean, resided in the Deanery, and felt a strong objection to be gazed upon by so many bright eyes. He required, instead of requesting, that the window should be blocked up. As the doctor grew peremptory, the old lady grew angry, and at last she closed the correspondence by saying that there was a well-known proverb, *the devil overlooks Lincoln*, but in this case it was reversed, for *Lincoln overlooks the devil*. Effigy.

"*Huntington Divertisement*" (2nd S. iv. 31.)—In answer to the query touching this play, of which L'Estrange was only the licenser, "the scene" is placed in "Hinching-brook-Grove-Fields and Meadows:" it might be conjectured that the author, S. M., might be a Montague—Hinchingbrook being the family seat of the Montagues, Earls of Sandwich. The author in his address to the "nobility and the most generous gentry, that are pleased to grace this annual festivity with their presence," commences thus: "Our due resentment of your kinde presence at this our annual convention animated us to a resolution for some

novel divertisement," &c. This would naturally induce a belief that the writer was a Huntingdon man. He tells us moreover that the drama was "never designed to be duly modelled into the dimensions of acts and scenes as ought to become a theatre, but only for a small fascicle of Rustick drollery."

This piece is very scarce. With the copy before me is bound up "The Female Wits, or the Triumvirate of Poets at rehearsal — a comedy," written by Mr. W. M.; and the former possessor has noted that "the initials, W. M., subscribed to the dedication of the first of these pieces and inserted in the title-page of the second, seem to designate them as the work of the same author. The Female Wits appears from the *Biographia Dramatica* to have been first published in 1697."

This conjecture may be correct, but the latter play is very different in every respect from the former. The satire is biting, and there is much humour in it, whereas the Huntington divertisement is very crude and nonsensical. Mrs. Manly, Mrs. Pix, and Mrs. Trotter are the female wits, and are shown up by Mr. W. M., for the amusement of the public. If any of the three ladies had got hold of the Huntingdon Divertisement they might have turned the tables with a vengeance. J. M.

Edinburgh.

Mental Condition of the Starving (2nd S. ii. 288.) —In Dr. Kane's *Arctic Explorations in* 1853, 4, *and* 5, in the instance of his attempt to rescue an exhausted exploring party, together with the document of the same date by the surgeon, in the Appendix of vol. ii., will be found a tragico-comical example (the page I cannot now give). Indeed the book throughout bears on the subject in question. Dr. Kane says of his men when prostrated by scurvy and starvation, —

"Some were intensely grateful for every little act of kindness . . . .: some querulous; others desponding; others, again, only wanted strength to become mutinous." —Vol. ii. p. 58.

The result of his experience is thus expressed:

"The number is unfortunately small of those human beings whom calamity elevates." — Vol. ii. p. 175.

J. P.

Rue at the Old Bailey (2nd S. ii. 351.) — In Lawrence's *Life of Fielding* it is stated that this custom arose after a contagious disease which had been engendered by the foul atmosphere there, upwards of a hundred years ago. J. P.

Quotation Wanted: "Dingle and Derry" (2nd S. iv. 171.) — Abhba will find the quotation he wants in a reprint in the *Kerry Magazine* of a poem published, with others, by Maurice Connor of Aughnagraun, Dublin, 1739. It is entitled "A Kerry Pastoral," written apparently to acknowledge the author's gratitude to the Provost and Fellows of Trinity College, Dublin, for protecting him from the persecution of *his* landlord, their immediate tenant. It will be found in the number for Sept. 1855, of the *Kerry Magazine*, a local periodical of great antiquarian interest, which closed with the third volume in 1856. R.

Old Ballad of the Mearns (2nd S. iv. 170.) — The *hole* in K.'s old ballad is too large to be filled up through the pages of "N. & Q.," extending as it does to eighteen eight-line stanzas. He will, however, find it in Whitelaw's *Book of Scottish Song*, Glasgow, 1844; where it is said "this diverting ditty was at one time very popular among the country people of Scotland. It can be traced no farther back than to the *New British Songster*, a Collection published at Falkirk in 1785." In the *chap* form it is yet common enough as "Captain Wedderburn's Courtship." My copy, in this shape, is bound up with others, or I would give it to K.; but he will easily procure it at any depôt of literature for the million. J. O.

Cardinal Campeggio (2nd S. iii. 486.) — Mr. Denton asks whether Lingard may not have supposed the cardinal to have been a widower when ordained, merely out of a wish to vindicate his memory? I *know* Lingard to be unreliable, when his religious prejudices are in the way: but in this case he has good authority. The rare and accurate work of De la Roche-posai, Bp. of Poitiers, *Nomenclator Sanctæ Romanæ Ecclesiæ Cardinalium*, published at Toulouse in 1614, gives the epitaph as found in the church of S. Maria in Trastevere:

"Laurentii tituli S. Mariæ trans-Tyberim patris, et Alexandri S. Luciæ in Silice filii, ex legitimo matrimonio ante Sacerdotium suscepti; ex nobili Compegiorum [*sic*] Bononiensium familia S. R. E. Cardinalium ossa ex eminenti loco anno salutis 1571 huc translata in unum requiescunt."

Laurence Campegio read in civil law at Padua at the early age of nineteen. He died at Rome in 1539. W.

Baltimore, U. S. A.

Gravestones and Church Repairs (2nd S. iv. 136.) — In many churches repairs were done by masons for their own convenience and profit, by using tombstones from the churchyard.

In the porch of Lyme Church were the oolitic slabs of the tomb erected to the memory of William Hewling, executed for his connexion with the Duke of Monmouth's rebellion. All these were used just for the masons' benefit about fifty years ago, after having been stored away in the great porch by Dr. Tucker, the curate and minister of the parish.

A large tomb to the memory of Arthur Tucker, at the head of the churchyard, disappeared about thirty years since. The slabs of Portland stone

of which it was composed, were used by masons for domestic work about the town, for hearthstones and such like. I gave the alarm, but none were recovered, which is not surprising. There was no resident vicar, and the minister was a very aged man. G. R. L.

Evil, its Origin (2nd S. iv. 346.) —

"Many," says Newton, "have puzzled themselves about the origin of evil. I observe there is evil, and that there is a *way to escape it*; and with this I begin and end."

W. W.

Malta.

Miscellaneous.

NOTES ON RECENT BOOK SALES.

In addition to the curious biblical works noticed in our last Number, Messrs. Sotheby & Wilkinson, on the same days, sold the following rare pieces connected with our old English literature: —

420. Milton (J.) Paradise Lost. First edition, with three different title-pages, dated 1667, Simmons 1668, and 1669, russia. 1667-69. 14*l.* 10*s.*

506. Chaucer (Geffrey) Boke of the Tales of Canterburie, in whiche ben many a noble historie of wisdome, policie, mirth, and gentilnes. Black-letter, excessively rare, but having the first two and the last leaf in facsimile by Harris, and wanting only 12 leaves, viz. *A* 3, 6, 7, 8; *I* 1, 2, 7, and 8; and *K* 1, 2, 3, and 4, in the Parson's Tale. A very fine clean and tall copy, but some short leaves inlaid towards the end. This is thought by some to be the first book printed by Pynson, about 1490. According to the Bibliotheca Grenvilliana only one perfect copy is known. Richard Pynson, n. d. 51*l.*

509. De Bry (Theodori, Johannis Theodori, et Israelis) Collectiones Peregrinationum in Indiam Orientalem et in Indiam Occidentalem xxv partibus comprehensæ, bound in 10 vol. with a profusion of copper-plates exhibiting the costume, customs, manners, and habits of the inhabitants of countries met with by the early navigators. First edition throughout, with the scarce Elenchus, and the very rare Appendix Regni Congo, fine set, in dark blue morocco, gilt edges, by Thouvenin. Francof. 1590-1634. 160*l.*

The Collector of Voyages and Travels is but too conscious of the immense difficulty of obtaining a complete copy of De Bry's Collection in any shape, and considers himself extremely fortunate although it should be made up by a mixture of the various editions. As published in the most seductive form the work was eagerly bought up by the public on its appearance in parts, and as of the more popular portions there were several editions, it is not surprising that in most copies one or more of these should be of the second impression. A complete first edition is, however, the grand desideratum of the Connoisseur, and an opportunity is now presented of securing one of the most desirable copies ever offered for sale, which if neglected may not occur again in a lifetime.

513. Dives et Pauper (A compendious Treetise Dyalogue of) that is to say, the riche and the pore, fructuously tretyng upon the X Comaundmentes. Black-letter, dark morocco extra, gilt edges, by F. Bedford. Finished the Vth day of Juyl, the yere of oure Lord God MCCCCLXXXXIII. Emprented by me Richarde Pynson, at the Temple Barre of London. 50*l.*

The first work printed by Pynson with a date, very rare. The work commences on sig. *a* ii (the first having been left blank); *a* 6, in the contents is a facsimile, and a few of the margins have been most skilfully restored, otherwise a sound and perfect copy of a very uncommon book.

516. (Glanvil) Bartholomeus de proprietatibus rerum (translated into English by John de Trevisa). Black-letter, large copy, slightly wormed, extremely rare, complete, with the exception of first and second leaf beautifully facsimiled, brown morocco extra, gilt edges, old style, by F. Bedford. Wynkyn de Worde, *circa* 1494. 35*l.* 10*s.*

The most magnificent production of Wynkyn de Worde's press.

517. Higden (Ranulph, Monk of Chestre) Polycronycon, in whiche book ben comprised briefly many wonderful historyes . . . . englisshed by one Trevisa, vycarye of Barkley, which atte request of one Sir Thomas lord Barkley translated this sayd book, the Byble and Bartylmen de proprietatibus rerū out of Latyn in to Englyssh, And now at this tyme symply emprynted & sette in forme by me William Caxton and a lytel embelysshed fro tholde makyng, and also have added suche storyes as I coude fynde fro thende that the said Ranulph fynyshed his book which was the yere of our Lord MCCCLVII unto the yere of the same MCCCCLV, &c. &c. Black-letter, first edition, extremely rare, quite complete, with the exception of 4 leaves in the table, viz. *A* 2, 3, 4, and 8, which are in beautiful facsimile. Splendidly bound in brown morocco super extra, gilt edges, by F. Bedford. William Caxton, 1482. 70*l.*

Perfect copies are of extremely rare occurrence. Dent's sold for 103*l.* 19*s.*

518. Higden (Ranulphe) Policronicon, in whiche booke ben comprysed bryefly many wonderfull hystoryes, Englisshed by one Trevisa, vycarye of Barkley, whiche atte requeste of one Syr Thomas lorde Barkley translated this sayd booke, the Byble, and Barthylmen de proprietatibus rerum out of Latyn in to Englysshe. And now at this tyme symply emprynted newe and sette in forme by me Wynkyn de Woorde, and a lytyll embelysshed fro tholde makynge, &c. &c. Black-letter, most rare, dark morocco, ancient style, by F. Bedford, a few of the margins have been skilfully replaced, the title and leaf at end, with Caxton's large device, in capital facsimile. Ended the thyrtenth daye of Aprill, the tenth yere of Kyng Harry the seventh, and of the Incarnacyon of our Lord MCCCCLXXXXV. Emprynted at Westmestre, by Wynkyn The Worde. 37*l.*

A volume remarkable for the beauty of its typographical execution.

556. [Shakespeare (William)] Venus and Adonis. Very rare, fine copy in blue morocco extra, by F. Bedford. London, printed by J. H., and are to be sold by Francis Coules, in the Old Baily without Newgate, 1636. 56*l.*

This copy was purchased at these rooms in May 1856, for 49*l.* 10*s.*, since when the elegant binding has been added. The only other perfect copy known is in the British Museum.

659. Shakespears (Mr. William) Comedies, Histories and Tragedies. The third impression, and unto this impression is added seven Playes never before printed in folio. Fine tall copy (but wants five leaves and portions of 2 others near the end), with portrait by M. Droeshout, having Ben Jonson's verses beneath, calf extra. Printed for P. C. 1664. 26*l.* 10*s.*

This copy has also the cancelled title-page "*Printed for Philip Chetwinde*, 1663," in which a space is left for the portrait. It has also the excessively rare verses by Ben Jonson printed on a separate leaf in a

different type from either of the four folio editions, a circumstance, until the sale of this copy at Lord Stuart de Rothesay's Library, totally undescribed by bibliographers. No copy of these verses is in the British Museum, and the rarity of this leaf is probably to be accounted for by its having been cancelled as well as the title-page. The present leaf is inlaid, and the initials B. J. are admirably supplied in facsimile.

Antiquarian Music. — An extremely curious collection of antiquarian music was dispersed last week by Messrs. Puttick & Simpson of Piccadilly. The library comprised many curious volumes of old English songs, dramatic music, works on dancing, madrigals, psalmody, and ritual books. Amongst them, in the first day's sale, were the following, with the prices at which they sold: Lot 103. A volume of Lutheran Tracts, the "Deudsche Messe, 1526," with music, &c., 2*l.* 107. Four Masses of Orlando di Lasso, 2*l.* 10*s.* 108. Bassan's Motetti, 1*l.* 14*s.* 118. Tigurini Musicæ Isagoge, 1*l.* 13*s.* 136. Claude Le Jeune, Second Livre des Melanges, 1*l.* 19*s.* 174. Souter Liedekens, 1540. This curious Roman Catholic Version of the Psalms in Flemish Verse, adapted to secular tunes, sold for 4*l.* 2*s.* 175. Claude Le Jeune, Dodecacorde, 1598, 3*l.* 12*s.* Lots 212. to 221. Eleven volumes of choral books, apparently from some Spanish convent, sold together for 13*l.* 13*s.* Some highly curious manuscript music was sold on the same day. The last lot in the first day's sale was the following:

297. The Anvil and Hammer of Thomas Powell, blacksmith, with which he beat the accompaniment to the air sung by him in the hearing of Handel, afterwards printed in the *Suites de Pièces*, and subsequently called *The Harmonious Blacksmith*. Mounted on an oak block, made from a tree which formerly stood in Cannons Park, with brass plate having an engraved inscription. It sold for 3*l.* 5*s.*

An account of this interesting musical relic was printed by the late Mr. Richard Clark, entitled "Reminiscences of Handel," &c., 1836. That it is a veritable relic of Thomas Powell there is no good reason to doubt; what connexion it has with the air in question is another matter.

NOTES ON BOOKS, ETC.

Among a number of volumes on our table, we may mention two which have long been waiting for our notice, and both deserve to be favourably reported upon. *Life's Problems: Essays, Moral, Social, and Psychological*, is a little volume somewhat similar in character to *Companions of my Solitude*. It would never perhaps have been written but for the existence of that thoughtful and charming volume; but it has been so written as to deserve to rest on the shelves by the side of its excellent prototype. *Magdalen Stafford* is a graceful story of the class made so popular by Miss Sewell and Miss Yonge. Like the fictions of those excellent writers, its tone is healthy, its characters natural, while the plot which serves for their development is well kept up.

For reasons which will be sufficiently obvious to our readers, we must content ourselves with recording the publication of a work in which Photography and Lithography are combined to carry out the author's views upon no less a mysterious subject than the Apocalypse. It is a thin folio volume, devoted to the illustration and explanation of the Seven Seals. Its title-page commences as follows: *Lithographs representing Photographs of the Church of the First Born, as uncovered by the Sun of Righteousness to St. John in the Island of Patmos*, &c., by Henry Lilley Smith, Surgeon, Southam.

To Mr. Charles Duke Yonge, the well-known lexicographer, we are indebted for a new sketch of our national history. *The History of England from the Earliest Times to the Peace of Paris*, 1856, has been undertaken by him with the view of producing a condensed view of our history, in which should be introduced the results of the many works upon the subject which have been produced during the last few years. Another good and useful feature is the Index, which is so arranged as to form a Chronological Table of English History up to the present time.

Mr. Bohn having become possessed of the copyright of Jesse's *Court of England under the Stuarts*, has commenced a cheap re-issue of it in five shilling volumes, as the commencement of a new series of cheap historical works. This series is to be called *Bohn's Historical Library*, and if well carried out will form a useful and valuable collection. The present work, of which we have received the first and second volumes, is pleasant and gossiping, and affords just such reading as suits the country and the sea-side at this season of universal holiday.

Mr. Wyld, always ready to supply the demand for geographical illustration of the politics of the day, has just issued a large map of that country to which all eyes are now turned, our Indian possessions; and for those who take even deeper interest than such map can satisfy, he has issued a plan of Delhi and its neighbourhood.

Mr. Chappell has just issued the tenth part of his most amusing and agreeable work on the *Popular Music of the Olden Time*. In this volume he concludes his account of music during the Commonwealth, and commences his narrative of its progress at the Restoration. This part will yield to none of its predecessors in the number and variety of the national melodies which are to be found in it. Having touched on the subject of music, we must chronicle the publication of *Haydn's Seasons in Vocal Score, with a separate Accompaniment for the Organ or Pianoforte, arranged by* Vincent Novello, as one of Novello's neat, cheap, and accurate octavo editions of the works of the great masters.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Tooke's History of Prices. Vol. II. 1824 to 1837.
Goethe's Faust and Schiller's Bell. By Lord Ellesmere. 2 Vols. Post 8vo. Murray.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentleman by whom they are required, and whose name and address are given for that purpose:

Universal History. Vol. XXIX., for 2*s.* 6*d.*
Loudon's Magazine of Architecture. Vol. IV. 4*s.*
Johnson's British Poets. Vol. XLIV. (Dat. 1790.) 3*s.* 6*d.*
Confessyon of Faith of the Garmaynes. 12mo. Black-letter. Lond., R. Redman, 1536. Leaves 12 and 13 wanting. 10*s.* 6*d.* will be given for them.
Pope's Homer's Odyssey. Vol. II. 1760.

Wanted by *W. George*, 29. Bath Street, Bristol.

Notices to Correspondents.

Answers to Correspondents in our next.

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11*s.* 4*d.*, *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C.; *to whom also all* Communications for the Editor *should be addressed.*

LONDON, SATURDAY, SEPTEMBER 12, 1857.

Notes.

AMBIGUOUS PROPER NAMES IN PROPHECIES.

It is a remark of Aristotle that diviners are in the habit of resorting to vague and generic expressions, in order to increase the chances in favour of their prediction agreeing with the event. In some cases, however, a precise prophecy has been verified, not by the event coinciding with the prognostic as it was understood, but by an unforeseen ambiguity in a proper name. Predictions of this class seem to be confined to the designation of the place where some eminent person is doomed to die.

The best known instances of prophecies of this sort, which occur in antiquity, are those of Cambyses and of Alexander, king of Epirus. According to Herodotus (iii. 64.), an oracle in the city of Buto had declared to Cambyses, that he would end his life in Ecbatana, which he understood to refer to the celebrated Ecbatana in Media, but he in fact died in an obscure town of Syria so called. Alexander, king of Epirus, had in like manner received an oracular warning to beware of the town Pandosia and the river Acheron; by which he believed the town and river so named, in his own dominions, to be intended. In fact, however, he met his death by treachery, near a town and river so called in Lucania, during his expedition to Italy. (Livy, viii. 24.)

Other similar stories occur in ancient history. Thus we hear that the poet Hesiod had been informed by an oracle that he would be slain in a grove of the Nemean Jupiter. He understood this prediction to refer to the celebrated Nemea in the Peloponnesus; but being at Œneon, a town of the Locri Ozolæ, in which there was a temple of the Nemean Jupiter, he was slain by Amphiphanes and Ganyctor, the sons of Phegeus, on the ground that he had seduced their sister Ctimene. His murderers threw his body into the sea; but it was afterwards brought back by a dolphin. They attempted to escape in a ship; but the vengeance of the gods pursued them, and they were wrecked and drowned (Thuc., iii. 96. *Biogr. Gr.*, p. 48., edit. Westermann). Another account represented Hesiod as having been killed by the two brothers at night, by mistake for the real seducer of their sister (Suid. in Ἡσίοδος).

According to Plutarch (Flam., 20.), there was an old prophecy concerning the place of Hannibal's death in the following verse:

"Λίβυσσα κρύψει βῶλος Ἀννίβου δέμας."

This was understood to mean that he would end his days in Libya: it was however unexpectedly verified by his death at a village in Bithynia named Libyssa. Pausanias relates the same story, and says that the prediction came from the oracle of Jupiter Ammon (viii. 11. 11.). The tomb of Hannibal existed at Libyssa in later times: Pliny, *N. H.*, v. 43., Ammian. Marcellin., xxii. 9. 3.

Anna Comnena, in her *Alexiad* (vi. 6.), tells the following strange story with respect to the death of Robert Guiscard. She says that being at Ather, a promontory of Cephallenia, he was seized with a fever. He asked for water, and as his companions set out in search of it, one of the natives pointed out to them the island of Ithaca, and stated that there formerly stood in it a large city called Jerusalem, now in ruins, where there is a perpetual spring of clear water. When Robert heard these words, he perceived that his end was near; for it had been long before prophesied to him that he would conquer everything as far as Ather, and that thence he would repair to Jerusalem, and meet his fate. In six days he died. Anna Comnena was born in 1083, and Robert Guiscard died in 1085, two years afterwards (Gibbon, c. 56.). Nothing appears to be known of a promontory named Ather in Cephallenia, or of a city named Jerusalem in the little island of Ithaca. The distance of Ithaca from Cephallenia is undoubtedly small; but it seems strange that the companions of Robert Guiscard should be unable to procure him a cup of water to assuage his thirst, without crossing the sea. Want of water is indeed declared by Col. Leake to be the great defect of the island. He states that "there is not a single constantly flowing stream: the sources are neither numerous nor plentiful, and many of them fail entirely in dry summers, thereby creating a great distress;" and the anecdote may allude to this state of things. The prophecy that Robert would conquer everything as far as Ather is quite unintelligible.

Examples of predictions said to have been similarly verified by a casual coincidence of name occur likewise in modern history. Ricordano Malispini, in his *Storia Fiorentina* (c. 139.), states that the Emperor Frederic II., in the year 1250, fell sick in the town of Firenzuola, in Apulia, and was there murdered by his bastard son Manfred, who smothered him with a pillow. He was unable (says Malispini) to prevent the fulfilment of the prophecy which declared that he was to die at Firenze (Florence). In vain he abstained from entering the towns of Florence or Faenza; he was deceived by the lying words of the Evil one. This account is repeated by G. Villani (vi. 41.). It may be observed that Ricordano Malispini brings down his history only to the year 1282, and appears to have died before the year 1300. He was, therefore, probably contemporary with the death of Frederic II. (See Benci's Preface to the *History of Malispini*, ed. Livorno, 1830.)

A similar story is told concerning the death of Henry IV. of England. It rests upon the testimony of the chronicler Fabyan, whose relation is contained in the following passage: —

"In this year [1412], and twentieth day of the month of November, was a great council holden at the White Friars of London, by the which it was among other things concluded, that for the king's great journey that he intended to take, in visiting of the Holy Sepulchre of our Lord, certain gallies of war should be made, and other purveyance concerning the same journey.

"Whereupon all hasty and possible speed was made; but after the feast of Christmas, while he was making his prayers at St. Edward's shrine, to take there his leave, and so to speed him upon his journey, he became so sick, that such as were about him feared that he would have died right there; wherefore they, for his comfort, bare him into the abbot's place, and lodged him in a chamber; and there upon a pallet laid him before the fire, where he lay in great agony a certain of time.

"At length, when he was come to himself, not knowing where he was, freyned* of such as then were about him, what place that was; the which showed to him, that it belonged unto the Abbot of Westminster; and for he felt himself so sick, he commanded to ask if that chamber had any special name; whereunto it was answered that it was named Jerusalem. Then said the king: 'Loving be to the Father of heaven, for now I know I shall die in this chamber, according to the prophecy of me beforesaid that I should die in Jerusalem;' and so after he made himself ready, and died shortly after, upon the day of St. Cuthbert, or the twentieth day of March [1413]."—Fabyan's *Chronicles*, p. 576., ed. 1811, 4to.

This account is repeated by Holinshed, vol. iii. p. 58. ed. 1808, 4to., who adds the following remark:

"Whether this was true that so he spake, as one that gave too much credit to foolish prophecies and vain tales, or whether it was feigned, as in such cases it commonly happeneth, we leave it to the advised reader to judge."

The incident is, as is well known, versified by Shakspeare in his play of *Henry IV.*:

"*K. H.* Doth any name particular belong
Unto the lodging where I first did swoon?
War. 'Tis called Jerusalem, my noble lord.
K. H. Laud be to God! even there my life must end.
It hath been prophesied to me many years,
I should not die but in Jerusalem,
Which vainly I supposed the Holy Land.
But bear me to that chamber; there I'll lie;
In that Jerusalem shall Harry die."
Second Part, Act IV. *ad fin.*

Fabyan served the office of Sheriff of London in 1493, and died in 1511 or 1512. He may be supposed to have been born about 1440 or 1450, and to have collected the materials for his history sixty or seventy years after King Henry's death. His information, though not recent, was doubtless obtained from persons who lived at or near the time. Holinshed, whose death took place between 1578 and 1582, and who must have been born nearly a century after the death of Henry IV., is not an original witness in the case. He appears indeed to have merely repeated the narrative of Fabyan, and his language shows that he disbelieved the story. As Henry was about to make a pilgrimage to Jerusalem at the time when he was attacked by his mortal disease, it is likely that a prophecy may have been current that he would die at Jerusalem. It may likewise have been true that when his first seizure of illness occurred, he was carried to a room called the Jerusalem chamber, and that this coincidence may have been the subject of remark. Though Fabyan states that the king died "shortly after" his removal to the Jerusalem chamber, yet his own narrative represents the interval as nearly three months; that is to say, from "after the feast of Christmas" to the 20th of March. The account of Fabyan that the king, without any suggestion, asked if the chamber to which he was carried had any special name, and that he immediately received the answer that it was named Jerusalem, by which the prediction respecting him was fulfilled, is in the highest degree improbable.

Another instance is afforded by a prediction relating to the Empress Josephine. While Josephine was a child, a negress is reported to have prophesied that she would rise to a dignity greater than that of queen, but would fall from it before her death. A further clause was usually added, that she would die in a hospital; and this prediction was interpreted as referring to Malmaison, the place where she actually died; inasmuch as this mansion derived its name from having been originally used as a hospital. Walter Scott, in his *Life of Napoleon*, vol. iii. ch. 2., states that the story of this prophecy, but without the additional clause, was told him by a lady of rank, about the time of Bonaparte's Italian expedition, who had heard it from Josephine herself.

Bourrienne, in his *Memoirs*, vol. i. ch. 9., says, that when Josephine became empress, she frequently affirmed that her elevation had been foretold; the prophet being an old negress. Bourrienne remarks that Josephine believed in fortune-tellers: he doubts the reality of the supposed prediction. Until the death of Josephine had actually taken place, the notion of the fulfilment of the prediction about her dying in a hospital by the ambiguity of the name Malmaison could not have occurred. Query, is there any evidence of the existence of this latter prediction before the time of her death?

The probability is, that in none of these cases the facts were exactly as they are related, and that in each the narrative was adjusted to suit the circumstances after the event had occurred. For the prediction respecting the place of Josephine's death there seems little or no foundation. The story of Henry IV. and the Jerusalem chamber is imperfectly attested; and as to the similar cases

* That is, "asked," "inquired"; from *fregnan*, A.-S. Compare the German *fragen*.

which are found in ancient history, the testimony is not such as to enable us to scrutinise it in detail. L.

ANONYMOUS MANUSCRIPT.

I have in my possession a manuscript book which I purchased at a bookstall in London some years ago. The writer's name is not mentioned; I should feel obliged if you or any of your correspondents could give me a clue to the author. I have sent a few extracts, and also a list of subjects treated upon.

Subjects. — "See that ye love one another," 1 Peter, i. 22.; On Second Sight; William Pitt, Earl of Chatham; Frederick the Great; Beauties of Nature; On Fish; Pope the Poet; Voltaire; Lord Chatham; Tippoo Saib; The Propagation of Plants; The Improvement of Morality; Lord Chatham's Administration; The late Naval Engagement (Keppel); Character of Lord Hardwicke; The Old and New Worlds; Memoir of H. Baker, the Naturalist; On the Vicissitude of National Character; On Music; The Character of Anne; On Scarcity of Food; On Young; L. Hospital; Sir H. Spelman; Flattery; Dr. Jortin and his Sermons; Kelly (dramatic writer); two pieces of poetry, and one or two other pieces of prose.

One of the pieces of poetry is entitled, "To David G——, Esq., at Mount Edgecomb, by the late Earl of C——." The other piece is a sarcastic address to some one whose name is not given. I think most of the papers were read before some Society.

"*Pope the Poet.* — Pope in conversation was below himself; he was seldom easy and natural, and seemed afraid that the man should degrade the poet, which made him attempt wit and humour often unsuccessfully, and too often unseasonably. I have been with him a week at a time at his house at Twickenham, where I necessarily saw his mind in its undress, when he was both an agreeable and instructive companion. His moral character has been warmly attacked and but weakly defended, the natural consequence of his shining turn to satire, of which many felt and all feared the smart. It must be owned he was the most irritable of all the genus *irritabile vatum*, offended with trifles, and never forgetting or forgiving them; but in this I really think that the poet was more in fault than the man."

"*Earl of Chatham.* — The following qualities, with their consequent circumstances, seem peculiar to the Earl of Chatham, and conspired to his own and his country's greatness:

1. He was the minister of the people.
2. He did not promote the business of corruption; neither was he the tool, nor did he suffer the nation to be the dupe, of parliamentary influence.
3. He sought not to enrich himself, his family, or connexions.
4. He exerted a continual, active, and unparalleled diligence in the duties of his office.
5. He possessed the art of seeing into the secret designs of foreign cabinets, and the information he obtained from thence was early, authentic, universal, and essential.
6. His insight into the characters of men was quick, penetrating, and decisive, by which he was enabled to make that wise and distinguished choice of persons employed in his administration, &c."

"*Voltaire.*—Voltaire, the great Voltaire, is dead at last. That extraordinary man, who has for so many years engaged the attention of the world by his happy talents, and even by the agreeable dress he was able to give to his prejudices and weaknesses, is now no more. Whether the clergy of all denominations, whom he has so often provoked, will have charity enough to let the ashes of a departed antagonist rest in peace, I neither know, nor is it worth a thought; but with your permission I will endeavour to sketch some of the principal outlines of the character of a man over whose ashes Wit will mourn, Charity send forth a sigh, Virtue look serene and unmoved, and Religion disdain to assume an aspect of either pleasure or triumph."

"1 *Peter*, i. 22.: '*See that ye love one another.*' — Did we love one another with a pure heart fervently, we should not be wanting in the discharge of every obligation we owe to society or ourselves. Sobriety, justice, harmony, and benevolence, would diffuse their pleasing influence through all orders and degrees of men, and this world would present the image of celestial bliss."

R. W. Jacob.

Leeds.

UNION OF ENGLAND AND IRELAND.

The following, which is a copy of a little document in MS. in my possession, written about the year 1731, may be worth recording in the pages of "N. & Q." It contains some curious statistical information concerning Ireland at that period, together with the views then prevailing as to the benefits to be derived from a union with England, which did not take place for sixty-nine years afterwards. It appears to have been extracted from a tract or broadside then privately-handed about on the "Trade, Condition, and Interest of His Majesty's Dominions."

"Ireland always reconed one of the British Islands, placed by y^e^ great Creator nearest to Great Britain, the Envy of France and Spain: this noble Island, much neglected in former Reignes, well deserves our care, after we have been masters of it 559 years. But such is our Temper, that mere necessity, nay general calamities, can seldom rouze our attention to the public weal, witness y^e^ Behaviour of our divided ancestors, who were subject to the Romans about 500 years, then to the Saxons and Danes above 500 years; and Britain stood divided into two distinct monarchies above a third 500 years. Many of the old Irish nobility are indeed extinct, but not a few remain, descended from their antient petty Kings, &c., who tho' now in low circumstances wait for an opportunity, knowing they have above 100,000 stanch Friends in Ireland, and perhaps not fewer in Britain among Papists and deluded protestants. Now if y^e^ popish Powers should unite in a Catholic League, where must our security be? I know none under God, but a firmer union among ourselves and y^e^ discharge of our National Debts.

"The first good step towards both, may be the union of Ireland with Great Britain, in Burdens, Priviledges, and one Parliament. As to Religion 'tis to be hoped the

Bishops and Clergy will take more care of ye poor natives, after a neglect of near 200 years.

"The native Irish are Britons by Descent, as appears from their Language, Customs, &c., and the English and Scots lately settled there (who posses four-fifths of ye Lands) are very desirous of enjoying the Privileges of Britain in Ireland. The Inhabitants are about 1,200,000 and the acres about 17,000,000, ye Protestants are about ye 16th part, and ye Papists 15-16th parts of ye whole nation: ye latter implicitely subject to ye Pope in Spirituals, and too well affected to ye P——r in Temporals, easily led in former Times by Spain and Rome into great disorders, and kept in Readiness by blind Zeal and a total resignation to their Priests to execute ye commands of their Spiritual Fathers. Is a Party so numerous to be always slighted? Mr. Cambden tells us the Reducing of Ireland in Q. Elizabeth's time cost 1,198,717*l.* sterling. Sir John Borlace computes ye Rebellion in '41 to have cost 400,000 Lives on both sides, and above 22,000,000*l.* Are we in a condition to spare more millions? Our Debts, and our present Burdens do loudly demand perfect union with Ireland. Their Representatives for ye House of Peers may be four Archbishops and 20 or 24 Bishops, besides temporal Lords, and for ye 32 counties 32 Knights, 4 Parliament men for Dublin, 2 for ye College, for Corke, Killkenny, Waterford, Galloway, Londonderry, Drogheda, and Limeric, 2 each, and one for all ye petty Boroughs in each county, or such other Proportion as ye Revenue of Ireland shall be in to that of Great Britain.

"The several petty Kingdoms of Spain, and little divided Sovereignties in Britain and France, bred endless wars and confusions, which since their Union and Corporation have ceased. Wales before its union with England was always an open Enemie, or uncertain Friend. But since it has continued a faithful ally: so was Scotland. Ireland has in some respects a better Title to a union, being of ye same Religion and five times ye ballance of wealth and power than either, still capable of more improvement. Such a Union with Ireland would have those necessary and desirable consequences:

"1st. It would give entire satisfaction and security to our countrymen settled there, and to many who live in England but have large estates in Ireland.

"2dly. Reduce ye natives by genile and wise methods from Popery and Idleness to our Religion and method of Living.

"3dly. Cut off all Hopes of our Popish neighbours abroad and at home, from the formidable numbers of Papists at present devoted to a Foreign Jurisdiction.

"4thly. Increase our trade, and consequently all ye Rents, and also ye public Revenue of Ireland.

"5thly. Hasten the discharge of our great debt of ye nation, and enable us to make a greater figure in Christendom.

"For Ireland, considered in its native state, when compared with England and Wales, is near half in its Dimensions and ye Richness of its soil, and equal to Scotland in its number of acres, but above double its native capacity for Improvement.

"Ireland therefore being equally improved with England, may produce a Revenue, at least near equal to ½ that of England, ordinary and extraordinary, and then whenever ye public occasions require ye large contributions can

raise by 4*s.* on Land - - -	£2,000,000
And by Duty on Malt - - -	600,000
And by Morgage of ye Funds about -	3,000,000
In all - - - - -	5,600,000
And Ireland at ye lowest one-third, fully improved - - - -	1,860,000
In all - - - - -	7,460,000

Which is a Revenue far above any Princes in Christendom except ye French King's, but his was always overstrained."

R. C.

Cork.

Minor Notes.

Whigs alias *Cameronians.*—It is not unknown, I dare say, that the *alias* Cameronians was at one time applied to the Whig party: but there will probably be no objection to the insertion in "N. & Q." of the following extract from a newspaper of the year 1712:—

"London, Oct. 9, 1712. The Whiggs, *alias* Cameronians, having now no other Refuge left, have, within these few days particularly, betaken themselves to the spreading, with unusual Industry, a Multitude of abominable Reports concerning the Queen and Ministry; all which are entirely false, and without any other Ground than their own impious Vows and imaginary Conceits."

J. G. N.

The Devil's Walk.—I find the following verses in a private letter written about twenty years ago. Having never seen them, I send them that, if not already published, they may be recorded in "N. & Q." They refer to Porson's claim, and are a supposed addition to the ballad, song, or whatever it is:

"As he went along the Strand,
Between three in the morning and four,
He observed a queer looking person,
Who staggered from Perry's door.

"And he thought that all the world over,
In vain for a man you might seek,
Who could drink more like a Trojan,
Or talk more like a Greek.

"The Devil then he prophesied
It would one day be matter of talk,
That with wine when smitten,
And with wit moreover being happily bitten,
This erudite bibber was he who had written
The story of this walk.

"'A pretty mistake,' quoth the Devil;
'A pretty mistake, I opine!
I have put many ill thoughts in his mouth,
He will never put good ones in mine.

"'And whoever shall say that to Porson
These best of all verses belong,
He is an untruth-telling w——son,
And so shall be called in the song.'"

M.

"*The Sugar-loaf Farm,*" *Bobbington.*—The parish that supplies me with the queer derivation of "Halfpenny Green" (2nd S. iv. 147.), has furnished me with another vagary of nomenclature that would be a puzzle to those who solve proper names by theory. The farm marked on the ordnance-map as "Bobbington Farm" belongs to Christ Church College, Oxford, and is now usually called "The College Farm;" but, by the old inhabitants, it is invariably called by its old name of "The Sugar-loaf Farm." Now, though the

farm is upon a hill-side, yet that hill bears no resemblance to a sugar-loaf. Whence then the name? The present farm-house is a modern one. Its predecessor was a large house, with a world of wood in its construction; a large porch, abundance of carved oak, and various other picturesque details that made it a frequent study for the painter's pencil. The house was divided into two parts. A clergyman, named Shuker, lived in the one portion; a farmer, named Stokes, in the other: and the house that formed their joint abode was called "The Shuker-Stokes." The clerical "Shuker" was sweetened by the vernacular into "sugar;" so that the particular family of Stokes here mentioned were called "the Sugar-Stokes," to distinguish them from other families of the same name in the Bobbington parish. And "The Sugar-Stokes Farm" quickly passed into "The Sugar-loaf Farm," even in the lifetime of the Shukerses and Stokeses. In what way "Stokes" became converted to "loaf," I cannot say; but so it was.

CUTHBERT BEDE, B.A.

Threat of Invasion, 1805-6.—The following specimen of the *jeux d'esprit* current about 1805 may be worth preservation:

"Says Boney to Johnny, 'We're crossing to Dover.'
Says Johnny to Boney, 'We can't let you come.'
Says Boney to Johnny, 'What, if I come over?'
Says Johnny to Boney, 'You'll be overcome.'"

Y. B. N. J.

Tandem.—It is never very long after his extrication from the labyrinth of *Hic*, *Hæc*, *Hoc*, ere the tyro in Latinity ascertains, by help of his Ainsworth, that *tandem* means AT LENGTH, i. e. *in point of time*. I cannot help thinking that some incipient Jehu, harnessing his pair of horses *one before the other* (i. e. AT LENGTH *in point of position*) *instead of abreast of each other*, must have adopted the term furnished by Ainsworth to his new aurigal arrangement. If so, this practice (denounced by proctors, whether of Oxford or Cambridge, with equal severity) of "*driving tandem*," may owe its designation to some school-boy recollections of a Latin adverb. Y. B. N. J.

Inscriptions in Shiffnal Church, co. Salop.—

"William Wakley was baptized at Idsal, otherwise Shiffnal, May the first, 1590, and was buried at Adbaston, Nov. 28, 1714. His age was 124 years and upwards; he lived in the reigns of eight Kings and Queens. D.P."

"August 7th, 1776, Mary, the wife of Joseph Yates, of Lizard Common, within this Parish, was buried. Aged 127 years. She walked to London just after the ffire in 1666, was hearty and strong 120 years, and married a third Husband at ninety-two."

S.

Death of the largest Man in the World.—

"The funeral sermon of Mr. Miles Darden, who died at his residence in Henderson county, will be preached on the fourth Sunday in this month, five miles southwest from Lexington, Tenn. The Masonic fraternity will be in attendance in full regalia on the occasion.

"The deceased was beyond all question the largest man in the world. His height was seven feet six inches — two inches higher than Porter, the celebrated Kentucky giant. His weight was a fraction over one thousand pounds! It required seventeen men to put him in his coffin. Took over 100 feet of plank to make his coffin. He measured around the waist six feet four inches.

"After the funeral services, a friend in Henderson county who has long known Mr. Darden, has promised to give us a brief sketch of his life, embodying some interesting facts."—*West Tennessee Whig.*

W. W.

Malta.

To drive away Flies.—This may be done by hanging up in the room a branch from a walnut-tree, to which the flies have a great antipathy. So said my farmer informant, at whose house I saw the charm in operation, and to all appearance successful. CUTHBERT BEDE, B.A.

Queries.

OWE: OUGHT.

Very ugly words these, as now used, especially the former. Originally, however, the verb *to owe* conveyed all the sweet sensations of assured possession. It signified — what *to own* is now employed to signify, — "to have a property in." Thus in old Chapman's translation of the Hymn to Pan:

"Who yet is lean and loveless, and doth *owe*
By lot, all loftiest mountains crown'd with snow."
Hymns of Homer, Singer's edit., p. 117.

And again in Lowland Scotch, as used by Sir W. Scott, the præterite is taken in this sense; thus, "they'll ne'er come hame that *aught* it rightfully," *i. e.* the rightful owners will never come home. ("Old Mortality," *Waverley Novels*, ii. 69.)

To this day, in the county of Durham, it is understood that a person who has picked up a lost article may appropriate it if, after holding it up and demanding "who's o' that?" *i. e.* "who *owes* [owns] that," no one claims it.

It would seem superfluous to add to the authorities which Dr. Richardson has accumulated, to illustrate either sense of the word, whether as *having a property in*, or a *claim* to something, or being indebted. But I could never satisfy myself how the word acquired that sense of *debt*, which it bore concurrently with the other in ancient times, and to which it is exclusively limited in modern. That it was so used in the earliest periods of our language is clear from a passage in *A Remonstrance against Romish Corruptions* (*temp.* 1395), edited by Forshall, p. 26.:

"The office of the King and of the secular lordis which is founden sufficientlie in holi scripture of the olde and the newe Testament *owith* [ought] to be magnified excellentli," &c.

Again, the word is so used in the following epitaph appointed by the will of Charles Lord Montjoy to be inscribed upon his tomb in case he should happen to be slain in the wars of France, 36 Henry VIII., 1544:

"Epitaphium.

"Willingly have I sought,
And willing I have found
The fatal end that wrought
Me hither, as duty-bound.

"Discharg'd I am of that I *ought* [owed]
To my country by honest wonde,
My soul departed, Christ hath bought;
The end of Man is ground.

Nicolas's *Testamenta Vetusta*, p. 721.

But there is scarcely a passage to be found in which the word occurs with a signification so intensive as in our version of Luke xxiv. 26: "*Ought* not Christ to have suffered these things?" &c. Οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν, κ.τ.λ. "Was He not *under obligation*, or *engagement*, thus to suffer?"

With these instances before us it cannot be denied that the two uses of the word *owe* and its derivatives were coëval and concurrent; but I confess myself not satisfied with the explanation of the way in which the second, which has latterly monopolised the word, came to be employed, viz. "to have and to keep *wrongfully* (*de-habere*, *debere*) what belongs to another" (Dr. Richardson). If any of your correspondents will illustrate the train of thought by which this secondary meaning (for secondary it is) attached itself to the word I shall feel obliged. At all events it affords but another example of the one-sided friction to which words are subjected, in the fact that to *owe* now conveys only the idea of the *wrongfully* having what is another's, and in the adoption of to *own* for rightful property. Let me add a pithy expression of the Lowland Scotch, somewhere in *Rob Roy*, for a man who paid always twenty shillings in the pound: "He paid what he *ought* [owed] and what he bought." Y. B. N. J.

Minor Queries.

Hans Holbein. — Has any modern author, English or foreign, investigated in a critical spirit the biography of Hans Holbein? And which is the best Life of him? He is currently stated to have passed his latter years in England, and to have died of the plague in London in the year 1554. Is this statement established on satisfactory evidence? Dr. Rimbault (1st S. v. 104.) inquired where his body was interred, but I do not find any reply. His name does not occur in the *Privy-purse Expenses of Henry VIII.* from Nov. 1529 to Dec. 1532, edited by Sir Harris Nicolas; nor in the accounts of the Treasurer of the Chamber 1528—1531, and 1547-8, recently published by Mr. Payne Collier in *The Trevelyan Papers*, printed for the Camden Society, although those documents mention six painters in the royal pay,—Luke Hornebaut, Gerard Hornebaut, Vincent Volpe, Alice Carmilion, Bartholomew Penne, and Anthony Toto. I have lately perused other documents of the same period and similar character, without encountering the name of Holbein. This circumstance leads me to suspect the ordinary accounts of his latter years. He was still in the prime of life; and if not incapacitated by disease, surely his great works alone, if critically investigated, might materially assist in tracing his path. John Gough Nichols.

"*The Student.*" — I should feel much obliged for any particulars relative to that "miscellany of great merit," *The Student, or the Oxford and Cambridge Monthly Miscellany*. It appears to have been issued only during two years, 1750-1. Boswell states that its principal writers were Mr. Bonnell Thornton and Mr. Coleman. Dr. Johnson contributed to it "The Life of Dr. Francis Cheynel," which is subscribed with the initials S. J——n. The opening number has some lines by Pope. Other authors (as Christopher Smart and Somerville) give their names; but I wish to know if there is any clue to the rest of the contributors. Was Fielding a contributor? The articles signed T. W. are, I presume, by Thomas Warton. Cuthbert Bede, B.A.

Marshall, Bishop of Exeter. — Information is required respecting the family of Henry Marshall, who was consecrated Bishop of Exeter in 1194, and who died in October, 1206. B. T. S.

Diameter of the Horizon. — What is the distance, on a level or at sea, under ordinary conditions, in this latitude, when the atmosphere is clear, of the radius from the spectator to the horizon, supposing the eye to be at five feet above the level of the sea or land? Also, what is the greatest distance of the visible horizon from the spectator, seen from the greatest height (not from a balloon), and under the most favourable conditions? J. P.

Birmingham.

Red Tape. — Whence the origin of this term to signify the routine of the executive government? J. P.

Equivocation. — Is there any collection of *bonâ fide* instances, in English or French, of designed or undesigned equivocation and ambiguity? J. P.

The Horse-shoe to protect from Witchcraft. — What is the origin of its use? It has occurred to me that it was perhaps the metal meniscus over the heads of the Virgin and of Saints usual in the oldest pictures. May not such paintings on the doors of buildings have become in process of time

nearly effaced, and the respect originally given to the whole picture have been continued to be paid to the meniscus — a prominent object which could not escape attention? J. P.

Thomas Anglicus. — Is anything certainly known about the date and birth-place of *Thomas Anglicus*, whose commentaries have been so frequently attributed to the *Angelical* Doctor, Aquinas? The account given of him by Possevinus is to the following effect:

"Thomas Anglicus, quem patria Galensem Sixtus Senensis, Gualensem Eisingrenius, &c. . . . . Hujus auctoris esse creduntur commentaria in Genesim, Esaiam, Jeremiam, Epistolas canonicas, Apocalypsim, et in Boethium de Philosophica Consolatione, adscripta D. Thomæ Aquinati; cui cum honoris causa tributum esset 'Angelici' cognomen, paullatim est factum ut Thomæ *Anglici* scripta Thomæ *Angelici* titulo notarentur. Ita quidem Sixtus Senensis: at Antonius de Conceptione ejusdem Ord. in sua Bibl. Fratrum Ord. Prædicatorum reclamat, negans istius esse opera, sed D. Thomæ Aquinatis; falli item Sixtum inquit in eo quod illum ann. 1400 claruisse scribat, quem claruisse inquiant PP. Mon. Ord. ann. 1305; &c." — Vid. Possevini, *Apparat. Sacr.*, tom. iii. p. 294; et conf. Sixt. Senens., *Bibl.* lib. iv. tom. i. p. 328.

Was "Anglicus" merely a descriptive name, signifying that Thomas was an Englishman by birth and education, — or was it a Latinized form of the surname *English?* This name frequently occurs in the *Testa de Nevill*, in the forms *Engleis*, *Engleys*, and *Anglicus*; and a *Thomas Anglicus* is there mentioned, at pp. 302. 322., as holding land at Heckington, co. Linc., of the fee of Gilbert de Gaunt. John Sansom.

Silver Tankard. — I have come into possession of an ancient silver-gilt tankard, of which I am anxious to discover the date and history. I have consulted Mr. Fairholt's paper in the *Art Journal* for 1855, p. 270., but have obtained no help from him, as he does not give a perfect list of the letters which stand for the various years. Some of your readers can, no doubt, help me. The marks are: the lion, passant guardant; the leopard's head crowned; the date-letter, a Roman large P; and the maker's mark, A. T., in Italic letters. The leopard's head and the letter P are upon shields of a singular shape, such as I do not remember to have met with in English work. On the top of the lid is a shield enamelled on a white ground, gules on a bend cotised argent, three escallop shells; and on the thumb-rest is an enamelled crest, a unicorn's head. The body of the tankard is of glass, thin and clear, but wavy, containing little specks. Lucy.

Two Children of the same Christian Name in a Family. — In former times it was not unusual for parents to give a favourite name to more of their children than one, living at the same time. When did this custom first arise, and how long did it continue? Of course it is remarkable only when each child has but *one* Christian name. Are any celebrated instances known of it? The most remarkable that occurs to me is that of the sons of Sir John Chichester, who was high sheriff of Devon in 1552, and again in 1578. He had five sons: *John*, Arthur, Edward, *John*, and Robert. All were celebrated men, and all received the honour of knighthood. Two, Arthur and Edward, became peers. The two Johns were distinguished from each other by the youngest being called Sir John Chichester *the Younger*. This subject is worthy of full investigation, as it might serve to clear up many points now obscure in family pedigrees. And I shall be glad if any of your correspondents can give information respecting it. Alfred T. Lee.

First Printing Press. —

"Some fragments of Gutenberg's printing press are now being exhibited in the Odeon in Munich, and are exciting considerable interest. They were discovered last year in the cellar of a wine merchant's house in Mayence, which had originally belonged to the inventor of printing."

I have just cut the above paragraph out of the *London Journal* for 21st March, 1857, a penny periodical, and should much like to have the original authority. Perhaps some of your correspondents can assist me. Em Quad.

"*Unwisdom.*" —

"Sumptuary laws are among the exploded fallacies which we have outgrown, and we smile at the *unwisdom* which could expect to regulate private habits and manners by statute." — Froude's *Hist. England*, vol. i. p. 16.

Can any of your correspondents favour me with a precedent for Mr. Froude's use of this word? Mercator, A.B.

"*Quæ Cicero haud novit*," *&c.* — On the title-page of a copy of the folio edition of the Latin translation of the Bible by Castalio, printed in 1556, the following lines have been inscribed in a handwriting peculiarly elegant, and unquestionably contemporary:

"Quæ Cicero haud novit, qui dixerit? ecquid ab illo
Dicas, ille tibi nescit, si dicere? quorsum
Igneâ pavonis caudam, Jovis ales habebit?
Pulchra illa est fateor, Pavoni pulchra, sed isti
Ut volet in cœlum, sit sarcina prorsus inepta."

Can any of the readers of "N. &. Q." name the writer of these lines? They have become "dim with years," and may possibly be inaccurately transcribed. M. N. O.

"*Seven rival cities*," *&c.* — Can you help me to the authorship of the fine epigrammatic couplet,—

"Seven rival cities claim great Homer dead,
Through which the living Homer begged his bread"?

Limus Lutum.

Fore-elders. — This word, in the sense of *forefathers*, is not in Ogilvie. It is very common

here among the "people" to say, "he was my *fore-elder*," "I will not disgrace my *fore-elders*," "I wish to be buried among my *fore-elders*," and so on. I know not if Richardson has the word in his *Dictionary**; but if not, I would cordially recommend its adoption by the Philological Society through "N. & Q."

I believe it is not a scriptural word, but it has to me a smack of *scriptural quaintness* which is very delightful. R. W. Dixon.

Seaton Carew, co. Durham.

Schubert and his "Ahasuerus." — In notices of the *Minor German Poets and Novelists*, Cambridge, U. S., 1835, Schubert is described as a wild man of genius, and an article in *Fraser's Magazine*, Sept. 1831, is referred to. The author says:

"Göthe in a letter to Wieland quotes the *Ahashuer*, and dwells especially on these lines:

"'Zu der Schlacht, zu der Schlacht! Es entflammt auf's Neu'
Mich Kampf und des Wahns geisttödtender Schlag,
Und es sticht der Muth eiskaltes Geschoss,
Und es hämmert das Herz in der Brust angstvoll;
Wild rollen im Kreis mir die Augen umher,
Und über die Bahn trägt rasenden Sturms
Tollheit mich hinaus und die Zunge verstarrt!
Fruchtlos schlägt mein dumpftönender Laut
In die zornigen Wogen des Unheils.'"

These lines are not in the edition of 1802. Can any of your readers refer me to that in which they are, and also to the letter of Göthe? Any other references as to Schubert will be thankfully received by P. G. A.

Byrom's Short Hand. — What is the meaning of the *Vignette Monogram* prefixed to the first edition of Byrom's *Short Hand*, Manchester, 1767. Motto "Frustra Per Plura." Ebor.

Quotation wanted. —

"For when a reason's aptly chosen,
One (?) is as valid as a dozen."

Who is the writer of these lines, and where may they be found? P. H. F.

Teens. — I shall be obliged by your answering the following question, When does a person enter her teens? Miss in her Teens.

Billiards. — In playing at billiards, if a player makes a hazard, &c. which he did not play for, it is often said that he made a *crow*. It may be derived from the expression of "Shot at a *pigeon* and killed a *crow!*" Another term is, "He made a *flook* (or *fluke*)." It seems to me that, as there are two flooks to the *anchor* of a ship, and as when the anchor shall be dropped *either flook* may take hold of the ground (as both do not, so that it is *accidental* which takes hold), the *flook*, at playing at billiards, may have reference to the same *cause* (accident). The favour of an answer will oblige A Billiard Player.

Oriental Club.

The "Thirty Pieces of Silver." — I have lately read in one of the morning journals a statement (copied, I think, from an American paper) that there has been discovered at Rome a specimen of the coinage in which Judas received the thirty pieces of silver for his betrayal of our Blessed Saviour, and that a facsimile of the coin has been successfully produced. My Query is, What amount of reliance can be placed on this statement? and possibly some one of your correspondents can inform me whether it would be possible to obtain such a facsimile as I have referred to, supposing it to be a genuine production.

Edward Y. Lowne.

The Petting Stone at a Northumberland Wedding. — On coming out of a country church the other day, after a wedding, I found a sort of barrier erected at the churchyard gate, consisting of a large paving-stone placed on its edge, and supported by two smaller stones, and on either side a rustic, who made the happy couple and everyone else jump over it.

On inquiry I was told it was the "petting stone," which the bride had to jump, in case she should repent and refuse to follow her husband. Does this strange custom exist anywhere else, and can anyone give any explanation of its origin?

I have heard of a custom of a football being placed before the bride on leaving the church, which the husband ordered her to kick, and so makes her immediately commence her *obedience* to him.

Perhaps the petting stone and the football may be for the same purpose. M. W. C.

Alnwick.

Human Ear Wax. — In Lucknow it is collected, and is the chief ingredient in use for intoxicating elephants previous to their furious contests. Where can any scientific investigations into its nature be found? J. P.

"*Australia.*" — Who is the author of a work entitled *The Rise and Progress of Australia, Tasmania, and New Zealand.* By an Englishman. Published in 1856? X.

Spiders and Irish Oak. — In Pointer's *Oxoniensis Academia* (1749) is the following, in his account of the curiosities of Christ Church College:

"The Roof of the aforesaid Hall is remarkable on this Account, that, tho' it be made of Irish Oak, yet it harbours Spiders, in Contradiction to the vulgar Saying. Tho' I am apt to think that there may be some Pieces of English Oak amongst the Irish; or else probably that particular Smell that proceeds from that Sort of Oak, and is perhaps so distasteful to that Sort of Vermin, may be

[* The word is not in Richardson.]

spent through Age, or disguised by Smoak, and so that common Saying may stand good still."

What was this common saying?

CUTHBERT BEDE, B.A.

Minor Queries with Answers.

The Common Prayer Book. — I met with some Prayer Books printed at Cambridge about 1780, in which the "Prayer that may be used after any of the former" was placed *after* the "Prayer for all conditions of men." At present, according to the Rubric, this prayer can only be used in Ember weeks, or when the prayers for special wants are used. Is it incorrect to use it ordinarily? and how comes it in the place I have noted above?

M. W. C.

Alnwick.

[This collect occurs in the Sacramentary of Gregory, and in the most ancient monuments of the English offices (*Palmer*). According to Wheatly, in Queen Elizabeth's Common Prayer, it followed the prayer in the time of any common plague or sickness. At the Review of the Common Prayer Book after the Restoration, it was ordered to be placed immediately after the two prayers for the Ember weeks. The printers, however, put it between the prayer for all conditions of men and the general thanksgiving; but the commissioners compelled them to cancel the leaf, so as to restore it to its proper position. For many years, nevertheless, this collect was placed in the Prayer Books immediately before the general thanksgiving; but in more recent editions it has been inserted before the prayer for the Parliament, so as to be exactly conformable to the Sealed Books.]

William Bowyer's Annuities. — Can you furnish the particulars of the qualifications required of candidates for the annuities to journeymen compositors?

A GALLEY SLAVE.

[The following is an extract from William Bowyer's bequest of 30*l.* a year to one journeyman compositor: — "The Master, Wardens, and Assistants of the Stationers' Company, shall nominate for this purpose a Compositor, who is a man of good life and conversation, who shall usually frequent some place of public worship every Sunday, unless prevented by sickness, and shall not have worked on a Newspaper or Magazine for four years at least before such nomination, nor shall ever afterwards whilst he holds this Annuity, which may be for life if he continues a Journeyman. He shall be able to read and construe Latin, and at least to read Greek fluently with accents; of which he shall bring a Testimonial from the Rector of St. Martin's Ludgate for the time being. I could wish that he should have been brought up piously and virtuously, if it be possible, at Merchant Taylors', or some other public school, from seven years of age till he is full seventeen; and then to serve seven years faithfully, as a Compositor, and work seven years more as a Journeyman; as I would not have this Annuity bestowed on any one under thirty-one years of age. If, after he is chosen, he should behave ill, let him be turned out, and another chosen in his stead." William Bowyer also bequeathed a sum of money to purchase 2060*l.*, three per cent., the interest of which to be divided for ever equally amongst three printers, compositors or pressmen, to be elected by the Master, Wardens, and Assistants of the Stationers' Company, and who at the time of such election shall be sixty-three years old or upwards.]

S. Margaret. — Where can I find a good life of this saint? Were any monasteries or convents in the North of Ireland ever dedicated to her? There was a celebrated Scottish saint of this name, but I wish to discover if she was ever connected with Ireland.

A. T. L.

[There are six saints of this name in the Roman calendar; probably the one inquired after is St. Margaret, Queen of Scotland, commemorated June 10. See Butler's *Lives of the Saints*. For some notices of the eastern saint of that name, see "N. & Q.," 1st S. vi. 76. 156.]

Goldsmiths' Year Marks. — What was the "year mark" upon silver plate for the years 1580 to 1590. I know that portions of a complete list of year marks (perhaps the whole) have been published by Mr. Octavius Morgan in the *Journal of the Archæological Institute*; but as I have not access to that journal, I venture to solicit information through your columns.

PISHEY THOMPSON.

Stoke Newington.

[The year marks, as given by Mr. Morgan in *The Archæological Journal*, vol. x. p. 35., are as follow: "Roman Capitals in escutcheon, lion passant: **C** 1580, **D** 1581, **E** 1582, **F** 1583, **G** 1584, **H** 1585, **I** 1586, **K** 1587, **L** 1588, **M** 1589, **N** 1590."]

Replies.

LORD MANSFIELD'S CONDUCT IN THE DOUGLAS CAUSE, AND LORD BROUGHAM'S OPINION OF IT.

(2nd S. iv. 111.)

My attention has just been called to a passage quoted by a correspondent from Malcom's *Literary Gleanings*, in which Mr. Malcom, describing Lord Brougham's sketch of the great Chief Justice, says: —

"He vindicates him (Lord Mansfield) with anxious and painful elaboration against the bitter charges of the implacable Junius; but not one word has he said in vindication of the Chief Justice against the far more serious, and perhaps not less caustic charges contained in Andrew Steuart's celebrated Letters on the Douglas Cause. The silence of Lord Brougham on this remarkable point, so painful to every admirer of great talents, may very justly be held to be conclusive as to the guilt of Lord Mansfield."

Now as I happen to know that Lord Brougham's silence as to Lord Mansfield's corruptibility, so far from arising from any belief in it, had its origin in a totally and entirely different feeling, namely, the belief that no person of ordinary sagacity could suppose it *even possible* that he for one moment gave the least credit to Sir Philip Francis's furious denunciations of Lord Mansfield and Lord Camden, — for if Lord Mansfield was corrupt, so must have been Lord Camden, be-

cause the judgment in the Douglas cause was really moved by him, and only supported by Lord Mansfield,—I think it due to the memory of the great Chief Justice to give a most peremptory contradiction to the thoughtless notion that Lord Brougham gave the slightest credence to so absurd a story. That Lord Brougham should have taken great pains to relieve Lord Mansfield from the charges of innocent partiality and prejudice brought against him by Junius and others, and yet should all the while have believed him guilty of judicial corruption upon the largest scale, is obviously absurd. Lord Brougham's allusions to Sir Philip Francis's denunciations were given to show that Sir Philip was under the influence of a delusion arising from his violent prejudices against Lord Mansfield, and not because Lord Brougham believed that such charges had any foundation in truth. How full of prejudices Francis was, Lord Brougham shows in his sketch of him, where he tells us that Francis, when disappointed in his hopes of going out as Governor-General of India, when the Whig party came into office, "ever after this bitter disappointment regarded Mr. Fox as having abandoned him; and gave vent to his vexation in terms of the most indecent and almost insane invective against that amiable and admirable man."

The reader who would really come to a right view of the noble and learned Lord's opinion upon this point must not content himself, as Mr. Malcom appears to have done, with reading Lord Brougham's Sketches of Lord Mansfield and Lord Camden, but he must also consider what he has said of Sir Philip Francis, Horne Tooke, and Wilkes. M. D. C.

LADY CHICHESTER.

(2nd S. iv. 169. 195.)

Edward, third Earl of Bedford, married Lucy, daughter of John, first Lord Harington, sister and coheir of John, second and last Lord Harington. (This peerage was created in 1603, and became extinct in 1613. The surname of the present Earl of Harrington is Stanhope. William Stanhope, first Earl, was created Baron Harrington Nov. 9, 1729, and Earl of Harrington, Feb. 9, 1742. In 1746 he was Lord-Lieutenant of Ireland. They are in no way related to the Barons Harington.) Frances, the younger daughter of the first Lord Harington, and sister of Lucy, Countess of Bedford, married Sir Robert Chichester of Raleigh, K.B. (son of Sir John Chichester, and Anne, his wife, daughter of Sir Robert Dennis of Holcombe, Knight), and nephew of Sir Arthur Chichester, who married Letitia, daughter of Sir John Perrott, and of Sir Edward Chichester, first Viscount Chichester, ancestor of the Marquesses of Donegall. Lucy, Countess of Bedford, was a great patron of the wits of her day, particularly Donne, who wrote an elegy on her, and Daniel, who addressed an epistle to her. Pennant says "her vanity and extravagance met with no check under the reign of her quiet spouse." (*Memoirs of James's Peers*, p. 312.) He died without issue May 3, 1627. She long survived him.*

Frances, the sister of the Countess, by her marriage with Sir Robert Chichester, had an only daughter Anne, married to Thomas, Lord Bruce of Kinlosse, by whom she was mother of Robert, Earl of Aylesbury. Sir Robert Chichester married, secondly, Mary, daughter of —— Hill, Esq., of Shilston, and died in 1626.

Sir John Chichester, the father of Sir Robert, who married Anne, daughter of Sir Robert Dennis of Holcombe, Knight, was killed, with the Judge of Assize and others, by an infectious smell from the prisoners, at the Lent Assizes in Exeter Castle, 1585. This is the Sir John Chichester, the elder brother of Sir Arthur, whose wife's name Mr. Maclean states his inability to discover.

Sir John Chichester *the younger*, uncle of Sir Robert Chichester, early obtained glory in Ireland. He was knighted by Sir William Russel, Lord Deputy in 1594, and in June, 1597, was appointed Governor of Carrickfergus. The story respecting his death given by Lodge, and repeated by Sir Egerton Brydges in his edition of *Collins' Peerage*, and even by Sir Bernard Burke in the *last* edition of his *Peerage*, is quite erroneous. James MacSorley MacDonald was never Earl of Antrim: he died unreconciled to the British Government, and had too much respect for his head to venture it within the walls of Carrickfergus. The anecdote, therefore, of his having "in King James's reign gone one day to view the family monuments in S. Nicholas Church at Carrickfergus, and seeing Sir John's statue therein, asked 'How the de'il he came to get his head again, for he was sure he had once ta'en it frae him,'" is all a myth. Before King James ruled over Ireland, MacDonnell had been gathered to his fathers. He was the son of Sorley Boy McDonnell, who after the death of his elder brother James, killed by Shane O'Neile in 1565, usurped the Irish estates of his nephew Angus. He was knighted, but by whom is uncertain. The death of Sir John Chichester happened in this manner. Whilst he was absent in Dublin Sir James McDonnell plundered Island Magee; on his return to the north he complained to McDonnell of this outrage. To arrange matters an interview was appointed to take place between them on the 4th Nov. 1597. On that day Mac-

[* Can any one supply the date of the death of Lucy, Countess of Bedford, the patron of Donne and Daniel? — Ed.]

Donnell appeared in force near the town, and Chichester rode out to meet him. Some attempts were made to parley, but Chichester irritated by the martial array of the Scots, whose powers in the field he underrated, rashly determined to "give them a charge." MacDonnell, who was in advance with his horse, fell back towards his foot, and Chichester following up attacked him, and "at the side of the hill was shott in the legge, whearupon he tooke his horse, and about half a myle on this syde, cominge doune a hill, was shott in the hedd, which was his deathe's wownde." I have been thus particular in describing Sir John Chichester's death, as the circumstances of it have been mis-stated by such eminent authorities. A much fuller account from a letter of Lieutenant Harte, one of the few English officers who survived, will be found in the *Ulster Journal of Archæology*, No. xix. pp. 188—209., from which account several of the above particulars are taken.

Alfred T. Lee.

Carrickfergus.

Thomas, first Lord Bruce of Whorlton, married Frances, only child of Sir Robert Chichester of Raleigh, near Barnstaple, Devon, K.B., by Anne his first wife, daughter of John, first Lord Harington of Exton; and sister and co-heir of John, second Lord Harington, who died Aug. 27, 1613, three days after his father. Lady Bruce was buried at Exton. See her epitaph in Collins, vol. viii. p. 181.

John de Chichester (*temp.* Henry VI.) married Thomasine, daughter and heir of Sir William Raleigh of Raleigh, and by that marriage acquired the estate of Raleigh. From this marriage lineally descended the above-named Sir Robert Chichester.

Sir Robert married a second time. His eldest son was created a baronet, the ancestor of the present Sir Arthur Chichester of Raleigh. Q. D.

For information respecting Lady Chichester, vide Lodge's *Irish Peerage* (edited by Archdall, 1789), vol. i. p. 317., and Playfair's *British Family Antiquity*, Appendix to vol. vi. pp. 24, 25.

S. N. R.

DR. JOHN POCKLINGTON.

(1st S. viii. 215.; ix. 247.; x. 37.)

As several inquiries have been made in "N. & Q." regarding this eminent man, I enclose a pedigree composed for one of his lineal descendants by an official of the Heralds' College, from legal evidence, within the last year. John Pocklington, D.D., Prebendary of Peterborough, Lincoln, and Windsor, and Chaplain to King Charles I., deprived by the Puritans, died 14 Nov. 1642, leaving issue, by Anne his wife, two sons, Oliver and John, and two daughters (Margaret, wife of Thomas Wright, 1653, and Elizabeth, living unmarried in 1642). His son, John Pocklington, is stated to have held lands at Higham Ferrers in Northants, in the pedigree before me, which was arranged for a descendant of his brother Oliver, and says nothing further about John or his descendants. However, printed authorities describe him as having been subsequently Recorder of Huntingdon, Knight of the Shire for that county 1705, and a judge in Ireland. His only son, Admiral Christopher Pocklington, according to the Baronetage, married Elizabeth, daughter of Sir Thomas Domville, Bart., of Templeogue, co. Dublin; and their son, Charles Pocklington, Esq., M.P. for Dublin, succeeded to the estates and took the name of Domville, and is represented by the Irish baronet of that name. Oliver Pocklington, Rector of Brinkton, co. Hunts, M.D., the other son of Dr. John Pocklington, died the 9th May, 1681, æt. 57: he left issue by his wife three sons, Oliver, William, and Charles, and one daughter, Catherine, born 1665, married to Walter Acton, citizen and goldsmith of London, from which marriage descend Cardinal Acton, the late Lady Throckmorton, and the present Sir John Emeric Edward Dalberg Acton, Bart. The eldest son, Oliver Pocklington, was Rector of Chelmsford, co. Essex. His first wife's name is unknown; but Mary Pocklington, the only child of his first marriage, became the wife of the Rev. John Tindal, also Rector of Chelmsford, eldest son of the Rev. Nicolas Tindal, Rector of Alverstoke, co. Southampton, Rector of Colborne in the Isle of Wight, Vicar of Waltham, co. Essex, and translator and continuator of Rapin's *History of England*. One daughter, the wife of the Rev. John Morgan, Rector of Chelmsford, was the only issue of Mrs. John Tindal's marriage. The Rev. Oliver Pocklington married *secondly* Katherine, daughter and sole heir of John Manwood, Esq., of Priors, in the parish of Bromfield, co. Essex, lineal descendant of John Manwood, Counsellor-at-Law, author of the *Forest Laws*, which have been *generally* and *erroneously* attributed to his kinsman Sir Roger Manwood, Kt, Chief Baron of Exchequer in 1579. The Rev. Oliver Pocklington had issue by Katherine Manwood his wife, one son, Thomas Pocklington, Esq., who died S.P. in 1769, and two daughters, eventually co-heirs of the families of Manwood and Pocklington of Essex. Catherine, the elder, married the Rev. John Woodrooffe, Rector of Cranham, co. Essex; and among her living descendants are the Rev. George Woodrooffe, Canon of Winchester, and William Woodrooffe, of Lincoln's Inn, Esq. Diana Pocklington, the younger daughter, married George Tindal, Capt. R.N., of Coval Hall, Chelmsford, second son of Nicolas Tindal aforesaid, translator and continuator of Rapin's *History of England:* from them lineally descended the late Sir Nicolas Co-

nyngham Tindal, Chief Justice of the Common Pleas; Charles Tindal, Commander R.N., now of Burlington Gardens; Acton Tindal, of the Manor House, Aylesbury, Esq.; the Rev. Henry Tindal, Rector of Bulpham, Essex; and Thomas William Tindal of Lincoln's Inn, Esq., Special Pleader. To revert to the two younger sons of Oliver Pocklington of Brinkton, Clerk, M.D. William is described in the pedigree before me as of the parish of St. Dunstan's in the West, London, Gentleman; he died 1741, leaving issue Robert Pocklington, of the Six Clerks Office, and of Chelmsworth, co. Suffolk, and William Pocklington, of the parish of St. Dunstan's aforesaid, Gentleman; and two daughters, who both died unmarried. Charles Pocklington, the youngest son of Oliver of Brinkton, was in holy orders; he died before 1726, leaving two daughters living in 1758.

I shall be very glad of any accurate information concerning the parentage of John Pocklington, D.D.? How was he related to the Yorkshire Pocklingtons, whose arms his descendants use and quarter? He was certainly the most eminent man of his name. See *State Trials*, Wood's *Athenæ*, Fuller's *Injured Innocence*, &c.

A Descendant of John Pocklington.

MITRED ABBATS NORTH OF TRENT.

(2nd S. iv. 170.)

In answer to Oxoniensis, I would remark that there can scarcely be a doubt that the Abbats of Jervaulx assumed the mitre, howbeit their house may not be found in the list of mitred abbeys. An incised slab to the memory of Peter de Snape, the seventeenth abbat, is laid in the centre of the chapter house, and probably has never been disturbed since the time of his burial in A.D. 1436. A superb floriated cross extends to the length and breadth of a large oblong stone, the terminations passing through the fillet, on which the inscription is engraved: on the stem of the cross is the representation of a chalice; on the observer's left hand is a fine pastoral staff, and on the right a well-executed mitre.

In Middleham church is a slab, more gorgeously sculptured, but by no means so elegant in design as Peter de Snape's: this is supposed to have been originally laid in Jervaulx Abbey, and to have been removed shortly before its despoliation in A.D. 1537. It covered the remains of Robert Thornton, the twenty-second abbat, which may also have been removed. He died in 1533. Here again the mitre is introduced, placed in the centre of the design. I believe both these stones are figured in Dr. Whitaker's *History of Richmondshire*.

In the Augmentation Office are impressions, in red wax, of two different seals belonging to Jervaulx Abbey; both have an abbat in the central compartment, but in one of them the wax is broken near the head, and only a circlet can be distinguished, which has the appearance of the coronet or base of a mitre. In the other the whole shape of the mitre is quite distinct, and the date of the design would be late in the fourteenth or early in the fifteenth century. Dr. Whitaker, if I recollect right, is altogether silent on this subject, but Mr. Longstaffe, in his excellent *Guide through Richmondshire*, says that this abbey, *spiritually*, was a mitred one, but not parliamentarily so.

Patonce.

The abbey of Jerveaux was not a mitred abbey, but there was a third north of Trent, viz. the Benedictine abbey of St. Peter and St. Hilda at Whitby.

In all, twenty-seven abbots (sometimes twenty-nine), and two priors, almost all Benedictines, held baronies and sat in parliament. The abbot of St. Albans took the first place among the mitred abbots in parliament. The precedency of St. Alban's was granted to it by Adrian IV. in 1154: "Sicut B. Albanus proto-martyr est Anglorum, ita et abbas sui monasterii sedem primam habet in parliamento." The other abbots sat according to the seniority of their summons. A fourth may also be added, though it was only a priory, *i. e.* Durham, whose prior was mitred *circa* 1574, but never called to parliament.

Before Edward III. reduced the number of their seats to twenty-five abbots and two priors, there had been, *temp.* Henry III., sixty-four abbots and thirty-six priors in the parliament.

For lists of the mitred abbots see *Glossary of Heraldry*, p. xxix., and Spelman's *History of Sacrilege*, Appendix I., edit. 1846.

Ceyrep.

The Cistercian monastery of Jorevalle, or Jerveaux, is described in Barker's *Three Days of Wensleydale*, as a rich and mitred abbey. When, A.D. 1307, Edward I., after keeping the previous Christmas at Carlisle, held on the octaves of St. Hilary a "Great Parliament" in that city, — to which were summoned "eighty-seven earls and barons; twenty bishops, sixty-one abbots, and eight priors; besides many deans, archdeacons, and other inferiour clearkes of the Convocation; the Master of the Knights of y^e^ Temple, of every shire two knights; of every city, two citizens; and of every borough, two burgesses," &c. (Stowe's *Chron.*), — we find the Lord Abbot of Jorevall thirty-sixth on the roll of Abbots, taking precedence over those of Fountains and Bellaland, both Cistercian houses.

C. J. D. Ingledew.

Northallerton.

CLIMACTERICS.

(2nd S. iv. 148.)

The interpretation of δευτεροπρώτῳ from Luke vi. 1., in 1650 (the date of the inscription), then received by English scholars, was that of the authorised version, "the second after the first." It is true that Scaliger had, just prior to this period, first suggested the meaning, afterwards adopted by Whitby, "the first after the second," and now generally received by those who adhere to the existing Greek texts, but which had not then been admitted in English biblicism. No such word appears to have existed in the Greek MSS. used for the Syriac version, nor anywhere else in sacred or profane literature than in Luke vi. 1., where in some MSS. the reading is δευτέρῳ, in others πρώτῳ (Kuinoel *in loco*); but neither of these, nor their compound, appear in the parallel narratives of Matthew (xii. 1.) or Mark (ii. 23.), where the word "sabbath" is in the plural in Greek. Taking then the sense in which δευτεροπρώτῳ was understood in 1650, we may consider that the age of Henry Parsons at his death was sixty-three; because then the received notion as to the second or grand climacteric was the 63rd year, as a period liable to severe sickness (Aul. Gell. xv. 7.), whilst the 49th year was also held by some as a first climacteric or constitutional crisis (Censorin. *de die natali*, 14.). The latter has, however, much less support from vital statistics than the age of sixty-three, which Dr. Southwood Smith (*Phil. of Health*, i. 123.) has shown from physiological views, and from Finlaison's tables, to be very susceptible of sickness; for taking a million of males, members of London benefit societies, the proportion constantly sick

At 23 is 19,410	At 43 is 26,260
28 is 19,670	48 is 36,980
33 is 19,400	53 is 27,060
38 is 23,870	63 is 57,000
	and at 68 is 108,040.

From this table it appears that there are not many more persons on the sick list at fifty-three than at forty-three years of age, whilst at sixty-three the number of sick is more than double. And at forty-eight the number of sick is more by one-third than at fifty-three years of age.

T. J. Buckton.

Lichfield.

H. Parsons died probably at the age of eighty-one. The word δευτεροπρῶτος occurs once only in the New Testament (St. Luke, vi. 1.), and is not found elsewhere. The explanation of the learned Hammond is, that when the chief day of any of the three greatest Jewish festivals fell upon the sabbath, that sabbath day, being a high day, was called a πρῶτον, or prime sabbath—that of the Passover so falling was called the πρωτοπρῶτον Σαββάτον, that of Pentecost the δευτεροπρῶτον, and that of the feast of tabernacles the τριτοπρῶτον. Accepting this interpretation, we might call, by analogy, the two chief or grand climacteric years of 63 and 81 severally the πρωτοπρῶτον and the δευτεροπρῶτον ἔτος κλιμακτήρικον, and so conclude that it was probably from the latter of those two most perilous steps of the ladder of life that H. Parsons fell, in his eighty-first year. H. L. V. F.

RULES OF CIVILITY.

(2nd S. iv. 4.)

The treatise from which the quotation is made is a translation from the French. It was written, says the preface, to teach a young gentleman educated in Provence how to behave at court; and it is difficult to say whether the Provençal or the Parisian manners are most amusing. The writer recommends that two works then published, the *Education of a Prince* and the *Treatise of Christian Civility*, should be bound up together, and considered as the theory and general principle of civility; his *Rules of Civility* being the particular practice. It will be remembered that at and before the date of translation (1685) there had been a mania for French manners, which mania this treatise was intended to feed. The following specimen of conversation in a supposed visit from a young gentleman to a young lady is given in serious earnest, as an "example for better remembrance," because "these sort of dialogues do frequently degenerate, and turn merely into trifles:"

"*Lady.* 'How, Sir, is it with you? Would you stay at the door, and attend till you were called in?'

"*Gent.* 'It was a respect, Madam, that I owed to the temple of the Muses, which I was very loth to profane.'

"*Lady.* 'You do this closet, Sir, a great deal of honour.'

"*Gent.* 'How, Madam? would you not have that thought the temple of the Muses, where all the arts and sciences reside?'

"*Lady.* 'But I have learned, Sir, the Muses were nine, and I am but a single person.'

"*Gent.* 'They were nine, Madam, I confess it, but your ladyship alone is of more worth than them all. Every one of them was ignorant of what their sister did know; and your ladyship knows more than all of them together.'

'*Lady.* 'This, Sir, is to load me with confusion.'

"*Gent.* 'It is in this, Madam, that you excel the nine sisters; your merit being attended with such uncommon modesty,'"

Plus et cetera, as the mathematicians say. The *incipit feliciter* being finished, the parties talk of things in general, as in the following specimen:

"*Lady.* '.... But it is arrogance in me to talk at this rate before a person of your learning.'

"*Gent.* 'I might be learned, were I capable of being your ladyship's disciple.'

"*Lady.* 'How, Sir, would you hold your learning by the apron-strings?'

"*Gent.* 'And a good tenure too; 'tis not so difficult for

ladies to be learned; at court you are all so to the emulation one of another.'

"*Lady.* 'It would be fine indeed if our sex should come to be ministers of state.'

"*Gent.* 'Why not, Madam? If the world, like the sea, do nothing but ebb and flow: if according to the doctrine of the philosophers (your favourites) the earth turns round, instead of the heavens: why should there not be as great revolutions among persons as things?'

Let us rejoice that the day of fine ladies and fine gentlemen is over. M.

SIR ROGER TWYSDEN ON THE HISTORY OF THE COUNCIL OF TRENT.

(2nd S. iv. 121.)

I am in possession of the copy of the *Historia del Concilio Tridentino* which formerly belonged to Sir Roger Twysden. As attention is called in "N. & Q." by Mr. Larking, to the part taken by Sir Roger in matters relating to that History and its author, perhaps a transcript of one or two notices in the handwriting of Sir Roger, at the beginning of the copy, may not be unacceptable.

On the top corner of the title-page is inscribed "Roger Twysden, 1627." Numerals are written over the letters of the anagram of the author's name, showing the order in which they should be taken; and in the margin the anagram is interpreted accordingly, thus:

"Paolo Sarpio Veneto. Cujus nomen in libris edit. Venet. 1660 sic scriptum reperitur. Padre Maestro Paulo da Venetia, del Ordine de Servi. Nat. Venet. 1552, 14° die Augusti. Obiit Venet. 1623, Januarii, Ætat. 71."

On the blank page opposite to the title are the following:

"Editio prima, authoritate Regiâ pûblicata, reliquis omnibus anteponenda. Licet insunt hâc nonnulla Errata quæ in Genevensi anno 1629 edita corriguntur, quare ideo Fratri meo [viz. Georgio Twysden] affirmavit P. Fulgentio. An. 1632. Addebatq3 R. Paulo in mente Res gestas Pontificum ad nostra tempora continuasse."

"Atq3 eundem Paulum fuisse Authorem hujus Historiæ mihi sæpe affirmavit Nat. Brent, Legum Doctor et Eques auratus, seq3 Venetiis jussu Regis ab Archiepiscopo Cantuarensi missum, ut Exemplar transcriberet et in Angliam mitteret. Quod fecit, ab ipso Authore exemplaris ei copiâ factâ: non tamen ante plenam Inquisitionem ab ipso Paulo factam, qualis erat iste Brentius, cujus Fidei committeret; quem etiam Phrasis et Modus loquendi Authorem fuisse prodeunt. Verum hic apponam Curiæ Romanæ de hac Historia judicium, vid3 *La Narratione e vera ma le consequenze sono cattive.* Hoc communicatum D. Cordes Parisensi, ab Episcopo quodam Romæ agente, cum primum edita fuit, et qui hanc esse Curiæ Opinionem probe novit, mihi inde rescriptum erat Literis Doct. Paris. 27 Apr. Stylo novo 1632. Roger Twysden.

"Idem affirmavit Monsr de Puys. Nota, Ambo erant Romani Catholici, Viriq3 doctissimi."

"Author hujus Libri videtur esse R. P. Paulus Venetus, cui Sarpio cognomen Gentile fuit. Hæc Gul. Bedellus, Epistolâ Dedicatoriâ Historiæ Interdicti Veneti ad Carolum Regem. Elogium Authoris Lege lib. 13. Thuani Hist. Tom. 5. Nec non eâdem Epistolâ Bedelli, qui P. Paulum familiariter Venetiis cognovit. Reipublicæ erat Theologus et magni inter Venetos nominis. Qui eum non solum viventem, sed etiam post mortem prosequuti sunt. Reipublicæ Causam contra Interdictum Pauli 5, 1606, optime et tamen modeste defeudebat, cujus Interdicti particularem Historiam (editam tamen non ante Authoris Mortem) conscripsit, ex Italica per Gul. Bedellum in Latinam conversum."

Throughout the volume the margin is enriched by the MS. notes of Sir Roger, partly in Italian, partly in Latin, containing references to other writers, as Thuanus, Baronius, &c. &c., and corrections of this London edition from that of Geneva, noticed above. S. D.

THE FIRST SEA-GOING STEAMER.

(2nd S. iv. 155.)

I think your gallant correspondent Lieut. Phillips, R.N., hardly does justice to his predecessor in steam-traversing the sea, the enterprising Capt. Dod. It is true that this first adventurer on the ocean in a steam-vessel did not journey in a sea-going vessel, and that his voyage was a hap-hazard one. If his ship was not seaworthy, the captain's daring was only the more conspicuous; and as to the voyage being "hap-hazard," as much may be said of every first experimental attempt. Columbus's ship was not a first-rate, and his voyage of discovery was something of a hap-hazard one, but something came of it nevertheless. Lord Anson went after the Spanish galleons in leaky tubs, and got back in such hap-hazard style, that if he was not snapped up by the French, it was only because he passed through their entire fleet in a fog. I have some notes of the captain's interesting voyage, but I am too far from them to make them available at present. The voyage achieved, and the sailor by whom it was accomplished, seem to me (albeit an ignorant landsman) worthy of being named with more respect than is awarded them by your gallant correspondent, whose communication concerning himself is, nevertheless, one of interest. Let me notice here the claims of Henry Bell, the mechanic, stonemason, shipwright, and ultimately, innkeeper at Helensburgh, who projected and successfully completed the first steamer that ever paddled along the Clyde. This was the "Comet," of thirty tons burthen, and four horse power. She commenced her career in 1812, and went merrily on till 1825, when she was wrecked in the Firth of Clyde, on a return trip from the Western Highlands; on which occasion very many of her passengers were drowned. When Bell became almost as great a wreck as his vessel, the Clyde Trustees, out of common gratitude, settled on him an annuity of 100*l.*, which he enjoyed till he died in 1830. His

widow, the cheery, sagacious, kindly hostess at the Helensburgh Baths Hotel, only last year resigned her office, with her life, at the age of eighty-six. Irving, the Dumbarton publisher, in his capital history of the county, gives Bell's original advertisement, announcing the starting of a vessel between Glasgow and Greenock (with facilities for guests intending to favour him at Helensburgh), "to sail by the power of wind, air, and steam."

J. Doran.

Dublin.

Replies to Minor Queries.

Nightingales do Sing in Havering (2nd S. iv. 145.)—Why should they not? The little parish, though near London, has abundance of park and woodland, and is as quiet and peaceful as any in Old England. Many times in the spring have I gone out in the evening to listen to their warblings.

But for farther confirmation of the fact, I beg the attention of your readers to the following extract from a little work by the Rev. R. R. Faulkner, B.D., the worthy incumbent of Havering for the last quarter of a century. He informs me, in addition, that these delightful birds have built their nests in his orchard:

"Among the marvellous legends of those times it is stated that the singing of the nightingales disturbed the King* in his devotions so much, that he prayed they might all be driven away. Their sweet notes, however, are still heard, chanting their Maker's praise amid the shady groves of this pretty village."—*The Grave of Emma Vale at Havering Bower.*

John Gladding.

Cromwell House, Havering-atte-Bower.

Jack Horner (2nd S. iv. 106. 156.)—Perhaps with reference to this subject it may be well to record in "N. & Q." the following proverbial couplet:

"Hopton, *Horner*, Smyth, Knocknaile, and Thynne,
When Abbots went out, they came in:"

which is preserved by Aubrey in his *Lives*, vol. ii. 362.

H.

Rev. Thos. Sparke, D.D. (2nd S. iv. 151.)—If this person was incumbent of Bletchley in Buckinghamshire, author of several theological works, and died in 1616 or 1610, I can send a description of his curious monumental brass to Mr. Knowles, if this will be of any service. Herbert Haines.

Gloucester.

Proxies and Exhibits (2nd S. iv. 158.)—I believe your correspondent Henri is as correct in his explanation of "Proxies," as he is the reverse in that of "Exhibits." Exhibits are fees demandable by the Bishop's Registrar on *exhibition* of the Letters of Orders, "Titles to Benefices," &c., documents which the clergy are bound to *exhibit* at each visitation: and the Registrar to inspect and see that these documents are *en regle*. I believe *double* exhibits are demandable at the first visitation a newly beneficed clergyman attends. Of course the inspection of Titles to Orders, &c. is now but a form, seldom *per*formed, and the demand for fees is latterly much restricted and complained of by the clergy; yet, in the remarkable instances which have lately come to light, of more than one impostor contriving for a time to officiate in the character of a clergyman, without ever having been ordained at all! it is more than doubtful whether it would be right to abolish the old custom, and whether it would not be more desirable to have it revived into something more than the form it is at present.

A. B. R.

Belmont.

Epistle of Lentulus (2nd S. iv. 67.)—In my collection of Broadsides, I have one in English of this epistle, with a curious woodcut, head of Our Saviour, at the top, printed at Edinburgh, I have no doubt before 1700. I found it amongst a portion of the papers of James Anderson, the editor of the *Diplomata Scotiæ*, that fell into my hands.

J. Mt.

"*Flash:*" "*Argot*" (2nd S. iv. 128.)—The term "argot" stands connected in the French language with several older words; *argut* and *argu*, *ergoter*, which once was *hargoter*, and *ergoterie*.

Argu, n. s., formerly signified wrangling, petty sophistry; the verb *hargoter*, *ergoter*, to wrangle, disceptare; *ergoterie*, the same as *argu* (suprà).

There were also the adjectives *argu*, *argut*, applied to those who chicane and involve a plain question by subtleties, and also to persons of low cunning generally.

These meanings throw light on the true sense of the word *argot*, which does not signify *any* sort of low language, civic or rustic; but specially that of thieves and bad characters, and, in one word, of those whose object it is to communicate among themselves *without being understood by others;* so that *argot* contains in itself not only the idea of vulgarity, but that of low cunning. This, I believe, is the true account of the connexion of *argot* with such words as *argut*, *argu*. "Il entend l'argot;" not only, He can understand and speak it, but, He is a clever knave.

The French etymologists do not seem to have decided which of the terms above enumerated are from *arguo*, which from *ergo*. Are these two Latin words, *ergo* and *arguo*, wholly unconnected? True, there is the difference of an *a* and an *e*. But the *a* of ergo appears in its earliest form, ἄραγε, and reappears in Shakspeare's *argal* and *argo*.

Thomas Boys.

* Edward the Confessor.

Writing with the Foot, &c. (2nd S. iii. 226. 271. 319.) — In the list of "Curiosities in a Room adjacent to the Library" of St. John's College, given by the Rev. J. Pointer in his *Oxoniensis Academia* (p. 94.) is this: "Mouth-writing, Toe-writing, and Elbow-writing." This was more than a century ago. Are these curiosities still preserved? and what is the "elbow-writing," and how was it effected?

Other curiosities are: —

"Mr. Parry's writing like Printing (what was this?); A Hat made with Cloves; Piece of a Unicorn's horn, very curiously turbinated; A Flea chain'd, a Silver chain of 30 Links, and but one Inch long; Cocoa Nut, that is Meat, Drink, and Cloth; Virginian Spiders, with bodies as big as Nutmegs; The New Testament and Psalms, in a very small vol. of Short-hand Writing; A letter from a Deaf and Dumb Lady; A Written Picture of King Charles I., taking up the whole Book of Psalms; Several curious works of the Nuns of Gedding."

And among the curiosities in the library is *The History of the Bible*, illustrated with various cuts, by the Nuns of Gedding. This appears to be the "Seventh Work" of Nicholas Ferrar. See Mayor's *Nicholas Ferrar*, pp. 148, 149., and *note*; and *Appendix*, p. 353. See also, *A Life of Nicholas Ferrar* (abridged from Peckard, and published by Masters, 1852), p. 127. and *note*.

Cuthbert Bede, B.A.

St. Ann (2nd S. iv. 150.) — St. Ann is not accounted the patron saint of wells. Some local reason may probably be found in each case for the various wells bearing her name. St. Ann is the patroness of ostlers, grooms, and stable boys. Her protection is invoked against the pressure of poverty, and she is the particular patroness of the city of Brunswick; but no accounts connect her name with fountains or wells. F. C. H.

"*Bring me the wine,*" *&c.* (2nd S. iv. 149.) —

"Bring me the wine, the goblet give,
Let me at length begin to live;
Let the red juice in my cup swim,
And not a sigh sully its brim.
Morn and eve by the goblet's flow
The weary-wing'd hours I number,
Till the dream-giving grape and my fancy's glow
Show me the rose in slumber.

"Bid me not tell who lit this flame,
Lips must not breathe the maiden's name;
Musk in her locks, sleep in her eyes,
Who, without hope, looks on her, dies.
Morn and eve, &c.

"Harp of my soul, thy lays awhile
Soothe me like Morna's languid smile;
You of the bow! you of the spear!
Court the death fray — fright the dun deer.
Morn and eve," &c.

The above are the words adapted to a *Persian* air, according to the copy I possess in MS. I have some recollection of seeing the first two verses in print, but where I do not now know. The third is certainly by another hand. I procured my copy from a clever though neglected musician; and shall be happy to furnish B. with a copy if he wishes it. J. S. D.

Chinese Inscriptions found in Egypt (2nd S. ii. 387.) — Mr. Fortune, who appears to have great experience in ancient Chinese porcelain, states in *A Residence among the Chinese from* 1853 *to* 1856, that the Chinese vases found in Egyptian tombs are not older than the time of the Ming dynasty (fourteenth to seventeenth century); the inscriptions upon them being from poets of that time!

He also observes that the Chinese seals found in Ireland "are from 1000 to 2000 years old;" and that they are very rare in China now. J. P.

"*Teed,*" "*Tidd*" (2nd S. iv. 127. 177.)—This, I have no doubt, is a local name from the parishes named Tyd in Lincolnshire and Cambridgeshire, which, though spelt *Tyd*, are pronounced Tidd, and not Tide as some would infer from the spelling. Whether Teed be a corrupt pronunciation of Tidd, I am unable to say.

We want much a list of the local pronunciations and corruptions of the names of places, in order to derive properly the surnames taken from them. Thus, Alsager, in Cheshire, is pronounced Auger. I know a family who spell their name Algar, and pronounce it Auger. Godalming is, or was, pronounced Godliman: hence the name of the street in London, and also the surname, and not from the Puritanical views the first person so called entertained. The village of Caldecote, in Norfolk, is called Cor-cote, or Cocket. Hence, besides the six ways of spelling the surname, Caldecot, Caldicot, Caldecote, Caldicote, Caldecott, Caldicott, are four corruptions, Corcote, Cawcutt, Corkett, Cockett.

I hope the Philological Society, in their *Dictionary*, will so far follow and enlarge upon the plan of N. Bailey, as to include all proper names. And in doing so, with the names of villages, hamlets, hundreds, &c., they should give the ancient way of spelling them; the present, and the corrupt and local methods of pronouncing them, and, where it can be ascertained, the derivation. With respect to the surnames, they should give the derivation; and where this cannot be ascertained, or in the case of any remarkably singular name, the locality in which it occurs — as persons acquainted with the dialect may often be able to conjecture how they have been corrupted: for instance, no one acquainted with the parish of Caldecote, in Norfolk, would for one instant doubt the derivation which I have given above of the four corrupt forms. Of course the Registrar General, who in the course of twenty years must have had a birth, death, or marriage in every family in his registers, should publish a complete list of surnames, in order that the numerous collectors and originators of etymologies might for-

ward them to the Philological Society. I estimate the names of localities, including hamlets, hundreds, deaneries, &c., at about 10,000: as, of course, the various Bartons, Nortons, &c., would occur but once in such a dictionary.

And the 40,000 surnames, I am sure, by omitting the various modes of spelling (*e. g.* with one or two final *ts*, with or without a final *e*, and others,) would be reduced to little more than half that number.

I fear I have digressed far from my text; but I am sure that Mr. Lower will pardon me for making his Query a peg on which to hang such kindred speculations. E. G. R.

Manners Family (2nd S. iv. 171.) — Charles Manners Sutton, fourth son of Lord George Manners, the third son of John, third Duke of Rutland, was appointed Archbishop of Canterbury in 1804. He married Mary, daughter of Thomas Thoroton, Esq., of Nottinghamshire, who was descended from the brother of Dr. Thoroton, the historian of Nottinghamshire. Mrs. Sutton's eldest brother, Thomas Thoroton, Esq., M.P., lived at Flintham in Lincolnshire, on the border of Notts. Alfred T. Lee.

If C. J. will address me by post, I shall be happy to give him any information he requires respecting Edward Manners, Esq., of Goadby Marwood, who was my grandfather. Louisa Julia Norman.

Goadby Hall, Melton Mowbray.

"*Pomfret's Choice*" (2nd S. iv. 106. 159.)—In a 12mo. edition of the *Choice*, &c., in 1736, the Preface is dated, London, anno 1699. Glwysig.

Irish Almanacs (2nd S. iv. 106.) — It appears that the first *Dublin Directory* was published by Peter Wilson in the year 1752. He published a second in 1753, and did not publish another until 1760; and from thence down to 1802 it continued to be published by him and his son, viz. by Peter Wilson solely down to and including 1768; by Peter Wilson and his son William Wilson jointly from 1769 to 1771 inclusive; and by William Wilson solely from 1772 to 1801 inclusive. In 1802 Peter Wilson again solely published the *Dublin Directory*. See advertisements in *Directories* for 1740, 1802, and 1803, which taken together will, as I conceive, establish the foregoing. S. N. R.

Valence (2nd S. iv. 171.) — There is a parish in Gloucestershire called Moreton Valence. Its ancient name of Moreton signifies *town* or *the water*. It received the addition of Valence from a family of that name who were Earls of Pembroke, and lords of this manor in the reigns of Edw. I. and Edw. II.

Robert De Pont de Larch was seised of this manor 30 Hen. III., and gave it, with *several others*, to William de Valentia, afterwards Earl of Pembroke, and was confirmed to him 36 Hen. III. (Rudder's *Gloucestershire, in loco.*)

Probably Newton Valence, in Hampshire, and Sutton Valence, in Kent, were some of the "several others" above alluded to. But, if not, it is more likely that they too took their added names from the family name of their possessor, than that he took his name from them. P. H. F.

The manor of Sutton belonged to Joan de Valence, mother of the well-known Aymer de Valence, Earl of Pembroke; and of Isabel, wife to John de Hastings, of Bergavenny. The manor was sometimes called Sutton Hastings, but that name was lost in the earlier title of Valence. It is quite common for a manor to take the name of its possessor, as Hurst Monceux, or Pierpoint, &c. De Valence was a Norman title.

Mackenzie Walcott, M.A.

"*Captain Wedderburn's Courtship*" (2nd S. iv. 170.) — K. is informed that the ballad "Captain Wedderburn's Courtship," is to be found in a small volume entitled *The Common-Place Book of Ancient and Modern Ballad*, published by Anderson at Edinburgh in 1824. It is there stated to be extracted from Jamieson's *Popular Ballads and Songs*, Edinburgh, 1806. P. Q.

Coney Gore (1st S. xii. 195.) — The following passage, which I have just met with, might suggest another etymology for the above, though that given by S. H. Griffith is most likely the true one:

"At last, finding no safetie or protection in any of those places, shee (the hare) betooke her selfe vnto the Conies in a *Coni-greene*," &c. — *Quaternio* (by Th. Nashe, 1632), p. 34.

J. Eastwood.

Bishop of Rome (2nd S. iv. 150.) — The personage supposed by Mr. Raikes to be a second *Bishop of Rome*, which supposition by the way was a great absurdity on his part, must have been simply the Cardinal Vicar, who acts for the Pope in the administration of the diocese of Rome, but of course is by no means a second bishop of the Holy See. F. C. H.

Scallenge (2nd S. ii. 494.) — With respect to the question as to the confusion of *scallenge* and *calends*, it may be remarked that Wright, in his *Obsolete and Provincial Dictionary*, explains "scallage" to mean a lich-gate in the western counties, and "scallenge-gate" to bear the same signification in Hampshire. Can any of your correspondents from the latter county confirm or illustrate the usage of this word in their neighbourhood?

L.

Sir Geo. Leman Tuthill (2nd S. iv. 150.) — A medical relative reading the inquiry referred to made the following observation: "A Sir G. L.

Tuthill, whom I suppose to be the person here alluded to, died of acute laryngitis." His death caused a great sensation in the medical world, and Dr. Farre of Charterhouse Square, who, (as I think,) has now retired from business, but who has paid great attention to this subject, would probably be able to give the best answer to the inquiry. GEORGE ORMEROD.

Sedbury Park.

Copes (2nd S. iv. 172.) — On this subject, M. W. C. will find one reason why copes "have fallen into disuse," by referring to some notes of mine attached to the Query: "When did copes cease to be worn?" (1st S. xii. 103.)

CUTHBERT BEDE, B.A.

At more than one church in England vestments are in use. The cope was last worn in the cathedral of Durham, until Warburton in a rage threw it off, because it interfered with his cauliflower wig. MACKENZIE WALCOTT, M.A.

"*Yend*," "*Voach*" (2nd S. iv. 150.) — May not *voach* be another orthog. of *poach*, one sense of which (according to Webster) is to tread soft ground? "You must not poach on my ground — or on my corns." Palmer (*Dial. Devon*, Lond. 1837) does not give *voach*, but I find *fulch*, *fulk*, to squeeze, and *vease*, to thrust, to squeeze; and *vet* or *vetch*, to fetch. (See the different senses of *to fetch* in Johnson.) Halliwell says, "Land is said to be *poached* when it is trodden with holes by heavy cattle." Palmer gives "To *yen* or *yen* away, to throw. Sax. *heafian*, the *h* being changed for *y*, as in similar instances. In the pret. *yand*." *Heafian*, however, signifies to mourn; probably *hebban* (Lye gives *heafan* for *hefan*), to heave, is meant, or *heawan*, to thrust. R. S. CHARNOCK.

Gray's Inn.

Painting on Glass for Magic Lantern Slides (2nd S. iv. 129.) — In answer to C. L. H.'s inquiry, the best way is to get, at any artists' colourman's, the oil colours made up in small compressible tin tubes: their price varies from 3*d.* to 1*s.* each. Mix the colour with a little white varnish, according to the depth of tint desired, and lay it on the glass as quickly as possible, because the white varnish is a rapid dryer. Wash the brushes in spirits of turpentine after finishing each tint. Two or three trials with the varnish will soon put C. L. H. in the way of using it. I would recommend him (or her) to draw with a very fine pencil the outlines in black before colouring the picture. J. S. D.

J. C. Frommann's "Tractatus de Fascinatione" (2nd S. iv. 139.) — Many thanks to T. G. S., Edinburgh, for his kind information; I would be glad to know also where I could find any account of the author. In glancing my eye over the work I was particularly struck at p. 627., as the account of the changeling there given corresponds verbatim with many legends of a similar nature current among the peasantry in the south of Ireland. In my copy there is a very curious plate facing the title, representing persons bewitching children, &c. It is divided into three compartments.

R. C.

Cork.

"*Lover*," *as applied to a Woman* (2nd S. iv. 107.) — Your correspondent, who requires a further instance of this, will find one in the *Faërie Queen*, book I. canto ii. stanza 42., wherein Fradubio, narrating the fate of himself and Fidessa (both changed into trees), says of the enchantress Duessa:

"Then brought she me into this desert waste,
And by *my wretched lover's* side me pight;
Where now enclosed in wooden wals full faste,
Banisht from living wights, our wearie daies we waste."

X. X. X.

Irish Dramatic Talent (2nd S. iv. 105.) — Without the slightest desire to take away from the confessedly high standing of the Irish people as a literary one, nor from the remarkable dramatic talent given proof of by so many of Ireland's sons, I cannot help thinking that your correspondent "ABHBA," gives them more than their due when he ascribes to a native of the Emerald Isle, Murphy, the authorship of one of our most popular and celebrated comedies, the *Heiress*. If I am not greatly mistaken the comedy in question is not the production of Murphy, great as that writer's reputation is as translator and dramatist; nor is it that of any other Irishman; but that it is from the pen of General Burgoyne, an Englishman, whose surrender with the forces under his command during the first American war is not likely,—whatever the comedy may do for securing to him a high character as a dramatic author,— to add to his reputation and future fame as a military officer. K.

Arbroath.

Misprints (2nd S. iv. 47.) — A number of years since there was pointed out to me by a friend in a pocket New Testament by the King's Printers in Edinburgh rather a ludicrous mistake, occasioned by the omission of the letter *r* in the word *brother*, making the passage Acts xii. 2. to read, "And he killed James the *bother* of John with the sword." I am sorry that I now forget the exact year of the edition, which may date about twenty-five years back. MR. OFFOR, so rich in Biblical curiosities, will likely be aware of it. G. N.

Irish House of Commons.—In "N. & Q.," 1st S. ix. 35., an inquiry was made by C. H. D. as to the particulars of the title-page of a volume published

about 1800, being *Sketches of the Irish House of Commons*.

In Vol. x. p. 134. a partial answer was given by Δ.

The title is, —

"A Review of the principal Characters of the Irish House of Commons. By Falkland. Dublin. Printed for the Author, and sold by all the Booksellers. 1789."

The book, of which I have a copy, is rather scarce; it is a thin 8vo., pp. 214., and is dedicated to the Rt. Hon. C. J. Fox. The sketches are characteristic and faithful, and are attributed to "John Robert Scott," supposed to be a Rev. Doctor of T. C. D. He is also the author of a volume entitled, —

"Parliamentary Representation: being a Political and Critical Review of all the Counties, Cities, and Boroughs of the Kingdom of Ireland, with regard to the State of their Representation. By Falkland. Dublin: printed in the year MDCCXC."

Both volumes are in the Library of Trin. Coll. Dublin. C. X. B.

Rygges and Wharpooles (2nd S. iv. 30. 154.) — The corresponding passages in Stowe's *Summarie of Englishe Chronicles* (ed. 1565) are —

"The viij daye of August there were taken about Quynborough three great fyshes called Dolphins, *or by some called Rygges;* and the weke folowyng at Blackwall, were syxe more taken and brought to London, and there the least of thē was greater than any horse." — Fol. 218. rev.

"The vij daye of October were two great fyshes taken at Grauesend which were called *whirlepooles;* they were afterwarde drawen vp aboue the bridge." — Fol. 219.

J. Eastwood.

Styring Family (2nd S. iv. 128.) — I have been told, on good authority, that this family is originally from Misson, on the boundary line of Nottinghamshire and Yorkshire, near Bawtry. I have a tolerable good account, and correct, as far as it goes, of the family; but it would not be, as I conceive, of general interest to the readers of "N. & Q." I enclose my address, and shall have pleasure in showing J. S. what I have collected.

W. St.

Henry Wharton (2nd S. iv. 90.) — Wharton's *Diary* still exists among Birch's MSS. At any rate several curious extracts, said to be from that source, are printed in the second volume of the *first* (and best) edition of D'Oyly's *Life of Sancroft*. If I mistake not, these are wholly omitted in the second edition, in one volume. M. L.

Lincoln's Inn.

Steer Family (2nd S. iv. 90.) — I believe nothing is known of the Steer family earlier than a Robert Steer, of Edensor, co. Derby, father of William Steer, of Darnall, cutler. The latter acquired a good estate, and died in August, 1726, aged about seventy-four. He left several sons. William, the eldest, was in holy orders, vicar of Ecclesfield, prebendary of York, and dean of Doncaster, and married Ann, daughter of the Rev. Robert Banks, vicar of Hull. From this branch descends Robert Popplewell Steer, Esq., who succeeded to the estate of Temple Belwood, and assumed the surname of Johnson; the present Bishop of Lichfield; and the Rev. William Steer, a Wesleyan Methodist missionary. Charles Steer, another son of William of Darnall, was also in holy orders; and first curate of Bradfield, and subsequently rector of Hansworth, near Sheffield (the presentation to which had been purchased by his father from Thomas Duke of Norfolk in 1706). He died in 1752, leaving issue. If your inquirer is desirous to trace the descendants of the six sons of William Steer, he will find it a rather serious task, for they each of them left a family. W. St.

Portraits of Henrietta Maria and Charles I. (2nd S. iv. 170.) — In reference to the question of P. on the subject of the print of Charles I. and Henrietta Maria, I beg to state that there is a picture of this king and queen, half-length figures, having their hands joined, in the Queen's collection in Buckingham Palace, by Vandyck, from which there are engravings by Voerst and by Vertue; the latter may, I conclude, be seen at any of the eminent printsellers — Colnaghi, Evans, or Tiffin. I suspect it more than probable that this may be the original from which the print in Smeeton's reprint of *The Life and Death of Henrietta Maria* has been taken. C. (1.)

Beau Wilson (2nd S. iv. 96.) — I have now before me a very nauseating volume, entitled, —

"Love-Letters between a certain late Nobleman and the famous Mr. Wilson; discovering the true History of the Rise and surprising Grandeur of that celebrated Beau. Pro Venere *sæpe, pro* Adonide *semper*. London: printed for A. Moore, near St. Paul's." *Sine anno.*

No dates are affixed to any of these epistles. A MS. note assigns to the second Earl of Sunderland this infamous protection of Wilson. God knows whether truly or not! M. L.

Lincoln's Inn.

Green Rose (1st S. xii. *passim*) —

"The Editor of the *New Orleans Picayune* has seen a curiosity in the shape of a green rose — the leaf, stalk, bud, and flower, like the red rose, except it is all of one uniform colour. The specimen shown the editor of the *Picayune* was deliciously fragrant, having the full scent of the wild sweet briar. The green rose is by no means rare in Louisiana, nor has it been for years."

W. W.

Malta.

"*Praise God! Praise God!*" (2nd S. ii. 450.) — The poem which contains the lines quoted was reviewed in a number of *The Guardian*, which I cannot now recollect, in the year 1852. I believe the author's name is given. A. Du Cane.

Manuscript Sermons (2nd S. iii. 466.; iv. 78.) — I have a MS. Sermon-Book exactly the same length, breadth, and thickness as that described by your correspondent A. It belonged to the clergyman who was Incumbent of Islington in October, 1770, and June, 1777, and is written in a round clerklike hand, but full of contractions; it was evidently "of no use to any person except the owner." I bought it here in 1844, at a second-hand book shop in High Street. M. A.

Pembroke College, Oxford.

The Devil and Church-Building (2nd S. iv. 144.) — An exactly similar tradition is preserved at Godshill in the Isle of Wight, respecting the building of the church there; but whether the agency employed in removing the materials nightly was good or evil, I do not remember hearing. T. North.

Leicester.

Prig (2nd S. iv. 184.) — There is a distinct and peculiar meaning of this word, used as a verb, in Scotland, as exemplified in the following anecdote lately given in a North British provincial newspaper: Two men went into a haberdasher's shop in a certain large town north of the Tweed, somewhat of a superior kind, when one said to the other, "We maun prig here, Sandy!" "Certainly not," said the tradesman, who had his eyes about him; "or I shall soon call in a policeman." Reference to the *Imperial Lexicon of the English Language*, published by Messrs. Fullarton of Edinburgh, will explain the drift of the above, where "prig" (*v. i.*) is defined, "to haggle about the price of a commodity," a custom frequently complained of by London shopkeepers, and attributed to many of their female customers. N. L. T.

Durst (2nd S. iii. 486.; iv. 116.) — This word occurs at least nine times in our authorised version of the Bible, besides twice in the Apocrypha. J. Eastwood.

"*Knowledge is Power*" (2nd S. ii. 352.)—It has been repeatedly stated in "N. & Q." and elsewhere that this phrase is not in Bacon's works. On the first page of the *Novum Organon*, however, occur these words: — "Knowledge and human power are synonymous, since the ignorance of the cause frustrates the effect." (Aphorism III.) J. P.

Collections of Prints (2nd S. iv. 170.) — I would advise N. J. A., in the first instance, to arrange his collection of prints in Schools, and then to place them chronologically according to the period at which the masters (*i.e.* the *painters*) flourished. If the prints are of a character to be worthy of entering on any expense he should have guard books made of a thick and firm paper, into which they could be attached by pasting the corners, one or more on each page. This should be done with considerable care, and by a person accustomed to such labour. The better way is to lay the volumes on their side on shelves which shift easily out, and having a door closing over the front, as is often seen in coin cabinets. C. (1.)

Purchase (2nd S. iv. 125.) — The word *conquest* is a term still of marked use in the law of Scotland; and it is applied to such heritable (real) rights as a deceased party has acquired by *purchase*, donation, or even exchange, in contradistinction to those to which he has succeeded as heir to his ancestor. M. L.

Lincoln's Inn.

Miscellaneous.

Our readers, and more especially our Kentish readers, will no doubt be glad to hear that the county of Kent, a county second to none in the variety and extent of its objects of antiquarian interest, has at length imitated its neighbours — Sussex and Surrey — in the formation of a Society for the illustration and preservation of its more remarkable monuments. This *Kentish Archæological Society*, although but in the course of formation, already numbers amongst its members the Earls of Abergavenny, Amherst, Camden, and Darnley, Viscount Falmouth, The Hon. Ralph Nevile, Sir Joseph Hawley, the four members for the county, besides several local antiquaries distinguished alike for their zeal and intelligence.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Shakspeare's Poems. Aldine Edition.
Thomson's Ditto. ditto.
Churchill's Ditto. ditto.
Palæontographical Society's Publications.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "Notes and Queries," 186. Fleet Street.

Particulars of Price, &c., of the following Book to be sent direct to the gentleman by whom it is required, and whose name and address are given for that purpose:

Historical and Descriptive Account of British India. By Hugh Murray and others. 2nd Edition. Simpkin & Marshall. 1833. Vol. I.

Wanted by *E. Brunt*, Pottery Mechanics' Institution, Hanley, Staffordshire.

Notices to Correspondents.

M. R. J. A. *appears to have overlooked the articles on the* Harp in the Arms of Ireland, *in our* 1st S. xii. 328. 350.

C. G. The Chapter of Kings, *with a slight variation, appeared in* 1st S. xi. 450.

Queaur. *For notices of the armorial bearings of the Hoby family of Bisham Abbey, see* 1st S. vols. vii., viii., ix.

S. C. *On the appointment of Canon residentiary of York, see* 1st S. xi. 11. 72.

J. Bird. "*Chevy Chase*," *by Henry Bold, is declined, as it is already printed in his* Latine Songs, pp. 80—101. *We have left the MS. at our publishers.*

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11*s.* 4*d.*, *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186, Fleet Street, E.C.; *to whom also all* Communications for the Editor *should be addressed.*

LONDON, SATURDAY, SEPTEMBER 19, 1857.

Notes.

INDIAN CAKES AND LOTOS.

There is little difficulty in giving all the explanations required in "N. & Q." for Sept. 5, though I fear the compliment is misapplied. The solutions I have hinted at are easy of explication also; and what I have drawn upon myself I am ready to meet to the utmost.

But denying and decrying all Sanscrit references, which confound the historical events they affect to preserve, your readers will not expect from me any concession to Krishna: still less as Baal; for we must be careful to guard the history of each separate country as well as its mythology, since all its gods were historical.

I knew Thammuz in Egypt once; but have no acquaintance with him personally in India; nor can imagine him getting there. The Jews believe he may be Adonis; and the name is attributed to the Syrian river: but this is only one, and the least probable, of its derivations: for the river was his symbol, and therefore subsequent to his reign: the red clay typifying his blood, in July.

The name itself is derived from Hebrew, from Yakoot, and from Mongolian; as sovereign, spearman, and as hunter or horseman. As the beloved of Venus, and as wounded by the boar, he is, besides his own specialities, precluded from connexion or interest with Hindostan. The similarity of Boar and Dove in the two countries is simply similarity of races divaricating from one centre, and both extending, in one instance to Egypt, in the other to India. Any trace of the Syro-Egyptian is therefore hopeless in the East.

But this is a very intricate question as it stands: to solve it we must get rid of all prepossessions, and closely adhere to philology exemplifying and supporting tradition; as it ever does. I pass therefore from the subject in general at the moment, content with placing two statements of different periods in juxta-position, since each comprises all known of the matter, severally in its former or present period.

> "Thammnz came next,
> Whose annual wound in Lebanon allured
> The Syrian damsels to lament his fate
> In amorous ditties all a summer's day;
> While smoothe Adonis from his native rock
> Ran purple to the sea, supposed with blood
> Of Thammuz, yearly wounded: the love tale
> Infected Zion's daughters with like heat:
> Whose wanton passions in the sacred porch
> Ezekiel saw, when, by the vision led,
> His eye surveyed the dark idolatries
> Of alienated Judah." *Paradise Lost*, Book ii.

The magnificent description of Milton throughout this part of the Second Book condenses the learning of Selden (*de Diis Syriis*). A far feebler effort, inferior as the welding-hammer's toil to the flow of inspiration, is nevertheless — *sit mihi fas* — based on the far wider field of modern research; and the difference is obvious.

> "Adonis! come; whom all thy summer's day
> Egyptian Syria's virgin tears deplore;
> And Judah's burning maids, since Beauty's sway
> Enthralling, taught thy Venus to adore.
> Fair vision! — first and fondest fable hoar!
> Tale of the yearning heart; too well belied
> In History's veiled guise and symbol lore:
> Egypt nor Syria name nor deed supplied,
> O'erthrown by Orient fate and Scythian boar decried."
> *Thoughts, Legends, and Memories, &c.*

The notes to this passage I shall strive shortly to condense for your columns.

In the meantime, trusting that Baal-Peor may not "entice" my learned appellant—

> "To do him wanton rites that cost him woe,"

it is merely necessary farther to remark that the rites of Kali are the most debasing, in her form of Dabie, that can possibly be imagined; and it is no wonder that ignorance so foul as to worship her recorded abominations, of cruelty as symbolised in her image, and the detestable horrors of her gross celebrations, can rouse to the atrocious infamies that have pained and appalled Europe. Yet we have suffered these rites, nor once tried if a careful examination of their sources might not remove the accursed thing. We have taken the Bramin's word for it.

It is clear that much of our success in India must, for the future, depend on a due management of the Bramins: yet who has ever met the man or work that could explain their real views and belief? We, in our learning, are as blind as the humblest Hindoo in his ignorance, and embrace the Juno of Braminical deism in the cloud of his specious superstitions!

> "Dost thou not laugh! No, Coz, I would rather weep."

The Mahommedan, whose horror of swine is but the far echo of a faint tradition, joined to a sanitary precaution of climate, and both borrowed from his predecessors, but carried to a senseless point in Turkey, unites with the Hindoo in these two feelings alone: but agrees in these at least with his Imams, and his creed is theirs. But nothing can be wider asunder than the belief of the Bramin and his devotee. The former, whose gross historical ignorance has destroyed all history because against his pretensions, while he holds in direct detestation his Viraha, or Boa-conquerors, actually preserves their early symbol as his own, and unites it with the succeeding victor's symbol, but in its grossest form; thus warped from the Ione of the Greek, Hebrew, and Assyrian races.

But what is the state of the devotee? He exaggerates all his superiors teach to the very utmost of monstrosity in religion, and accepts for morality a state in which the dictates of reason and nature are substituted by a system so utterly factitious as to raise a merely conventional in-

jury into a far greater crime than any violations of the general laws of nature and humanity. The touch of the swine he feels to be a direr outrage than all he has inflicted even recently on his victims. No penances, prayers, or acts whatever, are possible to avail against this contamination. It is therefore more than excommunication. He is barred, not only this earth, but his heaven for ever. In that one act you have outraged his hopes, his life, his happiness, and his domesticity. He is so accursed, that even the handling of the accursed thing, the swine-cartridge itself, can make him no worse; but he believes he devotes you to the horrors he suffers by using it against you in battle. These and the fiend-like barbarities he resorts to can alone in the least alleviate, never supersede, his endless circle of torment. You have not only destroyed him in this world, but the next, and so on through the infinite worlds of his futurity.

Well may Europe be slow to conceive a system so gross, a code of morals and religion not merely false, but so foul and factitious. This imaginary wrong is greater than any and every positive crime. Charge him then no more with pretexts and inconsistencies when he uses the cartridge that annihilates himself to heap eternal damnation on his destroyers.* R. G. Pote.

CHURCH BELLS AND CHURCHWARDENS' ACCOUNTS.

In the tower of S. Mary's Church, Bildestone, Suffolk, hang six bells, with these inscriptions:

1. "Sancte Toma ora pro nobis."
2. "Subveniat digna sonantibus hæc Katerina."
4. "Miles Greye made me, 1683."
5. "Thomas Farrow, Joseph Prokter, churchwardens, 1704."
6. "Thomas Gardiner of Sudbury me fecit, 1718."

The third bell has neither inscription nor date, but by a singular coincidence is the only one of which other record has been preserved. The following extract is taken from a book of churchwardens' accounts, which seems to show that our ancestors of the seventeenth century had little idea of ecclesiastical decoration beyond a clock and bells; for in addition to this sacrifice of brasses, I find the charges for their repair forming a very considerable part of the annual expenditure.

"*An Account for the casting and new shooting of the third bell given in the last of March*, 1624.

Imprimis, to Draper and Gurney for the bell shooting, v*li.* xs. 8*d.*

And for the casting of the brasses and the new mettall put to them being Ten, xxv*s.*

For the carriage of the bell and bringing it home and the charges with them that went to sec for shott (?), xxx*s.*

To Joseph Chaplyn for three wheels for the bell and hanging and taking downe of them, iii*li.* v*s.*

Robtē Woode for twoe clappers and the iron worke belonging to the bell, iii*li.* i*s.* xi*d.*

Ffor carryeing the brasses and bringing of them, xii*d.*

Suma total for the Bell, xiv*li.* xiii*s.* vii*d.*

Soe there remaine due for the bell to the church, iii*li.* iii*s.* 7*d.*"

The following extract may also be of some interest. The relief given to the sufferers in those troubled times certainly cannot in any case be called extravagant.

"1645.

Layd out for mending of the third bell whele to Richard Wood, 1*s.*

For a bassoun (?) for the church to John batman, xxii*s.*

For a frame for the bassoun (?) to lambard, 1*s.* 11*d.*

For a bedd and a blankit and bedsted for ould debnum, 8*s.*

For a shurt for ould debnum, x*s.* 9*d.*

And for good wiff hich in money, x*d.*

For a dore for the clock, 9*d.*

To 2 por widdowes which was in destres that cam out of the weast cuntrey, 6*d.*

To lambard for mending the lock of the chepell door, 3*d.*

For John hakins for half a load of wood, vii*s.* vi*d.*

For glasing the church windows, 12*s.*

To Thomas paynter for keping the clock for mikelmas, 3*s.* 4*d.*

Gave of a pore gentelman that was plunderd of all that he had which cam out of the weast cuntrey, viii*d.*

For a shirt and the making for ould debnam, ii*s.* viii*d.*

Gave to 2 maynd soulders which cam out of the army, vi*d.*

Layd out to Thomas newton for half a kave's (calf's?) skinn for to mend the colers of the bells, ix*d.*

For a load of clay for mending the bridg, xii*d.*

For 2 fagites for the bridg, v*d.*

For a labourer for 1 dayes work for the brig, vii*d.*

Gave to a poor woman of melford which lost all that shee had by feyer, vi*d.*

For a sheete to berey lifficus kimes wiff, ii*s.* vi*d.*

Gave to Thomas Fenerd and John Fuller, 2 mayned soulders, vi*d.*

For a sheete to berey John Aldwig and for a faggit and candle for him, ii*s.* xi*d.*

Gave to a por man which was plunderd of all that he had which cam out of norhamptonshere, vi*d.*

And to marey hambellton an eyrish woman which was in distres, vi*d.*

And to an Eyrish man which was in great distress, xii*d.*

To Thomas paynter for keping the clock for Laddeycs rent, iii*s.* iiii*d.*

For naylcs to mend the stokcs, ii*d.*

Gave to Robard Wilkinsonn a hamsheyere man in his distres, vi*d.*

To goodman hast for mending the brig, xviii*s.* vi*d.*

Gave to a pore gentell woman which was in great want, vi*d.*

To goodwiff girt in tyme of her leying in, xx*d.*

To Thomas paynter for keping the clock for micklmas rent, iii*s.* 4*d.*

* The message of the cakes and flower of unfortunate Indian notoriety begins evidently in the middle, these forming the second and third portions only. As previous to the cakes themselves a similar sort of thing was expeditcd through the same quarter, if the date or details can be furnished by any of your correspondents, it will be at once apparent whether Bramin as well as Chatriya was concerned in the plot.

To grace Kim in time of her lying in, xiid.
To fit hym for work at brig, viiid.
To a pore soulder which was in distres, iiiid."

F. S. Growse.

Bildestone.

INSCRIPTIONS.

The Rev. Mackenzie Walcott has forgotten the pith of the inscription affixed to the gates of Bandon ("N. & Q." 2nd S. iv. 126.): it should read thus: —

"Jew, Turk, or Atheist,
May enter here, but not a Papist."

To which another hand added: —

"He who wrote it, wrote it well,
The same was written on the gates of hell."

M. C.

The following has not yet appeared in "N. & Q.," where it seems to deserve insertion.

Inscription over the door of the conservatory at Llanbeder Hall, near Ruthin, N. Wales: —

"Hominum satis superque
Multi viderunt, naturæ nemo;
Hospes! introgreditor,
Et in parvis eam ut in maximis
Mirabilem pio animo hic
Et ubique contemplator."

N. L. T.

In golden letters over the door of the Council Chamber of Ratisbon appeared the following:

"Quisquis Senator officii causâ Curiam intraveris,
Extra hanc portam privatos affectus omnes abjicito,
Dolum, vim, odium, iracundiam, adulationem:
Publicæ rei personam, et curam suscipito.
Nam, ut tu aliis judex aut æquus aut iniquus fueris,
Ita te Deus vel absolvet vel judicabit."

Dr. G. Weber takes this as the motto of his history, as illustrating the duty and responsibility of an historian. Y. B. N. J.

Over the doorway of the ferry-house at Porthaethwy (one of the most beautiful spots on the very beautiful road leading from Beaumaris to the Menai Bridge,) is this inscription: "Siste viator, et circumspice." Mercator, A.B.

Over a century ago Sir Richard Cox established a linen manufactory at Dunmanway, the seat of his residence, which flourished for many years after. As an encouragement Sir Richard gave a good house rent-free to whomsoever, for that year, made up the greatest and best quantity of linen, and the following inscription in gold letters was placed over his door:

"Datur Digniori.
"This house is rent free for the
Superior industry of the possessor."

This board was annually removed with great pomp and solemnity, and was called the table of honour. R. C.

Cork.

Over the gateway of the Château de Lusignan:

"Lons Lusignan sonn tan audessus des autres gens,
Que l'ore est audessus de l'argent."

On the Pantheon, Paris:

"Aux grands hommes la Patrie reconnaissante."

On the temple at Ferney:

"Deo erexit Voltaire."

On the Hôpital des enfans trouvés:

"Mon père et ma mère m'ont abandonné, mais le Seigneur a eu pitié de moi."

Mackenzie Walcott, M.A.

Over doors of many unpretending houses in Italy is inscribed —

"Parva Domus, — Magna Quies."

Amicus.

"*Inveni portum*," *&c.* (1st S. vi. 417., &c.) — It would seem from the following passage that the above (or rather its Greek equivalent) was a door-head inscription many ages before the time of Burton or Le Sage: the passage occurs in a book purporting to be written by one Th. Nashe of the Inner Temple, A.D. 1632:

"Where was it that *Pericles* wrot this inscription vpon the porch of his dore; *Inveni portum, spes et fortuna valete;* I have found that which I lookt for, my hopes are at an end; was it in *Athens?* No; after he had governed there full forty yeares, in the Sixtith yeare of his Age he left it, and betooke himselfe to a Country life, and vpon his dore-porch in his Country house there it was found." — *Quaternio*, p. 18.

Query, Nashe's authority for this? He gives no reference. J. Eastwood.

The following I copied many years ago from a pane of glass in a window at the Eagle and Child Inn, at Holyhead:

"In questa Casa troverete,
Tout de bon on peut souhaiter,
Vinum bonum, Pisces, Carnes,
Coaches, Chaises, Horses, Harness."

Amicus.

Seal Inscription. — The common seal of the corporation of Louth bore until recently, and probably does still bear, the following motto:

"QUI PARCIT VIRGE ODIT FILIV."

Beneath it is the date "1552," and round the verge:

"SIGIL. COM. LIBERE SCOLE GRAMMATIC. REG. EDWARDI 6° IN VILLA DE LOWTH."

It exhibits a schoolmaster using the birch on

the bare posteriors of a suppliant youth laid across his knee, whilst the other scholars are shown at their forms, observing with fear the terrible example before them. (Allen.) It appears by the corporation records that engraving this seal cost 1*l.* 2*s.* 4*d.*

T. Lampray.

DR. BURNEY AND HANDEL'S TRUMPET.

Dr. Burney, in his account of the 1784 Commemoration of Handel, when recording his impressions upon *The Messiah* performance remarks,

"The favorite bass song, *The Trumpet shall sound*, was very well performed by Signor Tasca and Mr. Sarjant. Some passages however in the trumpet part have always a bad *effect from the natural imperfection* of the instrument. The fourth and sixth of a key on trumpets and French horns are *naturally* so much out of tune that no player can make them perfect. These sounds should never be used but in short passing notes, to which no bass is given that can discover their *false intonation*. Mr. Sarjant's tone is extremely sweet and clear, but every time he was obliged to dwell upon G, the fourth of D (the key sound) displeasure appeared in every countenance, for which I was extremely concerned, knowing how inevitable such an *effect* must be from such a *cause*. In the Hallelujah Chorus G, the fourth of the key, is sustained during two entire bars. In the Dettingen *Te Deum*, and in many other places, *this false concord or interval* perpetually deforms the fair face of harmony, and indeed the face of almost any one that hears it, with an expression of pain."

So wrote Dr. Burney. Now for the truth. The trumpet is a *perfect* instrument in respect to all sounds generated from its key sound or unit. All its harmonics are exquisitely in tune. Hark! at the *seventh* where it comes — the ratio of 7 to 8 — how pure and noble it is! This seventh we never hear on the piano, and only in one or two places in the old-fashioned organ. From its own innate perfection the trumpet refuses all *unnatural*, that is *imperfect*, sounds, or ratios. They are obtained with great difficulty and heard with disgust. No trumpet can generate the fourth of its key. But the flat fifth is a pure primary harmonic, and this is the sound trumpet players have to coax or torture into a fourth. The instrument is not the unnatural wretch Dr. Burney imagines; it is the instrumentalist who is the evil doer. The case with the D trumpet stands thus. F sharp, its third, is its $\frac{1}{5}$, $5 \times 2 = 10$. A flat is its flat fifth or $\frac{1}{11}$. Twice 10 is 20, twice 11, 22. Between comes in 21, which is G natural, not the fourth of D, but the pure seventh of A. Carry up these ratios once more. Twice 20 is 40, twice 22, 44. Now F sharp is 40, and A flat is 44, so that 41, 42, and 43 lie between the two sounds. $\frac{1}{11}$ of D is a very sharp major third, a primary harmonic. 42 is the 21 or 7th of A. But G, *the root of D*, or rather its octave, stands between 42 and 43. Thus the player has to coax 44 into 42½ or thereabouts.

Henry John Gauntlett.

Minor Notes.

Savoy or Salvoy. — I copy from vol. iv. ch. 27. p. 111. of Christopher Ness's *Sacred History and Mystery of the New Testament*, fol., Lond. 1696, the following, which seems worth being *made a note of*:

"The roadway betwixt Jericho and Jerusalem was notoriously infested with Robbers, as our Highways near London are too well known to be, and as *Savoy* (or *Solvoy*) was of old called Malvoy, which signifies an evil way; because highwaymen abounded there, so that no Travellers could have any safe passage to any place; but when those robbers were routed out, then was it named *Savoy* (or *Salvoy*), which signifies a safe way."

Mystically given as the worthy Christopher undoubtedly was, I presume that his *illustration* at all events is to be taken literally, and if so, may be acceptable to collectors of notices of London.

Y. B. N. J.

John Eliot's Indian Bible.—The village Church Society of Dorchester, Massachusetts, recently held a fair in Vose's Grove, on the banks of the Neponset. It was on this occasion that the Rev. Mr. Means alluded to the period when John Eliot summoned the Indians of the neighbourhood to meet him in this same grove, that he might have a talk with them of the teachings of the Scriptures, and if possible make them believers in a Christian faith. Mr. Means also remarked, "that the Bible which was then used by this worthy pilgrim could be seen in the Cambridge University library, written in Indian characters which no person now living could read."

W. W.

Malta.

Sovereign Cure for the King's Evil. — The following is worth preserving, if for nothing else, at least for the traditionary link of evidence: —

"*Wye.* There is an old woman now residing in this parish, who has in her possession a silver figure of an angel, which was placed round her great-grandmother's neck by King Charles II., as a certain cure for the King's Evil."—*The Kentish Independent* for Sept. 5, 1857.

F. M.

Blue Coat Boys at Executions. — It was formerly customary in Cork for the boys of the Blue Coat Hospital to walk before condemned criminals to the place of execution, singing hymns or dirges. Many of the old inhabitants recollect having frequently witnessed this solemn scene. For an instance recorded, see Tuckey's *Cork Remembrancer*, p. 173.

R. C.

Cork.

What was Sedition in 1797. — The following is from a private letter in November, 1797. The writer, though of course well known to his friend, thought it best not to put his name, for fear of accidents. The verses below were to be offered to an editor, and the writer says, "I am not con-

versant enough in the treason and sedition laws to say whether they come within the pale of proscription, but at all events that is [the editor's] concern, and not mine." The verses, in the stanza of "God save the King," are only the following, and it is odd to think that men yet alive can remember when such stuff would be published with a fearful look towards the Attorney-General. The festival took place Dec. 19, 1797.

On hearing of the Raree Show to be exhibited at St. Paul's.

Tune: *God save the King.*

"God bless me what a thing!
Have you heard that the King
Goes to St. Paul's?
Good Lord! and when he's there,
He'll roll his eyes in prayer,
To make poor Johnny stare
At this fine thing.

"No doubt the plan is wise,
To blind poor Johnny's eyes
By this grand show.
For should he once suppose
That he's led by the nose,
Down the whole fabric goes,
Church, Lords, and King.

"As he shouts Duncan's praise,
Mind how supplies they'll raise
In wondrous haste.
For while upon the sea
We gain one victory,
John still a dupe will be
And taxes pay.

"'Till from his little store
Three-fourths or even more
Goes to the Crown.
Ah! John, you little think
How fast we downward sink,
And touch the fatal brink
At which we're slaves."

M.

Return of Sight, or Second Sight. — Some time ago, at one of the watering places on the Firth of Clyde, I met a gentleman eighty years of age, who informed me that for the last forty years he had been nearly totally blind; and that lately one afternoon in his house, taking up accidentally a newspaper, he found he could read it quite plainly. So great was his surprise that for a considerable time he could not believe his own eyes, and it was only after repeated trials at reading that he was confirmed as to the fact. No alteration had in any manner taken place in the state of his bodily health (usually good) to account for the sudden change. When I spoke with him he was able to read the smallest print as well as in the early days of his life. Such an occurrence is worth noting as curious in physiology, and imparting hope to those similarly situated. G. N.

Organ-tuning by Beats. — Mr. Dixon, in recommending a mode of obtaining an artificial scale of equal proportionals by tuning the fifths *two beats short of the truth* proposes that which appears to me impracticable. Because every high ratio which approaches closely to any simple ratio generates the fundamental or beat (for the beat is merely the root) answering to that simple ratio, *as well as* the fundamental or beat answering to that high ratio. Furthermore the beats in many cases would come in so slowly that he would require some kind of calculating machine to record their appearance. Henry John Gauntlett.

Singular Matrimonial Alliance. —

"It is a circumstance very remarkable, if it be true as reported, that Capt. Cook was godfather to his wife; and at the very time she was christened, declared that he had determined on the union which afterwards took place between them." — *Naval Chronicle*, ix. 23.

I was once told of a similar instance by a lady, to whom the parties, who I believe are now living, were known. E. H. A.

Louisa, a Male Name. — Several instances have been given in "N. & Q." of Anne having been used as a male name; it appears that the eldest brother of Sir Horace Mann was named Edward-*Louisa*. See the new edition of Horace Walpole's *Letters*, vol. iii. pp. 101. and 295. notes. F. B.

Queries.

ANCIENT IRISH MSS. IN THE MUSEUM.

A correspondent of the *Glasgow Free Press*, who signs himself "A Celt," in a series of interesting articles, is giving a description of the Irish MSS. in our national library; which are, it appears, numerous, and many are rare and valuable. Indeed, it is asserted that Irish MSS. are the oldest extant in any now spoken European language. I think the inquiries made by "Celt" merit a place in your columns; and certainly, through them, will more probably fall under the notice of the eminent Celtic scholars to whom they are specially addressed. "Celt" thus writes: —

"Vespasian, E. ii., vellum 4°, 119. fol., comprises seven different Tracts. Five are Latin, written about the time of Hen. 3. The sixth and seventh are Irish, and in the Irish character. Prefixed to the Irish Tracts is a page and a half in old English, explanatory of its contents; and stating that the 'book was written by Callyen (St. Caillin), which was in tyme past *Bisshopp* and *Legat* for Ireland,' and contains a portion of his life. He is stated to have lived in the reign of Conall Gulban, who, the *Annals of Ireland* state, was slain in 464, and buried at Fenagh in the Barony and County Leitrim by Saint Caillin. This Saint received, it is stated, from Saint Patrick his bell, called Clog-na-ri,—the bell of the kings, because it was used to contain the water with which the Irish Kings, to the number of 19, were baptized by St. Patrick. This interesting relic still exists, and is preserved in the Chapel of Foxhill, near Fenagh, where it is regarded as sacred, and held in great veneration (O'Donovan, *Annals of the Kingdom of Ireland*, vol. iii. p. 311. note *y*). There is some considerable discrepancy between

the testimony of two of the highest authorities — Professors Doctor O'Donovan and Curry — on Irish antiquities now living, or who have flourished since the days of Cormac of Cashel, as to this MS. The Dr. pronounces it to be the original. Professor Curry asserts the contrary. Dr. O'Donovan, in the volume and note above quoted, says: 'There is still extant a curious MS., which belonged to Fenagh Moyran, in the Barony and County of Leitrim, and which enumerates the lands, privileges, and dues of the monastery. The original is preserved in the British Museum; and a copy made in 1515 by Maurice, son of Paudin O'Mulconry, was lately in the possession of a Rev. Mr. Rody, who lived near Fenagh, of which John O'Donovan himself made a copy in the year 1829, which is now in the Library of the Royal Irish Academy.' This seems to be an unanswerable identification of the book. Professor Curry affirms that 'the original book of St. Caillin still exists in the county of Leitrim. There is a modern copy of it on vellum in the Library of the Royal Irish Academy, and another in Maynooth College, but they are defective, as is also the supposed original.' (Curry, *Catalogue of Irish MSS.*) My conviction is (continues "A Celt"), that the evidence is conclusively in favour of the Doctor, and that Professor Curry was led into a series of mistakes by the antiquity of the copy in the County of Leitrim, which the Doctor says dates from 1515. The locality in which it exists seems to justify, in the absence of evidence to the contrary, that assumption. Like most Irish MSS., the great probability is, that the Leitrim copy bears marginal evidence of the original, the transcribers and the date as given by the Doctor. If so, the question of originality is settled. We have the additional fact, that they are defective. Can the modern copy, on vellum, mentioned by Curry, be that transcribed in 1829 by the Doctor? If so, I am surprised he did not identify the hand of his old friend and collaborateur. Should this come under the notice of either of these gentlemen, I hope he will consider the inquiries here made sufficiently important to forward a line, to solve the doubts. I shall dismiss this matter with recalling to mind the fact, that in the old English prefixed, it is distinctly stated that 'the book was written by Callyen,' and this testimony is as early as about 1200."

So far "A Celt:" and as an Irish scholar deeply interested in such inquiries, and conversant with the Irish collections in the Museum, I hope these inquiries will be by "N. & Q." considered entitled to a place, and that they will be replied to. The value of the MS. depends in a great measure on the reply. J. E. O'C.

Minor Queries.

John Hampden the Patriot. — Can any of the correspondents of "N. & Q." give me any information about the wife of Hampden, who was a Miss Symonds? Where can I find a pedigree of her family? J. A. S.

Coke and Gurnhill. — There is in my possession a Bible (Barker's, 1608,) containing many entries relative to the family of William Coke, and Elizabeth his wife; and of a family named Gurnhill of Gainsborough, in Lincolnshire, dating from 1697 down to 1775. The Cokes are said to be baptized at Ley. If either of these families, or their representatives, wish for the information contained in this book, they are welcome to it, and I enclose my card to you for reference. A. M. D.

Nichols Family. — Information is earnestly required respecting the predecessors, arms, crest, and motto (if any), of John Nichols of Kingswood, near Bristol, who was buried in St. Martin's churchyard, London, about 1808. Pheons.

Poo-Beresford. — Sir John Poo-Beresford was created a baronet May 21, 1814. Whence is the name of *Poo* derived? The present baronet is Sir George de la Poer Beresford, and the name Poo does not appear in any of that numerous family. E. D.

Seats in Churches. — May I trouble you with a few remarks, or rather Queries, on church matters, for those who have studied such subjects more than myself. It is my impression from observation that our ancient ecclesiastical buildings were originally intended to be entirely open, without any seats, except those in the chancel for the use of the clergy, it not being intended that the laity were to sit, but only to stand or kneel; and that it was not till about the time of Henry VII., when the desire for the union of *instruction* with worship began to grow in men's minds, that seats were placed in the body of churches to accommodate the congregation. So that they who apply the term *restoration* so exclusively to the substitution of open seats for pews, are only returning to a style of one given period rather than another; and if my notion be a correct one, by no means to the plan upon which churches were *originally* arranged.

At Lincoln Cathedral, for instance, and probably elsewhere, there is a stone seat which runs round the body of the building against the outside walls, which I conjecture to have been originally the only seat with which the congregation were favoured, the chancel being exclusively occupied by the clergy.

It is worthy of remark that *sitting*, the accommodation for which forms so large a part of the fitting up of all churches now, is certainly not ordered in the Rubric.

I therefore cannot see cause why one kind of seat is to be thought so much more correct than another. Hoping that these remarks may draw forth others from abler pens, I am, &c. A. P.

Appended Initials to Proper Names. — These are now frequently carried to an inconvenient length. A candidate for medical preferment in a provincial newspaper affixes to his signature M.D., L.R.C.P., M.R.C.S., L.A.P. With some trouble, these may be understood; as also A.S.S. S.E.C. to another literary aspirant, he being assistant secretary; but what is the meaning of R.A.M. appended to the name of a country schoolmaster? E. D.

Silver Bells at Philadelphia. — A few months since, after spending a very pleasant day in and near the pretty town of Totnes, on the Dart, I was proceeding by omnibus to the railway station, whither I was accompanied by a friend, and two *strangers*, ladies. The old church bells were ringing a "merry peal," and one of the ladies remarked to her friend, "How beautiful they sound!" "Yes," her friend replied, "but you should hear our bells at Philadelphia; they are of pure silver, and were given by Charles I. of England." This sounded very much like Yankee boasting, particularly to my friend: but it was too dark for me to see the face of the fair American, and thus to judge whether or no she was "poking fun" at the two "Britishers;" her tone of voice did not however lead me to suspect this, though my friend was very much disposed to doubt her veracity. I have no means of proving her wrong; perhaps some correspondent of "N. & Q." may prove her right, and oblige HENRI.

Henry Fauntleroy. — I have in my possession a very good copy of Dr. Doddridge's *Rise and Progress of Religion in the Soul* which belonged to Henry Fauntleroy. On the title-page is the following:

"This book was given to me by my sincere friend the Hon. and Rev. Dr. Stewart. H. Fauntleroy, and presented to Josh Bushnan, Esqre, by his most affectionate friend Henry Fauntleroy. Nov. 24th, 1824."

This is written in a clear bold hand, and by the date, the presentation to Josh. Bushnan, Esq., took place only six days before Fauntleroy was hung. Who were the Hon. and Rev. Dr. Stewart, and Josh. Bushnan, Esq.? And did Fauntleroy ever live at Counter Hill, New Cross, Kent? For I remember when a schoolboy at Counter Hill meeting an old gentleman casually during a walk, who pointed out, uninvited, a house as once the residence of Fauntleroy, whom he knew formerly.

To collectors of autographs this book might be valuable; it has a cleverly done portrait of Doddridge as frontispiece. HENRI.

"*Free ships make free goods.*" — Such was the decision of England in her treaty with France, concluded at St. Germain en Laye, February 24, 1676–7. Contraband goods were of course excepted. Is there any earlier instance in English history of a similar clause being found in a treaty with a foreign power? W. W.

Malta.

Tinted Lithographs. — I have a valuable book of lithographs, T. S. Cooper's Cattle; and one of them, which is a summer subject, and of a pale buff or cream colour (what is commonly called a tinted lithograph), has, from some cause or other, I think from damp, turned a dark brown red, or burnt umber colour, the white lights of the picture remaining unchanged. This entirely spoils the picture. By what means can the original buff colour be restored? A CONSTANT READER.

Manuscript Plays. — 1. *The Fortune Teller, or Trick upon Trick*, performed at Sadler's Wells. 2. *Miracles, an Operatical Farce*, translated from the German, and acted at the Strollers' Theatre (Dublin?). I have the above MSS.: who are they by? A. B. C.

Bell Founders. — Upon the fifth bell of the peal at All Saints' Church, Leicester, is the following inscription:

"J. H. C. Jhohannes de Tafford fecit me in honore Be. Marie."

Query, Is anything known of this founder?

T. NORTH.

Leicester.

Common Prayer-Book, 1763.—Will any of your correspondents inform me for what purpose or reason the Oxford University Press should have been allowed to issue their octavo Common-Prayer of 1763 without the proper rubrics, and in the Morning Service omitting the "Benedicite omnia opera," and the "Benedictus;" and in the Evening Prayer, the "Cantate Domino," besides nearly all "The Prayers and Thanksgivings upon several Occasions," and all the "Thanksgivings," with the exception of "The General Thanksgiving."

W. C. PENNY.

Frome-Selwood.

Arms of Spain. — The arms of Spain, as commonly represented, contain ten quarterings and two escutcheons of pretence; and I can assign all these quarterings, except three, to the territories to which they belong. The quarterings to which I allude are these, the three last: Sa. a lion rampant, ar.; or, a lion rampant, sa.; ar. an eagle displayed, sa. What are these?

J. W. PHILLIPS.

Haverfordwest.

Armorial Bearings.—I shall feel obliged if any one can inform me whose were the following arms: Party per pale, az. and ar., a pile reversed counterchanged? They occur in a MS. written at Rome about the year 1450, and were probably borne by some Roman family. E. VENTRIS.

John Hall of Maidstone (aged thirty-five in 1564) was a noted surgeon, and is mentioned by Tanner and Granger. Additional particulars respecting him will be acceptable, and we especially desire to ascertain the date of his death.

C. H. AND THOMPSON COOPER.

Cambridge.

Scarcity: Resentment.—In that rare work *Sancta Sophia*, Douay, 1657, dedication to vol. ii., the word *scarcity* is used for *abstinence*. The sentence

is (speaking of the nuns of St. Benedict), "your solitude and scarcity deserve to be the envy of king's courts." The word *resentment* is used to express the translator's (S. Cressy) readiness to acknowledge his obligation to the abbess Lady Gascoigne,—"my worthy esteeme and resentment for your many favours." Can any of your readers refer me to a similar use of these words?

GEORGE OFFOR.

Hackney.

Quotations Wanted.—Where are the following lines, or any similar to them, to be found?

"You were a pale and patient wife,
And thanked your husband for his love,
But turned your wounded soul from life
To watch with one above."

J. R. C.

Can you inform me where I can find the following lines, and give me any information as to the persons referred to?

"Humble though rich—a strange anomaly,
A lesson to old Montague or Romilly."

M.A.

Cambridge.

Minor Queries with Answers.

Nathaniel Lord Crewe and Bishop Gibson.—I should be glad to receive any explanation of the statement made in a note which I cite from p. 205. of Mr. Gibson's *Dilston Hall and Bambrugh Castle:*

"It has been already stated that Dr. Crewe in the earlier part of his career was preferred in the church by Bishop Gibson, and at the close of his long life he did not forget his patron, for he left a legacy to that prelate which amounted to between 3000*l.* and 4000*l.* The legacy reflected honour upon the testator and the legatee, for Bishop Gibson gave it among Lord Crewe's relations. The circumstance is mentioned in *Cole's MSS.*, v. xxx."

Now I am at a loss to know how Bishop Gibson could have been Lord Crewe's patron, seeing that Crewe must have been about five-and-thirty when Gibson was born. He was at that time, I believe, already head of his college, Rector of Whitney, Dean and Precentor of Chichester, and Clerk of the Closet to the King. And it was not long before he was made Bishop of Oxford, and shortly afterwards translated to Durham, when surely he stood in no need of patronage from anybody. Anything new relating to Lord Crewe would be very acceptable. E. H. A.

[Our worthy correspondent, MR. GIBSON, must have been nodding whilst making his note from Cole's MS., which reads as follows: "One thing ought particularly to be mentioned to the honour of Bishop Gibson, who, when he had a legacy left him by *Dr. Crowe*, who had been preferred by him, of between 3000*l.* and 4000*l.*, generously gave it among that Doctor's poor relations." (Addit. MS. 5831, p. 43., being vol. xxx. of Cole's *Collections.*) This extraordinary act of Bishop Gibson's generosity is noticed by Mr. Whiston in his *Memoirs*, p. 214., and in the *Biog. Britan.*, Supp. vl. 69. The individual referred to is Dr. William Crowe of Trinity Hall, Cambridge, A.B. 1713; A.M. 1717; D.D. 1728. He was not only chaplain to Bishop Gibson, but Rector of St. Botolph, Bishopsgate, and Chaplain in Ordinary to his Majesty. He was one of the most eloquent preachers of his time, and, it is believed, only preached from notes written on the back of a card. He died in 1743, and is recorded by the Messrs. Lysons (*Environs*, ii. 339.) as buried in Finchley churchyard. For notices of Bishop Crewe see a scarce volume, entitled *An Examination of the Life and Character of Nathaniel Lord Crewe, Bishop of Durham;* wherein the Writings of his several biographers and other authors are critically reviewed, and compared with a Manuscript never before published, containing curious Anecdotes of that Prelate. London, 1790, 8vo. In Cole's *Collection of MSS.*, vols. xxix. xxx. xxxi. xxxv., are some curious original letters and papers relative to the Crewe family. Consult also Richardson's *Local Historian's Table Book*, Historical Division, vols. i. to v., and Nichols's *Leicestershire*, vol. iv. part ii.]

Simon Fish, Author of "The Supplication of Beggars."—Is anything known of the above book or its author? Of what family was he, and are any of his descendants known to exist? Guillim states, "that eminent and faithful martyr of Christ, James Baynham, Esq., son of Sir Alexander Baynham of Westbury," having married "the wife of Simon Fish, author of a famous Book entituled *The Supplication of Beggars*" (which "tended much to the reformation of religion"), was "suspected of the same inclination," &c. Did he bear arms, and if so, what?

HENRY W. S. TAYLOR.

Southampton.

[Simon Fish was a native of Kent, educated at Oxford, and about 1524 entered Gray's Inn to study the law. A play written by one Roo, or Roe, was then acted, in which severe censures were thrown upon Wolsey, and Fish undertook to perform the part in which the Cardinal was ridiculed. An order was issued against him the same night, but he fled into Germany, where he met with William Tyndale. About 1525-6 he wrote his celebrated satire *The Supplication of Beggars*, which has been frequently reprinted, and may be found in Fox's *Monuments*, ii. 279. A copy in the British Museum contains the following MS. note by the Rev. W. Maskell: "This is the earliest known and genuine edition: of which no other copy can be traced. It was reprinted and published by Mr. Pickering in 1845: 100 copies." A copy was sent to Anne Boleyn, who gave it to Henry VIII. Fish was recalled home, and was graciously countenanced by the king. Sir Thomas More, in 1529, replied to Fish's work in a treatise, *The Supplication of Souls in Purgatory.* Fish died of the plague about 1531, and was buried in the church of St. Dunstan in the West. Tanner ascribes to him two works, called *The Boke of Merchants, rightly necessary to all Folkes, newly made by the Lord Pantapole;* and *The Spiritual Nosegay.* He also published, about 1530, *The Summ of the Scriptures*, translated from the Dutch. His widow married James Bainham, afterwards one of the martyrs.]

St. Mary-of-the-Snow.—Can you give me any information with regard to the title of the Blessed Virgin, "Maria zum Schnee," or "Maria ad Nives."

On what legend, if any, does the name rest? Is the chapel on the Righi the first of those built to her under this title? O. B.

[According to Butler (*Lives of the Saints*, August 5th) "there are in Rome three patriarchal churches, in which the Pope officiates on different festivals, and at one of which he always resides when in that city. One of these is St. Mary Major, so called, because in antiquity and dignity it is the first church in Rome among those dedicated to God in honour of the Virgin Mary. It is also called St. Mary ad Nives, or *at the snow*, from a popular tradition that the Mother of God chose this place for a church under her invocation by a miraculous snow that fell upon this spot in summer, and by a vision in which she appeared to a patrician named John, who munificently founded and endowed this church in the pontificate of Liberius." The little church of St. Mary-of-the-Snow on the Righi is much frequented by pilgrims, especially on the 5th of August (the Dedication of St. Mary ad Nives), on account of the indulgences granted by the Pope at the end of the seventeenth century to all who make this pious journey. Murray's *Handbook of Switzerland*, p. 50.]

Perpetual Motion. — Can you inform me (to decide a bet) whether there was not, some years ago, a reward offered by government for the discovery of perpetual motion? And if so, what the reward was, and what the conditions imposed, and also whether the offer still holds good? H. S.

[In *Recreations in Mathematics and Natural Philosophy*, translated from Montucla's edition of Ozanam, by Charles Hutton, and Revised by Edward Riddle, 8vo. 1840, p. 239., occurs the following statement: "It is false that any reward has been promised by the European powers to the person who shall discover the perpetual motion; and the case is the same in regard to the quadrature of the circle. It is this idea, no doubt, that excites so many to attempt the solution of these problems; and it is proper they should be undeceived."]

German, Dutch, and Flemish Artists. — Can you refer me to any *good* works containing the biographies and marks (monograms I mean) of the above? A. B. C.

[The following useful work may be consulted: *The Connoisseur's Repertorium;* or a Universal Historical Record of Painters, Engravers, Sculptors, and Architects, and of their Works, from the era of the revival of the Fine Arts in the twelfth century to the present epoch. Accompanied by Explanatory Tables of the Cyphers, Monograms, and Abbreviated Signatures of Artists. By Thomas Dodd, 8vo., 1825.]

Replies.

BUTLER'S "HUDIBRAS."

(2nd S. iv. 131. 191.)

I have a very pretty old copy of *Hudibras* with portrait and seventeen very brilliant plates, no doubt the same as those mentioned by "A Hermit at Hampstead." But though it is *quite clear*, as it certainly is, that Hogarth's subsequent plates were only an improvement upon these, in some instances the details being accurately copied, in fact *identical*, *e.g.* Sidrophel's instruments, yet I think we can hardly consider them Hogarth's: for they are much neater and less spirited than anything we know of his; and besides the date is too early, for my copy is of 1710; London, Printed for John Baker. How came Hogarth then to plagiarise in this way? Certainly not because he could not have invented the subjects, for perhaps the best of his series (edit. 1744, vol. i. p. 405.), "The Procession," is not in the old copy. The fact more probably is that he was merely employed to improve those already in use. In proof of this I would mention that in the edition of 1744, 2 vols., 8vo., Cambridge, there are sixteen plates, all of the same subjects as the 1710 edition, except that the details of two in the latter, Part I. pp. 83. and 87. are incorporated into one (vol. i. p. 171.) in the former, and that Hogarth did not engrave the illustration in Part III. p. 82.—"The Good old Cause." The old plates are pretty and interesting. If you would like to see my copy it is at your service or of your correspondents.

J. C. J.

The edition of 1726 is a good exercise in detecting the source of wrong pagination from the book itself. The first and third parts are by different printers; T. W. and Fayram, not "Fayrham," at the "South-Entrance" of the Royal Exchange, not the "South corner." The second part has no printer named: but it may be inferred that it was printed by Fayram, because Part III. begins in the middle of sheet L. But sheet M is missing, with all its pages, though the poem goes on properly in sheet N. But sheet N has a different type, as any one will see by the letter W: it also has a different paper. It seems likely that the book was printed in a great hurry, and portioned out to two printers, T. W. and Fayram; that Fayram found he could not be ready in time, and trusted the latter part to a third printer, directing him to begin with N, p. 269., and over-counting his estimate for what he kept back by a sheet. The second part begins with G, and the first part has peculiarities which I explain as follows.

The original estimate of T. W.'s part was six sheets, making 144 pages: of which it was supposed 124 would be verse; the preface, &c. being meant to have a different paging, i., ii., iii., &c. Accordingly Fayram was directed to begin with sheet G and page 125; which he did. It was then found that 128 pages of poem and notes would be wanted: accordingly the preface and life were cut down. Besides this, two mistakes were made. First, the paging of the poem was carried on in Arabic numerals from the previous portion; xiii., xiv., 15 (first page of poem), 16, &c. Secondly, the author's life was commenced by estimation at v., vi., &c., leaving i., ii., iii., iv. for

title and *Ad Lectorem*, with a blank leaf. But it was afterwards found that the *Ad Lectorem* would want two pages more: accordingly v., vi., were printed twice, and a blank leaf was pre-pasted, as it is in my copy. This will be found to end T. W.'s part with page 142., as actually happens. All which I do not vouch for. A. De Morgan.

The edition alluded to by P. H. F. is the most valued of the *small* editions, particularly a *good* copy. In 1726 Hogarth engraved his *large* set of plates (12) to Butler's *Hudibras*, and fine impressions will bear a good price in the market. They were —

"Printed and Sold by Philip Overton, Print and Map Seller, at the Golden Buck near St. Dunstan's Church in Fleet Street, and John Cooper, in James Street, Covent Garden, 1726."

What has become of the *original* drawings? Mr. S. Ireland had *five*, four were preserved in Holland, and *two* more were existing somewhere else in 1782.

They were dedicated to William Ward, Esq., of Great Houghton, Northamptonshire, and to Allan Ramsay*, who took, or rather subscribed, for thirty sets. On the plate of Hudibras and the Lawyer he still continued spelling his name *Hogart*, and I believe not until some time after did he spell it as it is now, *Hogarth*. A. B. C.

In a former description of my 12mo. edition of *Hudibras*, 1732, I gave but a hasty sketch. Upon further examination I find that it contains for a frontispiece a portrait of "Mr. Samuel Butler," beautifully engraved by S. V^de Gucht. The next plate represents Hudibras and Ralpho setting out. Upon the top of this is engraved P. 15., which page it fronts; at the bottom I, and "Wm. Hogarth, Invt. et Sculpt." The next is placed at p. 75.; the plate is also engraved p. 75., but no No. or engraver's name. The third and fourth plates have the appearance of being re-engraved plates; the impressions are much clearer than the others. Every plate throughout has the page upon it where it is intended to be placed. All the plates that bear Hogarth's name are also numbered. They are plates 1, 4, 5, 7, and 8. The last plate at p. 182. is *treble page* width, folded. There are three double page plates; they occur at pages 74, 88, and 130. None of the large plates have Hogarth's name engraved upon them, only the page. The paging is continuous. Part I. ends with p. 142., catchword "Book." The title for Part II. is thus:

"Hudibras. The Second Part. By the Author of the First. Corrected and Amended with several Additions and Annotations."

Part II. ends with p. 233. Part III. has, different from the other, an imprint, "London, printed for B. Motte at the Middle Temple Gate, Fleet Street. MDCCXXXII."

Contrary to P. H. F.'s edition, Part III. ends with p. 400., and followed by 22 pages of Index, not paged. There are ornaments in Part III. not contained in either of the others, which leads me to think that Parts I. and II. are the same as the edition of 1726, and that Part III. is a reprint. There are no plates in my edition in Part III. I am aware there are plates published by Hogarth illustrating that part of the poem. I remember reading in C. M. Smith's *World of London* a description of the plate, "The Burning of the Rump." I imagine that plate must occur in the edition of 1726 in the third part.

If, as A Hermit at Hampstead has suggested, the editor of "N. & Q." be disposed to examine the two editions, my copy is at his service, and shall, upon a request from him, be immediately forwarded. Deva.

I have now before me a 12mo. edition of *Hudibras*, dated 1732. The title-page is as follows:

"Hudibras in three parts. Written in the time of the Late Wars. Corrected and amended: with additions. To which are added Annotations, with an exact Index of the whole. Adorn'd with a new set of cuts, Design'd and Engrav'd by *Mr. Hogarth*. London: Printed for D. Midwinter and A. Ward, J. Walthoe, J. and J. Knapton, R. Knaplock, B. Sprint, J. Tonson, J. Osborne, and T. Longman, A. Bettesworth and C. Hitch, R. Robinson, W. Mears, W. Innys, T. Woodward, F. Clay, D. Browne and J. Poulson. 1732."

There is a portrait of Mr. Samuel Butler as frontispiece, which has at the bottom right-hand corner *J. V^dr. Gucht, Scul.* There are only nine other engravings, five of which are single, and four folding. The single plates, which are the best and clearest on the whole, have at the bottom, *Wm. Hogarth Invt. et Sculpr.* The folding plates, two of which, including the "*Skimmington*," are of a better class than the other two, have no name whatever to them, and though inferior to the single plates, I am inclined to believe they are the work of *Hogarth*, as the style is evidently the same, and the likeness of the knight correct throughout. The *Skimmington* is the last engraving, and with the other to Part II. is misplaced. The book is not my own, or it would have afforded me much pleasure to have followed "A Hermit at Hampstead's" example, in offering to produce it, but I shall be happy to reply to any queries. I shall hope to see another copy of the same work before long, and will send my notes upon it, if I find anything likely to interest. Henri.

If it will afford any satisfaction to your correspondents, I may mention that I have a copy of

* The Scotch poet, and editor of the *Tea-Table Miscellany*, &c.

Hudibras in 12mo. dated 1732, printed in London for "B. Moote*, at the Middle Temple Gate in Fleet Street." On the title-page is read, "Adorn'd with a new Set of Cuts, Design'd and Engrav'd by Mr. Hogarth." The frontispiece is a well-engraved portrait of "Mr. Samuel Butler." "J. V^dr Gucht Scul." The plates are nine in number: the first, for p. 15., is subscribed "W^m Hogarth, Inv^t et Scult." as are two or three others. Some are numbered, others have merely a reference to the page†: the last, the Procession, is referred to p. 182., but is misplaced. None occur in the latter part of the volume, which extends continuously to 400 pages. The Index at the end is not paged. A. B.

Canterbury.

I have in my possession a copy of a 12mo edition of *Hudibras*, the title of which is the same as that mentioned by your correspondent DEVA. It has Hogarth's illustrations, numbered, and a short life of the author. It differs, however, from your correspondent's copy in being "printed for D. Midwinter" and seventeen others. The date is 1732. It is very much at the service of any one who will send me one guinea towards the restoration of St. John's church in this town.

T. MAYHEW.

Glastonbury.

GENERAL BURGOYNE AND ARTHUR MURPHY.

(2nd S. iv. 288.)

Your correspondent K. of Arbroath is quite correct in assigning the authorship of the *Heiress* to General Burgoyne. This comedy, only inferior to the *School for Scandal* of all the comedies produced in the last century, was first represented at Drury Lane in January, 1786, six years previous to the General's death. It was admirably cast, had an extraordinary run, and was frequently played at the Haymarket and Covent Garden in subsequent seasons. Miss Farren was the original Lady Emily Gayville, which was one of her favourite characters; in which she was not equalled by either Mrs. Pope or Miss Duncan, who succeeded her in that popular part. The General's other dramatic pieces were, first, that capital opera the *Lord of the Manor*, produced at Drury Lane in December, 1780 (with Suett as Moll Flagon); his *Maid of the Oaks* was brought out at the same theatre, 1774, the year before he went to America to tarnish the laurels which he had gloriously won at Valentia di Alcantara and Villa Velha. It was in the last-named opera that Mrs. Abington set the town in ecstacies by her performance of Lady Bab Lardoon. Towards the close of the year in which the General brought out his *Heiress*, he also produced at Drury Lane his adaptation of Sedaine's *Richard Cœur de Lion*, retaining only portions of Gretry's charming music. John Kemble was the Richard, and he actually sang a song, to the great astonishment of the public. These were all the dramatic productions of the natural son of Lord Bingley, who when a very young officer, and without any fortune but his sword, ran off with Lady Charlotte Stanley. Her father, the Earl of Derby, was highly disgusted; but he subsequently settled 300*l.* a-year on the lady, and at his death left her 25,000*l.*

Burgoyne's dramatic career was briefer, but more splendid than his military life; though the earlier portion of the latter was highly creditable to him. Even his disastrous campaigns in America mingled laurels with their cypress, and Ticonderoga and Mount Independence should not be forgotten when his capitulation at Saratoga is spoken of with censure. The censure should be directed against the ministers of the day, who opposed his demand for inquiry into his conduct, apparently lest their own short-comings should be exposed. Burgoyne was not a Regulus with respect to his word pledged to an enemy; who satirised his turgid proclamations by naming him "Chrononhotonthologus;" nor was he, morally, of very elevated character, adding, as he is said to have done, to a sufficient income the splendid proceeds of his continually successful gambling with young players.

Murphy, as a dramatist, can well afford to dispense with the reputation of being the author of the *Heiress*. In the year in which Burgoyne's comedy was produced, Murphy, the Roscommon boy, who had passed through the different phases of a student at St. Omer's, a merchant's clerk, a periodical writer, an actor, and a barrister, published his collected dramatic pieces. They had all been written between 1754 and 1783, commencing when he was about three-and-twenty years of age. His first piece was the *Apprentice*, acted in 1756. This was succeeded by the *Upholsterer* in 1758, and the *Orphan of China* in 1759. In the following year he produced two pieces, the *Way to Keep Him*, and the *Desert Island*; and in the succeeding year three, the *Citizen*, *All in the Wrong*, and the *Old Maid*. In 1764 were played his *No One's Enemy but his Own*, *Three Weeks after Marriage*, and *Choice*. The *School for Guardians* was played in 1767, and *Zenobia* in 1768. In 1772 appeared his *Grecian Daughter*, and his *Alzuma* in the following year. *News from Parnassus* was first acted in 1776, and *Know your own Mind* in 1777. Finally, his *Rival*

* Apparently a misprint for "Motte," as the title-page to Part III. has the name "Motte," and the date 1732, as if it had been a separate publication; yet the paging is continuous throughout.

† I observe this peculiarity — those alone are numbered which bear the name "Hogarth."

Sisters appeared in 1793. Some of the above, and some others, not printed, were adaptations, but they attest a certain literary industry: and when it is remembered that he was also engaged on the *Gray's Inn Journal*, the *Test*, and the *Auditor*; that he wrote many able essays, translated various English poems into Latin, rendered Tacitus and Sallust into English, wrote the *Life of Garrick*, and performed the duties of a Commissioner in Bankruptcy, we may fairly concede to him the merit of not having been an idle man. Whether he died the pensionary of the government, or of a private individual, and that individual a lady at Bath, is a point on which his biographers are not agreed. The lives of both men have yet to be written: that of Burgoyne would be of very great interest. J. Doran.

SCALLOP SHELLS.

(2nd S. iv. 150. 197.)

The pilgrims who visited the tomb of S. James at Compostella, in Galicia, considered themselves under an obligation to bring away with them, and to wear on their mantles, one or more shells of the order *pecten*, generally the scallop, which has hence been called the *coquille de S. Jacques*.

Originally the shell, which might be from the shores of either the Mediterranean or the Atlantic, was deemed an evidence that the pilgrimage had been performed. Beyond this, there does not appear to have been any tradition which specially connected the scallop with the shrine at Compostella. The same shell, indeed, was sometimes worn by pilgrims who visited other shrines, though the practice probably began with those of Santiago. Another pectinated shell, the cockle, was often substituted; both cockle and scallop being frequently worn, no longer on the mantle, but in front of the hat.

As a further extension of the practice, the shell came at length to be worn not only by returning, but by intending pilgrims. The object probably was to insure protection and hospitality on the pilgrimage; it may be, to excite a certain degree of interest and pious sympathy before setting out.

But the extension went farther still. The scallop became the badge of more than one mediæval order. The order instituted by S. Louis bore the title *du navire et des coquilles*. The chevaliers of S. Michael wore a golden collar of scallops, and were called *chevaliers de la coquille*. In this manner, from being worn as a purely religious emblem by pilgrims, the scallop, as a badge of knighthood, acquired a character half religious, half military. But still the idea of pilgrimage appears so far as this to have been kept in view, that the scallop, borne by the chevalier or knight, proclaimed him pledged and prepared, as a champion of Christendom, to go wherever duty called or his superior commanded.

These remarks are offered in reply to your correspondent's Query. But it may here be permitted to add a suggestion, that we still have amongst us traces of the pilgrim's scallop. In the more modern *cockade*, also worn on the hat, whether the emblem be viewed as indicating military or civil service, we may read traces of the pilgrim's *cockle* or *coquille*. The attendants of the great and powerful would naturally assume a badge which indicated their readiness to go at once where ordered, and so also would the soldier.

Thus the cockade is but a modification of the pilgrim's scallop. The French cockades, up to the period of the first revolution, when they were altered, bore traces of this origin in their *pectinated* form; they were "plissées du centre à la circonference." And we may still remark some lingering traces of the same idea amongst ourselves; especially in cases where the cockade worn by gentlemen's servants is not simply a *rosette plissée*, but a rosette surmounted by a fan, the fan being an evident memorial of the coquille or scallop. One small specimen of the pecten is still known on the southern coasts of England by the familiar name of the *fan-shell*.

French writers are disposed to trace the *cocarde* to a tuft of ribands or feathers worn by Hungarian soldiers, to which, however, it bears not the slightest resemblance; and, in conformity to this view, they would derive the word from *coq*. Surely, however, *cocarde*, like *coquille*, is rather to be derived from *coque*, a shell. Thomas Boys.

Southey, in a note (10.) to his *Pilgrim of Compostella*, has collected what may interest H. J. Buckton on this subject. He has shown that Fuller was in error, and Gwillim ignorant, as to the origin of the scallop as an emblem. Fosbrooke (*Brit. Mon.*, 423.) says, "The escallops, being denominated by ancient authors the *shells of Gales* or *Galicia*, plainly apply to this pilgrimage in particular." Southey has narrated, from the *Añales de Galicia* (i. 95, 96.), the origin of the miracle which initiated this emblem, and which, besides the usual historical authorities of Portugal, is vouched for by the several Popes Alexander III., Gregory IX., and Clement V., in Bulls issued for the purpose to the Archbishop of Compostella, who, by virtue of his office, may excommunicate those who sell these shells to pilgrims anywhere except in the city of Santiago (St. James). Dr. Clarke admits his ignorance of the origin of the badge. The scene of the alleged miracle was the seashore of a village called Bouzas in Portugal. In the ancient Fathers of the church there is, I believe, no mention of any such emblem. St. Jerome, in reference to Revelations iv. 7., thinks the evangelist Matthew is represented

by a lion, Mark by a man, Luke by an ox, and John by an eagle. (*De Cons. Evangelistarum*, I. vi. T. iii. P. ii.). T. J. Buckton.

The legend of the origin of this badge, and the consequent conversion to Christianity of a Paynim Knight of Portugal, is to be found in the *Sanctoral Portugues*, but is too long for transcription in "N. & Q.:" neither is such transcription necessary, as the whole is to be found translated in the Notes to Southey's *Pilgrim to Compostella*.

W. J. Bernhard Smith.

GEORGE WASHINGTON AN ENGLISHMAN.

(2nd S. iv. 6. 39. 75.)

It seems rather a strange coincidence that, on the eighty-first anniversary of American Independence, a grave Query should be started in the pages of "N. & Q." as to whether America's greatest hero and wisest President was not after all a *bonâ fide* "John Bull." Though the question seems almost too absurd to be treated in a *serious* manner, it may be well to state, that having examined all the biographical accounts of George Washington, both English and American, within my reach, I find they one and all declare he was born in the state of Virginia. Besides the authorities already referred to (pp. 39. 75.), I may adduce the following: *Encyclopædia Britannica*; *Biographie Universelle*; Chalmers's *Biographical Dictionary*; Maunder's *Biographical Treasury*; *Pictorial History of England, &c. &c.* Judge Marshall, in his *Life of Washington* (1804), says he was "the third son of Augustine Washington, and was born in Virginia at Bridges Creek, in the county of Westmoreland, on the 22nd of February, 1732." And Washington Irving, the latest, and probably the most accurate, of Washington's biographers, says he was born "in the family homestead at Bridges Creek, Virginia." It is hardly probable a writer of such tried integrity and world-wide renown would repeat such a "remarkable story" without possessing reliable evidence as to its truth.

In the *Edinburgh Review* for Oct. 1833 (vol. lviii. p. 75.), I find a curious anecdote relating to Washington's genealogy, which may be worth recording here. In the *Life of William Roscoe*, by his son, it is stated that towards the close of the last century the historian became acquainted with Sir Isaac Heard, then Garter King-at-Arms. Roscoe gleaned from Sir Isaac a singular fact respecting Washington, which he (Roscoe) many years after communicated to an American gentleman in a letter. The following is an extract:—

"On visiting him (Heard) one day in his office in Doctors' Commons, I observed a portrait over the chimney-piece, not sufficiently characterised for me to decipher, and, to the best of my recollection, not in the first style of art. "I could, however, perceive that it was not the representation of the personage who might have been expected to preside at the fountain of honour; and on expressing my surprise to Sir Isaac, and inquiring whose portrait it was, he replied, in his usual energetic manner, 'Who is it? Whose should it be, but the portrait of the greatest man of the age—George Washington?' On my assenting to this remark, he added, 'Now, Sir, I will show you something farther.' And turning to his archives, he took out some papers, consisting of several sheets, closely written, saying, 'Here, Sir, is the genealogy and family history of General Washington, with which he has, at my request, furnished me, in his own handwriting, and which I shall have a particular pleasure in preserving amongst the most precious records of my office;' which I have no doubt he has accordingly done, and where I presume they may still be seen on application to the proper authorities."

Query, Does the precious and interesting document here referred to yet exist? * If so, any extracts from it would be very acceptable to the wide circle of Washington's admirers. Vox.

FAMILY OF ROBERT EMMETT.

(2nd S. iii. 31. 97. 248.)

In reference to the Irish patriot Robert Emmett, I presume he resided with his father Dr. Emmett, in Stephen's Green, Dublin, up to the year 1802; after that time it would appear he resided at the country residence of his father near Milltown. As to the exact period at which the family of Emmett settled in Ireland I have been unable to discover. I find, however, that in the year 1656 William Emett filed a bill in the Court of Chancery in Ireland, and several suits were subsequently, down to the year 1698, instituted by and against Katherine Emett, Thomas Emett, and Cornet Thomas Emett. Whether the pleadings in these suits would or would not afford any valuable information, not having seen them, I am not able to say.

In the reign of Queen Anne Thomas Emett was a justice of peace for the county of Limerick, and probably died during that reign, as I do not find him holding the commission in the reign of George I. In the year 1743 Christopher Emett of Tipperary, in the county of Tipperary, made his will, dated 30th April, 1743, and which was proved in the Court of Prerogative in Ireland the 14th November in that year. In his said will he mentions his wife Rebecca, his sons Thomas and Robert, his nephew Christopher Emett, son of his brother William, his sister-in-law Elizabeth Temple of Dublin, and his nephew John Mahony. Who this Elizabeth Temple was, and how she was sister-in-law to Christopher Emett, some of your correspondents may be able to explain. I

[* It is printed in Sparkes' *Life of Washington*, from the original MS. now in the possession of Sir Isaac Heard's friend and executor, James Pulman, Esq., F.S.A., Clarencieux.]

presume that the second son of Christopher Emett and Rebecca his wife was Robert Emett, M.D. Dr. Emmett in the year 1770, and down to the year 1776, resided in Molesworth Street in the city of Dublin.

The following taken from the *Hibernian Magazine*, I conclude alludes to the doctor's mother: "24. Nov. 1774. Died in Molesworth Street, in her 74th year, Mrs. Rebecca Emmett." Dr. Emmett, as stated at p. 97., was married to Elizabeth Mason. This marriage took place in Cork on the 15th Nov. 1760, and I incline to think that he remained in that city until 1770, when he became State Physician. The issue of the marriage were Christopher Temple, Thomas Addis, and Robert Emmett, and a daughter, who was married to Robert Holmes, Esq., the eminent Irish barrister. The eldest son, Christopher Temple Emmett, obtained a scholarship in Trinity College, Dublin, in 1778. He was called to the bar in Trinity Term 1781, being then under the age of twenty years, and possibly not more than nineteen. In Sept. 1784 he was married to Miss Anne Western Temple, both then residing in Stephen's Green, and very probably relatives. In 1786 Mr. C. J. Emmett lived at 29, York Street, Dublin. In 1787 he was appointed one of his Majesty's Counsel. I am not aware that there is any other instance of a man so young being appointed King's Counsel. He died in Feb. 1788, and his lady only survived him to the following November.

The second son of Dr. Emmett, Thomas Addis Emmett, obtained a Scholarship in Trinity College, Dublin, in 1781. He was originally bred up as a physician, but afterwards in Michaelmas Term, 1790, got called to the bar. In January, 1791, he married a daughter of the Rev. Mr. Patten of the county of Tipperary. After the year 1798 he settled in America, where I believe his descendants still flourish.

The third son, Robert Emmett, the Irish patriot, "whose ruling passion was a love of his country," entered Trinity College, Dublin, Oct. 7, 1793, at the age of fifteen years. S. N. R.

DR. MOOR, PROF. YOUNG, AND THE POET GRAY.

(2nd S. iii. 506.; iv. 35. 59. 196.)

An octogenarian friend of mine, whose reminiscences of his schoolboy days at Glasgow are remarkably vivid, supports the assertion of your correspondent T. G. S. with regard to the authorship of the anonymous *Criticism on the Elegy written in a Country Churchyard.* My friend has a copy of the "second edit., Edinburgh, 1810;" and I well remember reading it with admiration some time since. Noticing on the title-page the following words, written by a former owner, "by Young, Professor of Greek in Glasgow," I inquired what was thought or surmised as to the authorship when my friend was there. He replied: "I always understood it was written by Young; I have often heard the subject discussed, and Young's name was always mentioned in connexion with it. I never heard the authorship ascribed to any other person." The *Monthly Review* for Sept. 1783 contains a brief notice of the first edition of this able work. The title given accords with that mentioned by J. O. The price is stated to be "2*s*." The critique is as follows:

"In this ironical imitation of Dr. Johnson, his atrabilious mode of criticising is more successfully imitated than his style of expression. Irony is a delicate weapon, which requires great skill to manage with dexterity. It is in this pamphlet sometimes used in so equivocal a manner, that it is difficult to guess whether the writer intends to be in jest or earnest."

A writer in the *Edinburgh Review* for April, 1808, in reviewing Stockdale's *Lectures on Eminent English Poets*, speaks in the following high terms of this anonymous *criticism*:—

"Johnson's true glory will live for ever; his violent prejudices have already lost their authority. The refutation of his errors, therefore, is not now called for. Of all that was ever written against him, there is but one worthy of being preserved as a literary curiosity; we mean the continuation of his criticism on Gray's *Elegy*, being an admirable imitation of his style, and a temperate caricature of the unfairness of his strictures."

Perhaps this ardent praise of the work was the cause of its being soon after (1810) reprinted. It is of course *possible* that Pr. Moor's connexion with the work may have consisted merely in *reprinting* it. But, till it can be *proved* that the original work came from some other pen, surely the claim set up for Young cannot be so summarily set aside.

The work is mentioned by Lowndes, but he makes no conjecture as to its authorship. Vox.

SENSE OF PRE-EXISTENCE.

(2nd S. iii. 50. 132.)

Though this subject, started in Vol. ii. and pursued in Vol. iii., has been dropped, you may perhaps think it well to add the following little poem of Tennyson to what has been contributed about it. The sonnet does not appear in the recent editions of his collected poems.

"As when with downcast eyes we muse and brood,
And ebb into a former life, or seem
To lapse far back in a confused dream
To states of mystical similitude;
If one but speaks or hems or stirs his chair,
Ever the wonder waxeth more and more,
So that we say, All this hath been before,
All this *hath* been, I know not when or where;
So, friend, when first I looked upon your face,
Our thoughts gave answer each to each, so true,
Opposèd mirrors each reflecting each —
Altho' I knew not in what time or place,
Methought I had often met with you,
And each had lived in the other's mind and speech."

Let me also give a reference to Prideaux's *Connexion of the Old and New Test.*, anno 107 B.C., where it is stated that the Pharisees held the doctrine of pre-existence and transmigration of souls, and that it was in accordance with this notion that the disciples asked Christ in the case of the man born blind, "Lord, who did sin, this man or his parents that he was born blind?" — which plainly supposes an antecedent state of being, otherwise it cannot be conceived that a man could sin before he was born. (S. John, ix. 2.) A .A. D.

The following occurs in Tupper's *Proverbial Philosophy*:

"*Of Memory.*

"Be ye my judges, imaginative minds, full-fledged to soar into the sun,
Whose grosser natural thoughts the chemistry of wisdom hath sublimed,
Have ye not confessed to a feeling, a consciousness strange and vague,
That ye have gone this way before, and walk again your daily life,
Tracking an old routine, and on some foreign strand,
Where bodily ye have never stood, finding your own footsteps?
Hath not at times some recent friend looked out an old familiar,
Some newest circumstance or place teemed as with ancient memories?
A startling sudden flash lighteth up all for an instant,
And then it is quenched, as in darkness, and leaveth the cold spirit trembling."

The following lines, too, appear to bear upon the subject. They are American I believe:

"*We are such stuff as dreams are made of.*"

"We have forgot what we have been,
And what we are we little know;
We fancy new events begin,
But all has happened long ago.

"Through many a verse life's poem flows,
But still though seldom marked by men,
At times returns the constant close;
Still the old chorus comes again.

"The childish grief — the boyish fear —
The hope in manhood's breast that burns;
The doubt — the transport and the tear —
Each mood, each impulse, oft returns.

"Before mine infant eyes had hailed
The new-born glory of the day,
When the first wondrous morn unveiled
The breathing world that round me lay;

"The same strange darkness o'er my brain
Folded its close mysterious wings,
The ignorance of joy or pain,
That each recurring midnight brings.

"*Full oft my feelings make me start,*
Like footprints on a desert shore,
As if the chambers of my heart
Had heard their shadowy step before.

"So looking into thy fond eyes,
Strange memories come to me, as though
Somewhere — perchance in Paradise —
I had adored thee long before."

R. W. Hackwood.

Here are a few references to passages on this subject, besides those already given:

Medwin's *Life of Shelley* (no note of page).

Shelley's *Prose Works*, p. 61. (Moxon's edit. 1847).

Richter's *Levana*, p. 346., edit. 1848, Longman and Co.

David Copperfield, p. 268.

Herder, *Dialogues on the Metempsychosis.*

Dr. Wigan's *Duality of the Mind.*

Chambers' Journal for May 17 and October 11, 1845.

And last, not least, Tennyson, who explains the mystery:

"Moreover something is, or seems,
That teaches me with mystic gleams,
Like glimpses of forgotten dreams —
Of something felt, like something here;
Of something done, I know not where;
Such as no language may declare."

The Two Voices.

J. P.

THE CASE IS ALTERED.

(2nd S. iv. 188.)

There is a well-known public-house with this title near to Banbury in Oxfordshire, at the foot of the hill on the left hand side of the turnpike road leading into the above town from Southam; and the name had its origin from the circumstance of its having been erected in place of a mere hovel which formerly stood there, and answered the purposes of a beershop and place of "entertainment for man and horse." N. L. T.

In the revolutionary war, about the year 1805, large barracks were erected at Ipswich and at Woodbridge, eight miles farther north; and a military force of nearly 15,000 men was stationed in them. Public houses and military canteens became of course a good speculation; and one of those inns, with the sign, I believe, of "The Duke of York," was established on the left of the road leading from Ipswich to Woodbridge. Afterwards came the time of peace. The barracks were pulled down, the soldiers disbanded or dispersed: the custom of the house was gone; and, to mark the sad change, the old accustomed sign was removed, and in its place were inscribed the ominous words, "The case is altered." T. C.

Durham.

I have been favoured with a communication from Mr. Barnes, of Oxford, in which he informs

me that there is an inn bearing the above sign in that city. Mr. Barnes made some inquiries (on seeing my query) respecting the origin of the sign in Oxford; and was informed that the inn had formerly been kept by a man of kind and liberal disposition, who allowed his customers to get so deeply into his debt as to compel him to dispose of his business to a successor possessed of greater firmness, who, upon taking possession, changed the designation which the house had formerly borne, to "The case is altered," *i.e.* ready money, and no credit. This version of the story will scarcely account for the incident travelling down to Wales and passing into a proverb; so that I suspect there must be some other foundation, both for the sign and the saying.

JOHN PAVIN PHILLIPS.

Haverfordwest.

I observed some two years ago about (I think) a mile out of the town of Northampton the sign of "The case is altered." J. F. G.

Among the Civil War Tracts in the British Museum is the following:

"*The Case is Altered*: both thy Case, and my Case, and every Man's Case. With a direction for a speedy present way to make every thing dog-cheap. London, 4to., 1649."

This is a Satire on the Parliament. One of Ben Jonson's most celebrated comedies is entitled *The Case is Altered*, 4to. 1609, which is partly borrowed from Plautus. See also Pope's *Imitations of Horace*, book ii. sat. i. line 154. J. Y.

Dr. Case, a kind of quack doctor in the reign of Charles II., made a fortune, and setting up his carriage amused the town by his motto: "The Case is altered." G. R. L.

Replies to Minor Queries.

Lucy, Countess of Bedford (2nd S. iv. 210.) — Edward, third Earl of Bedford, died May 2, 1627, at which time his countess, Lucy, was so ill that she only survived her husband a few days. She was buried in Exton Church on the 31st of the same month. BRAYBROOKE.

Payment of M.P.'s (2nd S. iv. 188.) — The payment of 2*s.* per diem to M.P.'s was compulsory. There are innumerable entries in the archives of corporations respecting such matters, and how the rate was to be made for the commonaltie, &c. of the borough to bear the same equably. Our inquirer may see full particulars in Roberts's *History of the Southern People of England*, 8vo., Longman & Co. When electors paid the wages and the travelling bill they did not scruple to question the M.P. upon the performance of his duties. Occasionally the burghers prescribed duties which the M.P. would not perform. G. R. L.

An Act of Parliament passed in the 34th & 35th years of the reign of Henry VIII., 1542-3 (c. 24.), will give some information to MR. GODWIN on this subject. It recites that the Manor of Burlewas, otherwise called the Shyre Manor of the county of Cambridge, and 200 acres of land, 100 acres of meadow and 100 acres of pasture in Maddingley, were let to farm at 10*l.* a year, to the intent that the yearly profits should be applied to the payment of the fees and wages of the Knights of that county sent to Parliament, whereby the inhabitants of the county had been discharged from such payment; and that for the more sure continuance thereof, and that it might be perfectly known what person should be charged to pay the said rent of 10*l.*, all the gentlemen of the said county desired that it might be, and it was, enacted that John Hynde, one of the king's serjeants-at-law, and his heirs, should hold the same to him, his heirs and assigns for ever, upon condition to pay 10*l.* to the Sheriff and Members of the county, who were incorporated by the Act, by the name of the Wardens of the fees and wages of the Knights of the Shire of Cambridge, and were to divide the same between the two knights every year. The last section of the Act discharges the county and its inhabitants for ever from all such monies as theretofore had been accustomed to be levied and paid for the fees of the Knights of the Parliament.

John Hynde became a Judge of the Common Pleas in 1545, and died in 1550. Who has now the Manor of Burlewas, or what is done with the rent-charge of 10*l.*, I do not know.

EDWARD FOSS.

Gratuity to a Member of Parliament. — The following curious record is taken from the "Convocation" books of the city of Wells:

"August 7, 1606.

"*v£ allow'd to ye Burg's of the P'liament.* — Wheras James Kirton, Esquier, Recorder of the saied Cittie or Borough, hath s'ved Burg's of the P'liament last past to his greate charge as it is nowe alledged; It is therfore ordered and agreed by the consent of all those p'sons above wrytten that the saied James Kirton shall have allowed and paied vnto him by way of gratuitie the some of five poundes, to be paied him at the next accompte."

This James Kirton resided at West Camel, Somerset, and was elected M.P. for Wells, A.D. 1601—1603. INA.

Anonymous Plays (2nd S. iv. 108.) — These are either from the fertile wits of the present Lord Neaves, one of the judges of the Court of Session in Scotland, or Mr. Douglas Cheape, formerly Professor of Civil Law in Edinburgh University. The scene is laid at Over Gogar, then the country

residence of the late hospitable and warm-hearted advocate, Mr. Edward Lothian. M. L.

Allow me to correct an error. "La Festa D'Overgroghi" was not published in *The Court of Session Garland.* A few copies were probably printed in 8vo., and some possessors of *The Court of Session Garland* bound it up with that volume. The original edition, also privately printed, was in 12mo.; and it is difficult to determine which of the two brochures is the scarcest.

Overgroghi was meant for Over Gogar, a small property in Mid Lothian, which, at the date of the drama, belonged to Edward Lothian, Esq., advocate (now dead), a most worthy and hospitable gentleman, who greatly enjoyed the "Opera," and joined in the performance, which actually took place in the house of Andrew Skene, Esq., Solicitor-General to Scotland, — an individual whose unexpected demise was deeply regretted by his brethren of all shades of political opinion.

A considerable portion of the libretto was composed by Patrick Robertson, Esq., afterwards Dean of Faculty, and latterly a judge of the Court of Session. The rest was written by gentlemen some of whom still survive.

No "Jury Court Opera" ever appeared. The songs alluded to were generally allowed to be very clever specimens of the judges represented as the singers. J. Mt.

The author of the "Scene from the Jury Court Opera," is understood to be Douglas Cheape, Esq., late Professor of Civil Law in the University of Edinburgh. In my set of *The Court of Session Garland*, I cannot find "La Festa D'Overgroghi." I suspect it was never printed in that collection.

T. G. S.

Edinburgh.

Guelph Family: Saxe Coburg (2nd S. iv. 189.) — The present *Saxe* family first appeared in history as Margraves of Meissen, a district apparently conquered from the Wends, and made a *march* of by Henry the Fowler between 922—928. Conrad Count von Wettin (whose ancestor Dedo, a famous warrior who died in 1009, appears to have founded the line of *Wettin*) succeeded as Margrave of Meissen in 1130, on failure of a senior branch of the family, which had enjoyed the title since 1046; and on the failure of the *Wittenberg* line of Anhalt in 1423 (a junior branch of the present family of Anhalt, raised to the Dukedom of Saxe on the ruins of the Guelph power by the great rival of that race, Frederic Barbarossa). Conrad's descendant, Frederic Margrave of Meissen, bought the Duchy and Electorate of Saxe from the Emperor Sigismund for a hundred thousand golden florins, in spite of the rightful claims of the *Lauenburg*, or junior branch of *Saxe-Anhalt.*

As the name of *Von Wettin* merged in that of *Von Meissen*, so when the Margraves of *a portion* became Electors of *the whole* of Saxe, they assumed the greater name, and for four hundred years they have been — to use a Scotch phrase — Saxe of *that ilk.* Our future line of rulers will be intitled the Saxe-Coburg-Gotha line, the Guelphs being now represented by the *royal* line of Hanover and the *ducal* lines of Cambridge and Brunswick. Von Hapsbourg is as much the *family name* of the Austrian emperors, as *Hohenzollern* is of the Kings of Prussia, *Nassau* of the Kings of Holland, *Hohenstauffen* of the old Ghibeline emperors, or *Stewart* of that line of kings of which her Majesty is the senior Protestant representative in the female line. Territorial appellations were originally all "of that ilk," the *name* and *title* only differing in comparatively modern times. Signet.

Hear Verstegan, edit. 1605, p. 294.:

"Stock is in the Teutonic also understood for a staff, and it is said to be the proper and ancient surname of the great and Imperial House of Austria, in memory whereof it beareth two ragged staves crossed saltire-wise, as belonging to the arms thereof."

H. J. H.

The Auction of Cats (2nd S. iv. 171.) — In reply to the inquiry of G. Creed, "The Auction of the *Cats* in *Cat*eaton Street" is, in all probability, a poem, or rather song, which I remember to have heard sung when a boy. It is founded upon the extraordinary sum which a tortoiseshell Tom-cat brought at an auction. My recollection only retains some of the first verse, but it was replete with *lusus verborum* on the word *cat.* It began thus:

"Oh what a story the papers have been telling us,
About a little animal of monstrous price!
Who would have thought of an auctioneer a-selling us,
For near three hundred yellow boys, a trap for mice?
Of its beauty and its quality 'tis true he told us fine tales,
But as for me I would as soon have bought a *Cat*-of-nine tails;
I would not give for all the *cats* in Christendom so vast a fee,
To save them from the *Cat*acombs, or *Cat*aline's *cat*astrophe;
Kate of Russia, *Kat*afelto's *cat*, or *Cat*alani."

More I do not remember. Of the writer I know nothing. P. Q.

This most probably refers to the song of "Tommy Tortoise-shell," which is to be found in most of the song-books of a quarter of a century or more back. It describes very humorously, and with a constant playing on the word *cat*, the sale by auction of a tortoiseshell tom-cat; wherein we are told to "imagine Mr. Catseye, the auctioneer, with his Catalogue in one hand, and a hammer like a Catapulta in the other, mounted in his Great Room in Cateaton Street; and who, in expatiating on the rarity of the lot, tells his auditory that 'the curious concatenation of colours in that

cat, categorically calls for their best bidding.'" After a spirited competition, the animal is knocked down for 233 guineas; and the song, in conclusion, assures us that "Kate of Russia, Katafelto's Cat, and Catalani, were every one by Tom outdone," &c., &c. R. H. B.

Bath.

"*Il Cappucino Scozzese*" (2nd S. iv. 111.) — This appears not to be strictly a romance, but a true history, probably embellished, and to have gone through many editions in various languages. The hero of the story is George Lesley, son of James Lesley and Jane Wood (called Selvia in the Italian work), of Peterstown, Aberdeen. Besides the edition mentioned by H. B. C., I have one of which the title is: —

"Il Cappucino Scozzese Agginutovi il compimento sino alla morte raccolto dalle notizie di scrittori Francesi, Scozzesi, e Portoghesi. Opera curiosa, proficua, e dilettevole. Dedicata alle signore educande ne' sagri chiostri. A spese di Francesco Martini. In Roma, 1760, 12mo., pp. 312."

The whole of this edition appears to have been rewritten, and the additions to have been translated from the Portuguese, where an edition had been published at Lisbon, in 1667, — as stated in an interesting "Avvertimento;" from which it appears that there had been an edition in Paris in 1664; and that the edition, of which this is a reprint, was (including the French and Portuguese impressions) the fifteenth, but the first complete Italian one. The author of the Portuguese was P. Cristoforo d'Almeida, and of the French P. Francesco Barravult.

Some of the additional information was furnished by "Monsignor Guglielmo Leslei, Gentiluomo Scozzese," a relative of Il Cappucino, and first printed in the edition of Francesco Rozzi. George Lesley died in 1637, and Rinuccini, who knew him personally, was Legate in Ireland in 1648, and died in 1653. Another account of the Capuchin was composed in 1662, but not published in consequence of his death, by "P. Riccardo Irlandese" (an Irish Capuchin), who was furnished with "molte notizie in Firenze da un Cavaliere Scozzese, ed altre procacciate dalla Scozia."

In the "approvazione," dated October, 1759, occurs the following passage: —

"L' esemplare datomi ad esaminare,—quantunque porti in fronte lo stesso titolo, e tratti del medesimo Religioso; con tutto ciò non è l' opera stessa di Monsignor Rinuccini: ma più tosto una metafrasi di essa nella lingua medesima, colla giunta degl' ultimi avvenimenti, che indarno furono da quell' esimio Prelato ricercati."

W. C. Trevelyan.

Wallington.

The Earl of Selkirk's Seat (2nd S. iv. 149. 196.) — Your correspondent who solicits that a view of St. Mary's Isle, the seat of the Earl of Selkirk, may be indicated to him, will I believe find Mr. Cuthbert's information, that no such engraving exists, perfectly correct. Having myself been an assiduous collector of materials for some years past, to illustrate the *History of Paul Jones*, I have come to the opinion expressed by Mr. Cuthbert. Still, feeling it a great *desideratum*, will you allow me to suggest to some tourist who may visit that part of Scotland, that he would render a most desirable service if he would make a drawing of it? It may not present any particular architectural attraction; still its association with history and the arch-marauder and *Flibustier* entitles it to the distinction. The scenery about Kirkcudbright is very beautiful, and in *The Gazetteer of Scotland*, by Robert and William Chambers, vol. iv., under the head of Kirkcudbright, there is a description of St. Mary's Isle with this remark:

"Were we asked to write out a list of the six prettiest places in our native country Kirkcudbright would be one."

The Histories and Descriptions of the Isle are very numerous. In *The New Statistical Account of Scotland, by the Ministers of the respective Parishes*, 15 vols. 8vo., Edinburgh, 1845, there is a well-written account of Kirkcudbright and St. Mary's Isle, by the Rev. John McMillan, and a good view of Kirkcudbright in a *Voyage round Great Britain in* 1813, by Richard Ayton and William Daniel, vol. ii. p. 188. Indagator.

Rue at the Old Bailey (2nd S. ii. 351., iv. 198)., *and Music-ruling*. — Judges and juries sometimes caught the gaol-fever. The following is from a note-book of Ferguson, the mechanician, &c.:

"Woodham was the inventor of the machine for ruling music paper, which it did a whole page at a time in the neatest manner: he was one of the jury who died of the gaol distemper in 1773 — told by Mr. Bride.

This note-book was in the possession of Mr. Jones of Charing Cross, who lent it to me.

A. De Morgan.

Professor (2nd S. iv. 38.): *Esquire* (69. 134.) — The remarks of H. T. E. about *would-be professors* reminds me of an account I once read in *The Times* of a bankrupt who justified his title to a professorship of music, to which exception had been taken by the Commissioner, by alleging that he *professed* to teach the fiddle. *Esquires* by creation, office, or usage, have, equally with professors, just cause to complain of the all but universal adoption of their "rights and privileges" by persons not entitled to them, from barbers' clerks upwards. I once saw a letter from a mechanic in America to his mother in Yorkshire, desiring her to be sure to direct to him in future "Leonard . . . ., *Esquire*," for he had had the honour of being just promoted to the distinguished post of parish constable! "Well, what did you do?" I asked. "Do? why a' I ton'd him

I was not gan'in' to mak our Lenn. a gir-r-ter-r-r fule than he was a'ready." In pleasing contrast to the above, a valued friend of mine, when lately in London, bought some books at a shop in Paternoster Row. On receiving the order, the shopman very politely offered to send them to my friend's lodgings, and asked for name and address. On the shopman's writing "Thomas . . . ., *Esquire*," my friend, interrupting, said, "please to strike out *esquire*, and put *mister* instead, for I am only a *solicitor*, and *solicitors*, you know, are only *gentlemen*." I was much amused at the earnest simplicity of the narration, for my friend is as much entitled by courtesy to be styled *esquire* as he is by act of parliament to "write himself" *gentleman*. I will only add that a very foolish custom generally prevails of private gentlemen dubbing themselves *esquires*, by painting that much-abused word upon their carts: the sooner the custom is abolished the better. R. W. Dixon.

Seaton-Carew, co. Durham.

Aneroid (2nd S. iii. 77.) — The aneroid barometer, in its present shape, is the invention of M. Lucien Vidie, an advocate at Paris. The first suggestion of the principle, *i. e.* a flexible air-tight diaphragm, extended over an exhausted box or receiver, and showing by its deflexions the varying weight or pressure of the superincumbent atmosphere, was made by M. Conté, one of the savans who accompanied Napoleon's expedition to Egypt, and will be found in the *Bulletin des Sciences*, Floreal, an. 6. p. 106. (Brit. Mus.)

From the circumstance of this diaphragm being interposed between the vacuum and the air, I have always considered that *aneroid* was derived from ἀναῤῥηγνύμι or ἀναῤῥηγνύω, diffindo, dirumpo, &c. But I have no authority for this. Mr. E. J. Dent, the inventor's agent, and who published a pamphlet on the aneroid, could doubtless inform you.

In June, 1852, the case of Vidie *v.* Smith, an action for the infringement of this patent, was tried at Guildhall, before L. C. J. Jervis and a special jury. M. Vidie was examined as a witness, and produced several beautiful modifications of his invention, upon which he was highly complimented by the court. But the verdict was for the defendant, upon the ground that his instrument, a steam indicator, did not come within the principle of the aneroid. H. W.

Nottingham.

"*Yend*:" "*Voach*" (2nd S. iv. 150.) — "To *yend* (or throw) a stone" is to *send* it; *to throw* being a secondary meaning of the verb *to send*, just as it is of the Heb. שָׁלַח, and of the Lat. *mitto*.

"To *voach* on your corns," in the sense of treading on them, is to *poach* on them; *poach* being an old English word which, with a particular reference to cattle, signifies *to tread*. Ground much trodden by beasts is still said in West Kent to be *poached*.

In thus interpreting *yend* by *send*, and *voach* by *poach*, we are borne out by the analogies of the English language. The initial letters of *yend* and *voach*, *y* and *v*, are both of them very frequently substituted for other letters in old and provincial English.

Thus we have *y* for *g*, *yaf* and *yave* for *gave*, *yeld-hall* for *guild-hall*; *y* for *w*, *yal* for *whole*, *yege* for *wedge*; *y* for *h*, *yam* for *home*; *y* for *s*, *yar* for *sour*; so *yend* for *send*.

We have in like manner *v* for *h*, *vennel* for *kennel*; *v* for *b*, *varnde* for *burnt*; *v* for *f*, *veire* for *fair*; *v* for *p*, *veyne* for *penance* (*pœna* or *pain*); so *voach* for *poach*.

With regard to the verb *to poach*, in this sense of *treading*, should you be out shooting this September where the soil is clay, and in the course of your morning's ramble with dog and gun, should you have to pass through the gateway of a meadow where the milch-cows, driven to be milked, and driven back morning and evening, pass four times a day, you will have an excellent opportunity, while cautiously picking your road, to learn what is meant by the poaching of cattle; especially if the weather is under the influence of a watery planet, for then you will find the whole width of the gate trodden into tenacious mud. You will also, if stuck fast, be in a highly favourable position for studying the *etymology* of the verb *to poach*; for you will then have the satisfaction of remarking that the holes left in the clay by the hoofs of the kine are full of moisture which the clay refuses to filtrate, so that each hole is in fact a pocket of water. This may induce the conjecture that the verb *to poach* is derived from the French *poche*, a pocket. Thomas Boys.

P.S. With regard to the phrase "riding the hatch" (2nd S. iv. 143.), perhaps your correspondent T. Q. C. will have the kindness to state the locality where it is used, whether inland or *on the coast*. Were the premises ascertained, an answer might be given.

Lord Stowell (2nd S. iv. 104.) — Several of the judgments and decisions of this distinguished judge have been printed and published by Messrs. Clark in Edinburgh, in a cheap form, and can be had on application. T. G. S.

Tall Men and Women (2nd S. iii. 347. 436.) — Add the following from Beattie's *Scotland*, 1838:

"The late Mr. Booklers, schoolmaster of Hutton (Dumfries), was seven feet four inches high."

Note. — "He seems to have had a contemporary in Melchior Thut, a native of Glaris, Switzerland, who measured seven feet three inches, and in 1801, the period at which Dr. Ebel saw him, was considered the last descendant of a race of giants whose bones are still occa-

sionally found in the valley of Tavesch, the highest habitable point of the Anterior Rhine."

R. W. Hackwood.

Miscellaneous.

NOTES ON BOOKS, ETC.

The new volume, the fourth, of *The Letters of Horace Walpole, Earl of Orford, edited by* Peter Cunningham, *now first chronologically arranged*, embraces the correspondence of this most delightful of letter writers for rather more than four years, namely, from June 1762, to July 1766; and contains portraits of Kitty Clive, Anne Liddell (Duchess of Grafton and Countess of Ossory), Catherine Hyde, Duchess of Queensberry, and Gray the poet. Among the new letters are eight or ten to Grosvenor Bedford, which exhibit Walpole in an entirely new and very favourable light, as the unostentatious dispenser of liberal charity. How full of amusement and interest, how rich in historical illustration, the present volume is, the reader will have no difficulty in conceiving, when he remembers that in the period which it embraces occurred the celebrated struggles and trials connected with Wilkes and the *North Briton*, and the *Essay on Woman* (of which, after the articles in our present volume, he must no longer be called the author) — while the political changes both in this country and in Europe generally were of a most eventful character. Then of a more private character are his accounts of the deaths of Lady Mary Wortley Montagu, Churchill, Lord Waldegrave, and many other notables; of the marriages and intrigues of all the rest of the world, which are all mixed up with literary and artistic gossip, and that infinite variety of pleasant small talk which no one could talk so pleasantly on paper as Horace Walpole.

The lovers of proverbs owe something to Mr. Bohn. His *Handbook of English Proverbs*, in itself a most curious and amusing volume, has just been doubled in value by a supplemental publication, *A Polyglot of Foreign Proverbs, comprising French, Italian, German, Dutch, Spanish, Portuguese, and Danish, with English Translations, and a General Index*. The title alone is sufficient to recommend the book to all lovers of that folk-wisdom which is enshrined in the proverbs of a nation — and who does not love such lore? — while by means of the copious Index which completes the work, the reader is enabled to trace, and a very curious task it is to do so, in what varied shapes the same idea is clothed by the natives of different countries.

The announcement in last week's "N. & Q." that a *Kentish Archæological Society* is in course of formation has brought us a letter from the zealous Secretary of the *Surrey Archæological Society*, calling our attention to a proposal made by Mr. Howard, and adopted by that Society, that it should be extended so as to include the county of Kent, and form a *Surrey and Kent Archæological Society*; and claiming from us, on the principle of fair play, that we should give equal publicity to such plan. We can have no possible objection to do so. But looking to the extent, importance, and archæological riches of Kent, and knowing that the movement for the formation of an independent Society has the support of some who have devoted years to the study of Kent and its history — aye, years even before the *Surrey Society* itself was called into existence — we feel very strongly that such proposal for the formation of a *Kentish Archæological Society* should be fairly tried; and that the Surrey Archæologists would do well to be contented with the credit which they will assuredly have well earned of having stimulated the Antiquaries of Kent to follow their good example.

Books Received. — *The Geography of Strabo literally translated, with Notes, by* H. C. Hamilton, Esq., and W. Falconer, M.A. Vol. III. This third volume completes the translation of Strabo, in Bohn's *Classical Library*. It is made most useful by a very complete Index, containing every geographical name mentioned by Strabo, and the modern names as far as they can be ascertained, which are printed in Italics.

A Concise Grammar of the Persian Language, containing Dialogues, Lessons, and a Vocabulary, by A. H. Bleek. Though small in size, this little grammar claims to contain a greater variety of information on the subject than any work hitherto published in this country. The dialogues have been revised, while passing through the press, by Professor Eastwick; and the work received the careful editorial supervision of the late Mr. Napoleon Newton.

Local Nomenclature; a Lecture on the Names of Places, chiefly in the West of England, Etymologically and Historically considered by George R. Pulman.

The Vulgar Tongue, comprising Two Glossaries of Slang Cant and Flash Words and Phrases principally used in London at the present Day, by Ducange Anglicus.

We must content ourselves with giving in full the title of these two small contributions to philological knowledge.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Curtis's Botanical Magazine, from commencement, complete, or as far as 1856.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Braun's Cours de Methodologie et Pedagogie.
Jacotot's Enseignement Universel.

Wanted by *S. Doidge*, Training College, Exeter.

Wilson's Sanskrit and English Dictionary. Second Edition. 4to.

Wanted by *Walford Brothers*, 320. Strand.

Roberts's Mystery and Marrow of the Bible. The first three chapters, being 648 pages.
The Pulpit. Vols. XXV. to XXXII. inclusive, XXXVI. to LV. inclusive, or any portion of them.

Wanted by *Thomas Jepps*, 12. Paternoster Row.

Fielding's Works. 10 Vols. 8vo. 1821. Vol. V.
Mill & Wilson's India. 9 Vols.
Burney's History of Music. 4 Vols. 4to.
Dodsley's Old Plays. 12 Vols. 1825. Vol. XII.

Wanted by *C. J. Skeet*, 10. King William Street, Strand.

Notices to Correspondents.

Philip Grayes *will find some account of Grottoes on St. James' Day in our* 1st S. i. 5.; iv. 269.

Zeta. *For a memoir of Miss Mellon, the celebrated Duchess of St. Albans, see the* Gentleman's Mag. *for October, 1837, and any of the periodicals of that year. Mrs. Cornwell Baron-Wilson also published* Memoirs of Harriot, Duchess of St. Albans, 2 vols., 8vo. 1839.

Adelphos. *The* Oxford Magazine *was published between* 1768 *and* 1776. *We have glanced over the Indexes, but cannot find the required article.*

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11s. 4d., *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C.; *to whom also all* Communications for the Editor *should be addressed.*

LONDON, SATURDAY, SEPTEMBER 26, 1857.

Notes.

BOOK-DUST.

In dusting or rearranging miscellaneous books, what happened to Dominie Sampson must happen to others: namely, that the books are opened one by one, and that many or most of them offer something which arrests the attention, and impedes the operation. A note might be made, if it were the time for making notes: a slip of paper inserted enables the process to go on, and the existence of "N. & Q." offers a definite inducement to return to the point. The following miscellaneous collection consists of matters each of which might be a note by itself: and there is no reason why a number of notes by one individual, the order of which is dictated by the accidental location of books on a shelf, should not be as fit for insertion, in a series of short articles, as the same materials piecemeal. The variety of subjects is mostly owing to the caprice of those who have bound volumes of tracts together, or the smallness of choice for matters to be bound together.

1. *The Royal College of Physicians*, by Chas. Goodall, Lond. 1684, 4to. Appended is an account of the proceedings against empirics up to the death of Charles I. In the preface good short accounts of physicians up to Sydenham. To Dr. Caius the public were indebted that it was declared unlawful for surgeons to give medicines, so that a wounded man was compelled to have both a physician and a surgeon, or to dispense with medicine altogether. Query, which ought he to have done?

2. *Some new Thoughts founded upon new Principles*, by B. H. J., Lond. 1714, 4to. On the motion of the earth, tides, longitude, &c. Though published nearly thirty years after the *Principia*, and dedicated to the Royal Society, Newton is neither named nor alluded to. This is nothing but pure ignorance, as is obvious: and it illustrates my belief that until long after his death, Newton was very little known to the mass of the people, or more known as Master of the Mint than as a discoverer in science. The writer was, as to knowledge, one of the mass.

3. *Compendium Euclidis Curiosi*, translated from Dutch by Jos. Moxon, London, 1677, 4to. The author's name not given. It teaches how to make all Euclid's constructions, so far as in the first four books, with only *one opening of the compasses*. The author says he had heard that J. B. Benedictus had done this, but could never find the book, and that many doubted the existence of any such book. But it does exist, being *Resolutio omnium Euclidis . . . una tantummodo circini data apertura*, by Joh. Bap. de Benedictis, Venice, 1553, 4to. It goes over the whole of the elements. Benedetti has been recently found among the old Copernicans. The Dutch author gives accounts of several partial attempts. Mascheroni published at Pavia, in 1797, a work in which the compasses only were used in Euclid's constructions, without the ruler. Napoleon, then just leaving Italy, became acquainted with it, and made it known to the French *savans*. It was translated by M. Carette, *Géométrie du Compas*, Paris, 1st ed. 1798, 2nd ed. 1828, 8vo.

4. In the advertisements to the above appears a work entitled *An Exact Survey of the Microcosme*, from the Latin of Remelinus, the human body with turn-up plates, so that the interior might be studied by lifting up the paper once, twice, or more. I remember that Cobbett argued against permitting dissection, affirming that these plates, or some like them, had been published, and would answer every purpose. None but a flat would have trusted a surgeon educated on plane diagrams.

5. *A Catalogue of all the cheifest Rarities in the Public Anatomik Hall of the University of Leyden*, by Francis Schuyl, Leyden, 1719, 4to. Probably printed for the English medical students. Among other anatomical rarities are the following:

> "A great oyster shell weighing 150 pound. A pair of Laplander's breeches. A Muscovian monk's cap. A model of a murthering-knife found in England, whereon was written, Kill the dogs, burn the bitches, and roast the whelps. A pot in which is China beer. A black fly called a beetle, brought from the Cape of Good Hope."

The pot of China beer reminds me of the "China ale" which appears in Newton's private expenses at College. Was either anything but *tea?* Was the name beetle uncommon in England in 1719?

6. *The Religion of the Dutch*, London, 1680, 4to. From the French, purporting to be letters from a Protestant French officer to a D.D. at Berne. But I believe that it was written by an English High Church priest. William had lately married the English princess, and the Church party looked with aversion on the possibility of a Dutch succession, and the certainty of a Dutch alliance. The object of the tract is to prove that the Dutch are not worthy of the name of Protestant Christians, and that in any case England ought not to join with them against France. One great charge against them is their toleration.

> "The States-General do, without any Scruple, suffer a great number of Socinians, most of whom are born and brought up amongst them, and never had the least thought of doing them any harm, upon the score of their Religion. Your Canton, and the City of Geneva, would have thought themselves guilty of a great Crime against God, if they had not by death taken off these two heretics [Servetus and Gentilis], who held such strange Errours, against the Divinity of Jesus Christ. But the States-General would think they had committed a great Sin against God, if they should put any of the Socinians to death, whatever their Errours might be."

What a joke it is to think that the above was *not* ironical. The writer goes on to state that a Socinian book had been publicly burnt at Amsterdam, probably at the request of the publisher, who forthwith put on a new title-page, stating that it was the book which had been condemned to be burnt by the common executioner.

7. *The Massacre of Glencoe, being a True Narrative*, London, 1703, 4to. This is little more than the report of the Commissioners, and of the parliamentary proceedings. Macaulay appears not to have known of this publication. The last sentence is, "You know likewise that by the influence of the same persons [persons about the Court] this report was suppressed in King William's time, tho' his Majesty's Honour required that it should have been published." The preface is dated Edinburgh, Nov. 1, 1703.

8. *The New Planet no Planet; or, the Earth no wandring Star, except in the wandring Heads of Galileans*, by Alex. Rosse, London, 1646, 4to. This is not the book of nearly the same title, which was published some years before in Latin, but is an answer to Bishop Wilkins. I have given some extracts from it in the *Companion to the Almanac* for 1836. I will add one sentence more: —

"But I remember what Aristotle saith of some maybees or possibilities: Δυνάτον τί ὄν εἶναι ἢ γενέσθαι, μὴ εἶναι δὲ, μηδὲ ἔσεσθαι, that which may be, may not be, and never shall be, and so the Earth may be a Planet; that is, neither is, nor ever shall be, a Planet."

9. *The Philosophicall Touchstone*, by Alex. Ross, London, 1645, 4to. Rosse here spells his name differently. The book is written against Sir Kenelm Digby. Does the notion still exist anywhere, that if milk boil over, the cow will get inflammation in the udder unless salt be thrown on the fire? Chalmers (or at least Gorton from Chalmers) mentions neither of these works, though they must be the works which Butler had in his head when he made the well-known allusion in *Hudibras*.

10. *Dutifull and Respective* Considerations upon Foure severall Heads of Proofe and Triall in Matters of Religion. Proposed by the High and Mighty Prince James . . . in his late Book of Premonition to all Christian Princes. . . .* By a late Minister and Preacher in England. *s. l.*, 1609, 4to. Written by an English priest who had returned to the Roman Church; and printed abroad for circulation in England. The words *Pope, Roman, &c.*, are obviously avoided as far as possible; but *Catholic* and *Heretic* are very frequently used, being words which were used in both churches. The apparent intention is that the book may lie on a table without being immediately perceived to be Popish: and I read a great many pages before I found out that it was more than a precursor of the Laudian school.

11. *A Review of Dr. Bramble, late Bishop of Londenderry, his faire Warning against the Scotes Discipline*, by R. B. G., Delf, 1649, 4to. A defence of Scotland, Presbyterianism, and John *Knocks*.

12. *An Inquiry into the Present State of Population in England and Wales*, by W. Wales, London, 1781. This was Reuben Burrow's copy (1st S. xii. 142.), who has written in it "his vile and most execrable book, 1781." The work is addressed to the question of the supposed decline of population, on which Wales made various inquiries, both in person and by letter. Then, as now, there were those who had an idea that to count the population is a sin: but the number in that day was much larger than it is now. Wales says: —

"My friends in some parts of the country were assailed, not only with persuasion, but by threatenings of every kind; such as loss of employment, prosecutions, and even blows. . . . . In a large manufacturing town, in the West Riding of Yorkshire, I was beset by a crowd of women, who had taken an alarm from the nature of my inquiries, and perhaps escaped the fate of Orpheus by whispering one of the good women, who had set upon us, that his majesty might possibly settle small annuities on every poor man and his wife, who brought up a certain number of children to be useful members of society. The news flew like wildfire, and I met with no further opposition there.

"I had written on this subject to a very intimate friend, a dissenter of the independent church, without receiving any answer to it; but on a second application, rather more pressing, he vouchsafed to write as follows: 'Sir, I have received your two letters of the 2nd and 15th instant, and in answer to them refer you to 1 *Chron. chap.* xxi. 1.' It will be readily imagined that I was not long in looking for my answer, nor without surprise, when I read, 'And Satan stood up against Israel, and provoked David to number Israel.' To this laconic epistle I replied, that he had not only mistaken persons, but situations; and that he was so far from being in the situation of David, and I in that of the Devil, as he supposed, that I was really David's representative, preparing to stop the sword of the destroying angel which had lately made such a devastation among us. My friend was convinced of his mistake, and has since furnished me with a great variety of the most useful information."

Surely the answer, though as good as the argument, was no better. Wales ends by saying that the amount of opposition was so great as to convince him that he could never carry his inquiries to any extent.

13. *The Bloody Almanac . . . .* by that famous astrologer, Mr. John Booker. Being a perfect abstract of the prophecies proved out of Scripture, by the noble Napier . . . London, 1643, 4to. This is often attributed to Napier himself. Booker brings out the end of the world for some time between 1688 and 1700.

14. *Canonis Trigonometrici Dilucidatio*, by I. C. L. Bosse, Helmstadt, 1750, 4to. I notice this

* "Honest Flaminius; you are very *respectively* welcome, Sir." — *Timon of Athens*, Act III. Sc. 1.

with reference to 1st S. i. 401. 461. There is often set down in catalogues a *history* of the trigonometrical canon, by Frobesius, who certainly wrote learnedly on the ancient history of mathematics. It is nothing but this *thesis*, which is not historical at all. Frobesius was the professor before whom the disputation was held.

15. *Phænomenon Singulare, seu Mercurius in Sole, cum Digressione de Causis, cur Dionysius Abbas minus justo a Nativitate Christi Domini numerare docuerit: de capite et anni Ecclesiastici*, by J. Kepler, Leipsic, 1609, 4to. (pp. 38., and one separate plate headed "demonstratio ocularis"). This tract is very rare. Drinkwater-Bethune (*Life of Kepler*, p. 18.) does not mention it: nor is it in his list of works. Lalande describes it, from Weidler. Drinkwater-Bethune only mentions the mistake of supposing a spot on the sun to be Mercury, made by Kepler in his *Paralipomena*, which he afterwards retracted when the spots on the sun were discovered by the telescope. But he does not know that when Mæstlinus and others questioned the possibility of seeing Mercury on the sun, Kepler wrote this tract in reinforcement of his opinion.

16. *A Treatise of the System of the World*, by Sir Isaac Newton, translated into English: London, printed for F. Fayram, at South Entrance under the Royal Exchange, 1728, 8vo. By possibility some explanation of this work may yet be detected. It is said to be the popular view of his system which Newton at first intended should be the third book of his *Principia*. Immediately after his death, it was published as above, no one knows how, or why, or by whom. A few months afterwards, according to Rigaud (*Hist. Essay on the Principia*, p. 78.), the original Latin was published. I cannot find that Sir David Brewster mentions it, nor the writer in the *Biographia Britannica*. There is no copy of it in the Royal Society's *Catalogue*. Watt had not seen it: he gives the title as *The System of the World in a Popular Way:* which some have copied who ought to have gone to higher sources. It is open to inquiry whether it be really Newton's original draft, or that draft altered by the editor, or an entire forgery made by popularising some of the third book of the *Principia*. That it should be published just after Newton's death, in so private a way, is suspicious. It does not even refer to Newton's death, which an accredited editor must have done. The very first page makes Newton attribute the doctrine of the earth's motion to Plato, Anaximander, and Numa Pompilius. It is strange that these assertions should never have raised a doubt of the genuineness of this work.

17. *Geographia Generalis*, by Bernhard Varenius, edited by Isaac Newton, Cambridge, 1672, 8vo. This was twice reprinted at Cambridge. It is well known, but nobody ever seems to have looked into it to see why Newton should have edited it. It is very strong upon the motion of the earth, a doctrine by no means universally received, even in the Universities, in 1672. Perhaps Newton, with an eye to the future, wanted to make his Cambridge contemporaries say A before he asked them to say B. It is what we should now call physical, astronomical, and geometrical geography, as opposed to political geography, of which there is none. Newton's general approbation of its doctrines makes it worth more study from his commentators than it has received. Not that Newton appears to have looked very closely into it: he has let pass some gross mistakes on the English mile. A. De Morgan.

(*To be continued.*)

APPIAN UPON SPARTAN PRISONERS OF WAR.

It is stated incidentally by Appian, in his *Roman History*, that when the Lacedæmonians, under the pressure of circumstances, repealed the disqualifications of the prisoners taken at Pylos, and restored them to their rights, they said κοιμάσθων οἱ νόμοι τήμερον, that is, "let the laws sleep today;" the word τήμερον being cited in the Doric form, viii. 112.

This statement represents the disqualification of the captives at Pylos as having been originally created by the permanent law of the country, with regard to prisoners of war who returned from captivity; and as having been at some subsequent time removed by a special legislative interference in their favour. It is therefore inconsistent with the account of Thucydides, who says that these prisoners, on their return to Sparta, re-entered upon their full rights of citizens, and that some of them had been appointed to official positions; but that the Lacedæmonians, mistrusting their fidelity, subjected them to a special disqualification from all public offices, and from buying and selling. He adds, that after a time this disqualification was removed, and that they were restored to their full rights. According to Thucydides the law of the country left these prisoners in the full possession of their rights, and they were disqualified by a privilegium. According to Appian the law of the country deprived them of their rights, and their disqualification was removed by a privilegium. (See Thuc. v. 34.; Grote, *Hist. of Gr.*, vol. vii. p. 30.)

In this conflict of testimony, the account of Thucydides may unhesitatingly be preferred. The anecdote of Appian is not however altogether inaccurate: he has indeed erred in referring it to the prisoners of Pylos; but it is correct if applied to another period.

At the time of the battle of Leuctra, Spartan citizens who allowed themselves to be taken alive

by the enemy, and who afterwards returned to Sparta, were subject to civil disqualifications. Those who returned from that battle were so numerous and powerful that it became impossible to enforce the law. Agesilaus was thereupon invested with a legislative dictatorship in order to provide for the case; but he made no alteration in any existing law. He contented himself with declaring that for that day the laws in question should sleep, and for the future resume their vigour. The words of Plutarch, who gives this account in his *Life of Agesilaus*, c. 30. are: ὅτι τοὺς νόμους δεῖ σήμερον ἐᾶν καθεύδειν. He repeats the substance of this account in his *Apophthegms*, p. 191. C., p. 214. B. It also recurs in Polyæn. ii. 1. 13. Compare Grote, vol. x. p. 261–2.

A similar suspension of this disqualification was made in favour of the Lacedæmonians who escaped from the defeat of Agis by Antipater in 330 B.C. (Diod. xix. 70.)

No reasonable doubt can exist that the event to which Appian referred was the act of Agesilaus after the battle of Leuctra, and that his memory misled him in referring the expression about the slumber of the laws to the more celebrated case of the prisoners at Pylos.

The severity with which the military republics of antiquity treated their own citizens who allowed themselves to fall alive into the hands of the enemy, instead of dying in battle, is illustrated by the debate in the Roman senate, reported by Livy, upon the application of the Roman prisoners who had survived the battle of Cannæ to be ransomed by the state. The Senate refused the ransom, and returned them to Hannibal. The spokesman of the prisoners admits his conviction, "nulli unquam civitati viliores fuisse captivos quam nostræ," xxii. 59., and afterwards Rome is called a "civitas minime in captivos jam inde antiquitas indulgens," c. 61. The "captivi" here alluded to are not prisoners of war taken from the enemy, but Roman soldiers who have allowed themselves to be made prisoners of war by the enemy. Cicero, *Off.* iii. 32., in alluding to this incident, says: "Eos senatus non censuit redimendos, cum id parvâ pecuniâ fieri posset; ut esset insitum militibus nostris aut vincere, aut emori."

The same feeling as that which animated the Lacedæmonians and which determined the refusal of the Roman Senate to ransom their own prisoners after the battle of Cannæ, but which has almost disappeared in modern times, is forcibly expressed in the celebrated Ode of Horace on the return of Regulus to Carthage (iii. 5.):

> "Hoc caverat mens provida Reguli
> Dissentientis conditionibus
> Fœdis, et exemplo trahenti
> Perniciem veniens in ævum,
> *Si non periret immiserabilis*
> *Captiva pubes.*"

And again:

> "Si pugnat extricata densis
> Cerva plagis, erit ille fortis
> Qui perfidis se credidit hostibus;
> Et marte Pœnos proteret altero,
> Qui lora restrictis lacertis
> Sensit iners, timuitque mortem."

L.

INTRODUCTION OF STAGE COACHES.

We have recently seen in the *Memoirs of Geo. Stephenson* what prejudices travelling by railway had to encounter; and no one can now in his holiday ramble pass any country town without hearing the moans of landlords and tradesmen over the decay of inns, because stage coaches have ceased to change horses, and because certain ten-pounders are licensed by the excise, and not by the magistrates, to sell beer "to be drunk on the premises," instead of being limited to the former jingle of

> "Table beer?
> Sold here."

The accompanying extract from a pamphlet that was looked upon as a fair authority in the last quarter of the seventeenth century may interest your readers, and show that the general use of stage coaches was met with objections, and the decay of inns with as much concern, as serious and as conclusive as any made against the modern locomotive and beer shops. The extract also gives the middle of the century as the period when stages first became common.

In the *Trade of England Revived*, 4to, London, printed by Dorman Newman in 1681, p. 26–7. sec. xiii., concerning stage coaches, the author thus pours forth his lamentations:—

"There is another late grievance which doth prejudice and injure all those trades before premised (*i.e.* the Woollen and Silk Trades, and Hawkers). For were it not for these there would be abundance of cloth and stuff and trimming of suits used and worn out, then now there is. And they do not only wrong these trades, but many others also, as the Tailor, the Hatter, the Sadler, the Shoemaker, and the Tanner; for were it not for these coaches, there would be far more of the commodities used and vended then now there are. And they do not a little incommode all the innes in all the cities and markett-towns in England; for where are no coaches frequenting the innes, they have very little (if any thing) to do; and they who have them, get no such advantage by them, being forced to take such under rates for their horse-meat, that the loss they thereby sustain is greater than can be regained by the guests which those coaches do bring unto their innes; and then the owners of them do receive so little benefit that many of late years have been utterly undone by them. And then they carry multitudes of letters which otherwise would be sent by the post, and were it not for them there would be more wine, beer, and ale drank in the inne then is now, which would be a means to augment the King's custom and excise. Furthermore they hinder the breed of horses in this kingdom, because many would be necessitated to keep a good horse

that now keeps none. Now seeing there are few that are gainers by them, and that they are against the common and general good of this nation, and is only conveniency to some that have occasion to go to London, who might still have the same wages as before these coaches were in use (which hath not been much above 20 years), therefore there is good reason that they should be suppressed. Not but that it may be lawful also to hire a coach upon occasion; but that it should be unlawful only to keep a coach that should go long journeys constantly from one stage or place to another upon certain days of the week as they now do."

And then after complaining that the alehouses greatly injured the inns, the writer goes on:

"Furthermore the innes are a great conveniency, common to the whole nation, being necessary for the refreshing of wearied travellers, and so ought to be encouraged. Besides they pay great rents to many gentlemen in this kingdom, which must inevitably fall, if they meet with such discouragements as these are. Now seeing it doth appear by what hath been said that so many alehouses are in no way at all beneficial to the pnblick good, but many ways injurious to the same, then there is reason to suppress them; and I conceive there would be little less of beer and ale drank then now there is; for all sufficient men that can bear the expense of their money and time would then frequent the innes upon all occasions, as now they do the alehouses."

Wm. Durrant Cooper.

81. Guilford Street, Russell Square.

PETITIONS TO CHARLES I.

I enclose the copies of the two last petitions in my copy of the trial of Wm. Hampden (see N. & Q.," 2nd S. iii. 464.). There are a good number of words illegible in the third, from the writing being partly bound in to the back. Δ.

Trin. Coll., Cambridge.

"To the Kinges most Excellent Matie.

"The humble peticōn of the Comes of the late Palt and others of his Maties Loyall subiects of the kingdome of Scotland.

"Humbly shewinge that whereafter our many sufferinges, this time past, extreme necessity hath constrained us, for our releife, and obtayninge of or humble and just desires to come into England, where accordinge to or intencōn formerly declared, wee haue in all our iourney liued vppon or owne meanes, victualls and goods brought along wth vs, and neither troublinge (the) peace, nor hauinge of any of yr Maties subiects of whatsoever qualitie in their p'sons or goods; and haue carryed orselues in a moste peacable maner till wee were pressed wth strength of armes to such forces out of the way as did without or deseruings, and as some of them haue at the point of death confessed (agt their owne conscience), oppose or peacable passage to New barne (?) vppon Tine, and haue brought their owne bloods vppon their owne heads, agt or purposes and desires exp . . . in or Petn (?) sent vnto them at Newcastle for preventinge ye like or gi. . . . inconveniencyes that wthout further opposicōn we may come unto yor . . . . for obtayninge from yor Matie Justice and goodness, satisfaction to our just demands. Wee yor Maties most humble and loyall doe still insist in yt submissive (?) of peticōninge wch wee haue kept from the beginninge and from ye wch noe . . . of yor Maties enemies and or . . . . adversity yt wee heretofore haue sustayned, ... prospitious success wch can befall us shalbe able to diuert our minds. Most humbly intreatinge yt yr Matie would in ye depth of yor royall w . . . consider at last of or pressinge greuances, and provide for the repayinge of or . . . and losses, and wth ye aduice and consents of yr kingdome of England . . . in a settled and firm and durable peace agt all invasions, by sea and land, Wee may wth cheerefullness of hart pay vnto yor Matie (as or natiue kinge) all due obedience, that can be expected from loyall subts, and that agt the many and g . . . . euills wch at this time threatens both kingdomes, whereat all yor good and . . . . subts tremble to thinke, and wch we beseech God to avert from yor Maties . . . . That it may be established in religion and righteousness. And yor Maties g . . . . answere we humbly desire and earnestly wait for."

"His Maties answere. At our Court at Yorke, 5th Sept 1640.

"His Matie hath seene and considered this wthin written peticōn, and is gratiously pleased to returne this answer by me. That he finds it in such general termes, yt vntill you expresse the p'ticulars of yr desires, his Matie can give noe direct answere therevnto.

"Wherefore his Matie requires yt you set downe ye p'ticulars of yor demands, wth expedicōn, he hauinge beene always ready to heare and redresse ye greiuances of his people, and for the more mature deliberation of his great affayrs, his Matie hath already giuen out sumons for the meetinge of all the peeres of this kingdome in ye city of Yorke vppon ye 24th of this month, that with the advice of the peeres you may receue such answere to yr peticōns as shall most tend to his honor, and the peace and wellfare of his dominions. And in the meane time, if peace it be that you desire (as you pretend) he expects, and by this his Matie comands that you advance noe further wth yor army into theis partes, wch is the onely meanes that is left for the present to p'serue peace betweene the two nations, to bringe their vnhappy differences to a reconciliation, wch none is more desirous of than his sacred Matie. Limericke."

"To the King's most excellent Matie.

"The humble peticōn of yr Maties loyall and obedient subiects whose names are vnderwritten in the behalfe of themselues and many others.

"Most Gratious Soueraigne, the expence of that suit and seruice wch wee owe vnto yor sacred Matie, our earnest affection to ye good and welfare of this yor realme of England hath moued vs in all humilitie to beseech yor royall Matie to giue vs leaue to offer vnto yor princely wisdome the apprehension wch wee and other yor faithfull subts have conceiued of the great distempre and dangers now threatninge the Church and State of yor royall person and the fittest meanes whereby they may be remoued and preuented.

"The euills and dangers wherof yor Matie may be pleased to take notice are theis:

"Theis sundry innovations in matter of religion, the oath and cannons lately imposed on ye Clergy and other yor Maties subts, the great increase of popery, and the imployinge of popish recusants and others (ill affected to the religion by lawes established) in places of power and trust, especially in comandinge men and armes, both in ye feild and in sundry countyes of this yor realme, whearas by the lawes they are not permitted to haue armes in their owne howses.

"The great mischeife wch may fall upon this kingdome, if the intencōns wch haue been credebly reported, of bringinge in Irish and forraigne forces, shoud take effect.

"The vrginge of ship money and p'secution of some sherreifs in ye star chamber for not levying it.

"The heavy charges vppon marchandizes to the discouragmt of trade, the multitude of monopolies and other pattents, whereby the comodities and manufactures of this kingedome are much burthened to the greate and vniversall greivance of yor people, the great greife of yor subiects by the longe intermission of Parlmts, and the late and former disoluing of such as haue been called wthout the happy effect wch otherwise they might have p'cured.

"For the remedy whereof and the prevention of dangers that may ensue to yor royall person and the whole state,

"They doe in all humility and faithfulness beseeeh yor most excellent Matie that you would be pleased to sumon a Parlt wthin some shorte and convenient time, whereby the causes of theis and other great greiuances wch yor people lyes vnder, may be taken away, and the authors and counsellers of them may be then brought to such legal tryall and condign punishmt as the nature of the seuerall offences shall require, and the present warre may be composed by yor Maties wisdome wthout effusion of blood, in such maner as may conduce to the honor and safety of yor Maties person, ye comfort of yor people and the vnitinge of both yor realmes agt the comon enemies of the reformed religion.

"And yor Maties petrs shall euer pray, &c. Their names:

Earles.	*Lords.*
"Bedford.	Lo. North.
Herford.	Lo. Willowby.
Essex.	Vicount Lea.
Mousgraue.	Vicount Mandevile.
Bullingbrooke.	Lo. Brooke.
By ye way.	Lo. Heyward.
Rutland.	Lo. Sauill.
Lincolne.	Lo. Wharton.
Exetor.	Lo. Lovelace."

"MOBILIA."

In the *Handbook of the Arts of the Middle Ages*, translated from the French of Jules Labarte, there is a note (p. 2.) on the word *mobilier*. That note is too long to be copied; but its purport is to introduce the word *mobilia* as a term descriptive of works of art, not included in our general sense of "moveables."

Having recently met with an interesting illustration of the use of that word, corresponding with *moviliario* in the *Historia General de España*, por Don Modesto Lafuente, tomo iv. p. 249., I send it to you, particularly as there are other terms, the right explanation of which may be of use towards a Glossary of Archæology. The translation made by Lafuente is taken from the will of Ramiro I. of Arragon, of which the following is an extract. Ramiro died A.D. 1061.

"Et vassos de Auro, et de Argento et de Girca, et cristalo et '*Macano*,'—et meos vestitos, et acitaras, et collectras, et almucellas, et servitium de mea mensa, totum vadat," &c., &c.

Lafuente's translation of this document is curtailed; it is printed as quoted by him in the *History de San Juan de la Peña*, por Briz Martinez, p. 438. Apart, however, from the illustration it affords of the meaning of the word *moviliario*, there is another, *macano*, which he adopts from the original, and of which I can find no definition. Ducange leaves it unexplained, as will be seen from the note I have extracted from his work:—

"En cuanto á mi *Moviliario*, oro, plata, vasos de estos metales, de alabastro, de cristal y de *macano**, mis vestidos y servicio de mesa, vaya todo con mi cuerpo á San Juan, y quede alli en manos de los Señores de aquel Monasterio; y lo que de este Moviliario quisiere comprar ó redimir mi hijo Sancho, cómprelo o redímalo, y lo que no quisiere comprar, véndase alli á quien masdiere; y aquellos vasos que mi hijo Sancho comprare ó redimiere, —sea *peso por peso de plata.*† Y el precio, de lo que mi hijo, comprare ó redimiere, y el precio de todo lo demas que fuere vendido, quede la mitad por mi Anima á San Juan, donde he de reposar, y la otra mitad distribúyase á voluntad de mis *maestros*‡, al arbitrio del abad de San Juan y del obispo que fuere de aquella tierra, y del Señor Sancho Galindez, y el Señor Lope Garcés y el Señor Fortuño Sanz, y de otros mis grandes Barones, por la Salud de mi ánima pártase entre los diversos monasterios del reino, y en construir puentes, redimir cautivos, levantar fortalezas, ó terminar las que están construidas en fronteras de los moros para proveecho y utilidad de los cristianos."

"As regards my '*Mobilia*,' gold, silver, vessels of these metals, of alabaster, crystal, and of '*Macano*,' my wearing apparel and table service, let all these go with my body to St. Juan [de la Peña], and remain there in the charge of the Superiors of that Monastery, and whatever of this 'Mobilia' my son Sancho may wish to buy or redeem, let him do so, and whatever he may decline, let it be sold there to the highest bidder. And those vessels [of gold and silver] which my son Sancho may buy or redeem, may be to be bought, at the rate of 'weight for weight of silver.' And of the amount of what my son may buy, and of the amount received for the remainder which may be sold, let the half be set aside for the good of my soul at San Juan, where my body is to repose, and the other half let it be distributed according to the will of my *Masters*, and the discretion of the Abbot of San Juan, and of the Bishop of that district, and of My Lords Sancho Galindez, Lope Garcés, and Fortuño Sanz, and of others my great Barons, that it may be divided for the good of my soul, among the different monasteries of my kingdom, and for the construction of Bridges, the redemption of captives, to erect fortresses or finish those in course of construction on the Moorish frontiers for the advantage and utility of the Christians."

S. H.

Pall Mall.

Minor Notes.

Anonymous Manuscript.—Mr. R. W. Jacob's communication (2nd S. iv. 203.) from a manuscript

* *Macano.* Ducange, under *Macanum. Charta Lusitan.*, apud Brandaon. tom. v., Monarch. Lusitan., p. 304, "Unam copam deauratam in Maçanis, et circa bibitorium, et circa pedem." Can this word relate to *enamel?* The enamel of Arragon is described in Laborde's *Notice des Emaux*, Paris, 1853.

† *Peso por peso di Plata.* If this be rightly rendered, it could hardly be the value of the materials.

‡ *Maestros.* According to Neuman, a term of respect in monastic orders, which does not appear to be confirmed by Salva, or the Dictionary of the Spanish Academy.

book, headed "Earl of Chatham," has brought to my recollection some stanzas written in the year 1813, for the Anniversary Meeting at Exeter, to celebrate his descendant's birth-day, the late Wm. Pitt. The six quotations by Mr. Jacob from his manuscript, of "qualities *peculiar* to the Earl of Chatham," are so similar to the spirit of the five stanzas, that I send you the original copy, hoping to preserve them in your valuable collection.

"Hail we his Memory, he who braved
Temptation, Faction, Power,
Hail Pitt the Patriot, he who saved
His Country, — his this hour.

"England, we know, his firmness saved
'Midst States in ruin hurled,
Europe by that example braved
The storm which shook the World;

"Firm as our Rock, he quelled the storm
Of Anarchy's wild reign,
And hence the friends of Mad Reform
His principles disdain,

"But these have stood the test, and proved
His greatness and our Fame,
And long by loyal subjects loved
Be *Pitt's* a *deathless Name.*

"Then Hail his Memory, he who saved
His Country, He who *Faction* braved,
When *Terror* stalked, and *Treason* raved
That Kings should be no more.

"A Nation's riches at command,
And countless thousands in his hand,
Temptation nobly did withstand,
And *died*, as he *lived* — *Poor.*"

W. Collyns.

Haldon House.

Transatlantic Telegraph, its original Projector.—

"We have been informed that the first telegraphic dispatch to be transmitted across the ocean will be the compliments of James Buchanan, President of the United States, to Queen Victoria, and the return dispatch will convey Her Majesty's reply. The third dispatch will be from England, and will be, it is said, a complimentary tribute to Horace B. Tebbets, Esq., the original projector of this great enterprise. Mr. Tebbets was for many years a resident of Boston, and is now of New York. He has devoted the last six years of his time almost exclusively to the enterprise now so near completion."

Since the insertion of my Query in the July Number of "N. & Q.," I observe it has been answered in the above cutting from the *Boston Post.* W. W.

Malta.

Provision for a Retiring Bishop.—

"On the accession of Henry VII. to the throne in 1485, he was continued Deputy to Jasper, Duke of Bedford, the Lord Lieutenant, whereupon that year he held a parliament at Trim on the Monday after Corpus Christi day, when the manor of Swords was confirmed to John Walton, Archbishop of Dublin, for his maintenance during life, he having resigned the see to Walter Fitzsimons by reason of his being deprived of his sight."—Collins's *Peerage*, iv. 445.

E. H. A.

"He is a brick," its origin.—At a duel which took place in Scotland not many years ago, a person who was charged with its preliminary arrangements, carried with him to the ground two bricks, which he so placed as to mark the distance between the combatants, when their pistols should be discharged. Several shots having taken place without effect, the parties became reconciled, and returned to Glasgow in friendship together. One of the seconds being asked how his principal had behaved, answered, like a "regular brick," meaning that he had been as immovable as that which was at his feet, at the time when the shots were exchanged. Hence the origin of the phrase, and the meaning of its application. W. W.

Malta.

Growth of Horny Substances out of the Human Subject.—With reference to "Irish Freaks of Nature" (2nd S. iv. 186.), allow me to observe that the freak alluded to is not exclusively Irish. In a little town on the sea coast of Norfolk, a poor man of the age of sixty, who was formerly a fisherman, has a horny excrescence growing out of his lower lip. It was at one time permitted to grow to the length of a couple of inches, but he now keeps it down by weekly paring. When at the length I have mentioned the horn gradually tapered to a point. I believe that other examples of this *lusus* have been recorded. M. G.

Maltese Cats.—It is stated in the *Albany Express*:—

"That a New York merchant recently sent for a cargo of Maltese cats from that celebrated island, per schooner 'William E. Callis,' of Nantucket, Captain Smith. Fifty kittens were received on board the schooner as part of the assorted cargo. On the voyage very rough weather was experienced. At first the tars attributed the rapid succession of gales to the comet; but one old sailor told the crew that it was nothing outside the vessel that occasioned the storm; that one cat was enough to send any ship to Davy Jones's locker, and as they had fifty on board, not a man of them stood a chance of setting foot on dry land again. This was enough for the superstitious crew, and the cats were immediately demanded of the captain, given up, and drowned. By a singular coincidence the storm thereupon abated. The owner of the cats has now sued the owners of the vessel for damages, laying the value of the cats at 50 dolls. a piece, or 2500 dolls."

Jack, it is well known, has his many superstitions, but this referring to Maltese cats is not one of the number.

It being in my power to say that there has not been any vessel at Malta of the name of the "William E. Callis," the "fifty kittens" could not have been shipped "as part of her assorted cargo" —the "very rough weather on the voyage" could not have been "experienced" — the old tar could not have told the sailors that "one cat was enough to send any ship to Davy Jones's locker"—the crew could not have "demanded the cats of the

captain to be given up and drowned" in the Atlantic—the "singular coincidence" when this was done "of the storm thereupon abating," could not have occurred: and, finally, of the whole story it may be written, "si non e vero, e ben trovato."

W. W.

Malta.

Plagiarism.—The writer of an article in a late number of *The Athenæum*, on "City Poems," G. Alex. Smith quotes several passages which express *ideas* supposed to be taken from the works of other poets.

The following extract from the Life of Sir Walter Scott shows that he is not the only literary man who casts *old* ideas into a *new* mould. The *Waverley Novels* were highly admired by Byron; he never travelled without them.

"'They are,' said he, to Captain Medwin one day, 'a library in themselves—a perfect literary treasure. I could read them once a year with new pleasure.' During that morning he had been reading one of Sir Walter's novels, and delivered the following criticism: 'How difficult it is to say anything new! Who was that voluptuary of antiquity who offered a reward for a new pleasure? Perhaps all nature and art could not supply a new idea. This page, for instance, is a brilliant one; it is full of wit. But let us see how much is original. This passage,' continued his Lordship, 'comes from Shakespeare; this *bon mot* from one of Sheridan's comedies; this observation from another writer; and yet the ideas are new moulded, and perhaps Scott was not aware of their being plagiarisms. It is a bad thing to have a good memory.' 'I should not like to have you for a critic,' observed Captain Medwin. 'Set a thief to catch a thief,' was the reply."

Aliquis.

Wigtoun.

Erasmus and Sir Thomas More.—The following anecdote has been related of the celebrated Erasmus. The argument *reductio ad absurdum* was used by him against Sir Thomas More's (then Lord High Chancellor) Romish doctrine of transubstantiation.

Erasmus had been staying on a visit at Sir Thomas More's; a long conversation took place between them on this subject. Sir Thomas, declaring his unshaken belief in it, quoted the words "Crede quod edes et edes." On Erasmus leaving to return home, Sir Thomas sent his servant and a couple of horses to convey his guest home. The servant rode one and Erasmus the other: but instead of sending back the two horses, Erasmus kept one of them and sold it, and to show his wit and disbelief of the doctrine in dispute, he sent back the following sarcasm to Sir Thomas:

"Nonne meministi
Quod nuper dixisti
De Corpore Christi,
Crede quod edes et edes?
"Sic tibi rescribo
De tuo Palfrido
Crede quod habes et habes."

R. R. F.

Havering Parsonage.

Minor Queries.

Ginevra Legend in England.—Is there any authority for the existence of a legend similar to that of Ginevra in Rogers's *Italy* in any English family, and in which? G. W.

"*Soliman and Perseda.*"—Dr. Hawkins asserts that "Shakespeare has frequently quoted passages out of this play." Now, as the play was printed in 1599, a column of "N. & Q." would be well occupied with a list of these quotations, which might be useful in ascertaining the dates of some of Shakespeare's plays. *Soliman and Perseda* has been reprinted separately, and is also in Hawkins's *Origin of the English Drama*, 1773, so that any reader could easily obtain a copy of it. C. (1.)

Acton.—In 1654 the will of Edward Acton was proved in Dublin, his father, mother, and brother being then alive. He was son of Edward, and brother of Thomas Acton, and a deposition on behalf of his father was made (in order to obtain probate) by "Alles Acton als Coventry." The arms borne by Edward Acton were, Gules, 2 lions pass., and 9 cross crosslets fitchée, argent. Can any of your correspondents dovetail these Actons into any branch of the English family of the same name? Y. S. M.

Highbor Lace.—Could any of your readers offer a suggestion concerning the probable meaning of the inscription referred to in the following brief account?

An ancient brooch, richly enamelled, and jewelled with about fifty rubies, has a St. Andrew's cross worked in white and blue enamel, with a sort of love-knot encircling it; and underneath this cross is a motto worked in white enamel. The motto consists of two words, "HIGHBOR LACE." A slight curve or curl in the enamel tracery renders it doubtful whether the third letter is *o* instead of *g*, in which case the inscription would be "HIOHBOR LACE": but the first supposition is believed to be the correct one.

On the golden back of the brooch are engraved, with the date 1751, the names of two persons, one of whom is designated "Lady Patroness."

The owner has entirely failed in the attempt to discover what is the meaning of the inscription, or the history and purport of the brooch itself.

Highbor Lace.

Inscription at Bowness.—As a visitor to these parts, in last June, I observed the following curious inscription painted on one of the arches of the church at this place, Bowness. On inquiring of the clerk as to what it alluded, he informed me that the Phillipsons originally were the great landholders here, and that Christopher was one of the royalists in Charles's time.

I copy it verbatim: the church is whitewashed,

like most country churches, and the inscription is in Gothic characters, in black paint.

"Hic est ille dies renovante celebrior anno . . . . . Quem facit et proprio signat amore Deus. . . .* Christoferus Philipson, Junior, Generosus, 1629."

Perhaps some of your readers can give a more satisfactory account of what struck me as being a singular inscription for the walls of a church than I have been able to obtain from any of the parties to whom I have spoken concerning it here.

JULFATCH.

Bowness, Windermere.

W. S. Landor's Ode.—Can any of your classical readers inform me what incident W. S. Landor refers to in the last two lines of the second stanza in the following ode, which was written "on hearing that the last shell fired at Inkermann had blown to pieces the horse of Major Paynter, commanding the artillery"? —

"Perfusa quanto sanguine Hyems tepet
Britannico de fonte! Virilium
Semper fuisti victimarum
Prodiga, Taurica Chersonese.

"Quis vulneratum deferet auribus
Nuper relictæ celsi animi virum?
Pallebit ut conjux sub Hæmo
Vipereo moritura morsu."

W. H.

Hull.

"*The Nine Gods.*" —

"Lars Porsena of Clusium,
By the Nine Gods he swore:
. . . . . .
"By the Nine Gods he swore it."

Macaulay's *Ballads.*

Will some one of your classical correspondents tell me who and what they were? I presume they were peculiar to Etruria, but have not been able to obtain any distinct information respecting them. S. S. S.

Swartz, the Missionary. — A great favour will be conferred by pointing out to me the volume and page in Lord Wellesley's *Dispatches* or *Correspondence*, in which he bears a high testimony in favour of Swartz, as a most useful and effective mediator with the native princes in cases of extreme difficulty. CLERICUS (D.)

St. Peter as a Trojan Hero. — Gibbon, in a note on his *Decline and Fall*, chap. xv., says:

"According to Father Hardouin, the monks of the thirteenth century, who composed the *Æneid*, represented St. Peter under the allegorical character of the Trojan hero."

To what composition does this allude? I quote from the edition of 1788. T. D.

[* The passage omitted does not seem to have been accurately transcribed. — ED.]

Epigram by Sir Walter Scott. — On turning over the *Catalogue of Sir Walter Scott's Library at Abbotsford*, edited by Cochrane, and published by the *Abbotsford Club*, I noticed the following:

"ROOM, CHARLES. — Herculaneum and other Poems; with MS. Epigram by Sir Walter Scott."

Can any of your readers furnish a copy of this epigram, with any particulars respecting this work and its author. AN OLD SUBSCRIBER.

Sienhoh, a Chinese Bird.—In the recently published *Life in China*, by the Rev. W. C. Milne, I find the following extraordinary statement. It refers to a mode of self-destruction, in vogue with the aristocracy of China; which, if not to be rejected as fabulous, deserves to be recorded for its ingenuity: —

"There is a bird called the *Sienhoh*, on the crown of whose head there is a beautiful scarlet tuft of down, or velvet skin, to which, the natives believe, the poison of the serpent it is fond of eating determines. This downy crest is often formed into a bead, and that bead is concealed in the ornamental necklaces of the high officers for a suicidal purpose, in case of imperial displeasure, which (as report goes) is easily effected by merely touching the venomous bead with the tip of the tongue, when death follows instantly."

Can any reader establish, by argument or evidence, the truth or falsity of this assertion? However disposed we may be to assign it to the class of vulgar errors, it ought not, without inquiry, to be pronounced ridiculous and impossible.

J. H. G.

Sandlins. — From a local newspaper of a few weeks old I cut out the following paragraph:

"*The 'Sandlins.'* — For some nights during the week our juveniles have enjoyed excellent sport on the land-side of the Annat Bank catching sandeels. On Wednesday there was more than the usual turn out of old and young, armed with every kind of instrument that could be applied to turn over the sand; and hearty was the laughter, but rude the imprecations, as the slippery and lively denizens of the deep eluded the grasp, and slipped through the sand with the rapidity of lightning. The beds were actually swarming with fish, and many a basket and pitcher was so well filled that the captors had difficulty in carrying their prey home."

Would you, if in your way, inform me if the sandlins, or rather sandeels, for I am inclined to suppose that *sandlins* is a corruption, is that description of little fish so well known and so much valued in the metropolis under the name of *whitebait*, and jocularly supposed by a writer of the day to have no inconsiderable influence over the ministerial policy for the time being, in consequence, as it is observed, of Ministers partaking largely of the dish at the prorogation of Parliament. True it is, and of verity, it is universally admitted that food for the body physical exercises a certain *power* over the mind, and who is there so bold as to contend that our future relations with foreign *powers*, and the course adopted

towards our colonies, may not be influenced by the description of fish sauce served up at the Cabinet dinner given at the "Plough" at Blackwall, or upon the quality of the whitebait which that renowned *restorateur*, Lovegrove, sends to table on that occasion. In conclusion, would you or any of your correspondents inform me if the *sandlins* of the journal from which I quote, the *sandeels* which in my younger days I hunted through sablous fields by the sea shore, and the *whitebait* which in my middle-aged days I have eaten in common with all civilised persons, with no little *gusto*, at the "Artichoke" or "Plough," in the parish of Poplar, are one and the same thing? K.

Arbroath.

Portrait of an Irish Prelate. — I have now before me an artist's proof impression of a half-length portrait of (I think) an Irish prelate. The painting, I know, was by Sir Thomas Lawrence, about the year 1827; and the engraving was executed shortly after by Mr. Thomas Lupton. Can you give me the prelate's name, which I am anxious to ascertain? I have consulted Williams' *Life and Correspondence of Lawrence* without success. Abhba.

Pythagoras. — Madame De Staël, in her *Germany*, Part iii. chapter x. says that —

"Pythagoras maintained that the planets were proportionably at the same distances as the seven chords of the lyre; and it is affirmed that he predicted the new planet which has been discovered between Mars and Jupiter."

Can this last statement be supported from any ancient author? Uneda.

Philadelphia.

Smith of Northamptonshire. — Colonel William Smith was born at Newton, near Higham Ferrars, in Northamptonshire, Feb. 2, 1655. In or about the year 1675 he was at the royal city of Tangier, in Africa, and according to a tradition in the family, was at one time in command of that appendage of the British crown.

On November 26, 1675, Colonel Smith was married at Tangier to Martha, the daughter of Henry Tunstall of Putney, in the county of Surrey, England. In or about the year 1683 he returned to London. In June, 1686, he was at Yough Hall in Ireland, the residence of Sir Eustace Smith. During the same summer he sailed for New York, and became an inhabitant of that province. Colonel Smith occupied a distinguished position in the government of New York; he was the Chief Justice of the colony, and President of his Majesty's Council for several years. A large estate on Long Island, near the city of New York, was granted to Colonel Smith by the crown, and erected into the manor of St. Georges, which is in great part held by his descendants at the present day.

Colonel Smith had sisters, Jeane, Elizabeth, and Susannah; the first was married to Nathaniel Lodington, the second to John Erlisman, who was Consul at Tangier about the year 1679. The arms borne by Colonel Smith were a chevron, sable, between three griffins' heads, erased, of the same, on a field, argent. Can anyone of the readers of "N. & Q." give information of Colonel Smith's family, and whether any branches of the same still exist in England? And also as to what capacity, civil or military, he was in at Tangier, and whether he was related to Sir Eustace Smith of Yough Hall, Ireland? S.

New York.

Sacheverell. — Sir John Blennerhassett (ob. Nov. 14, 1624) left three daughters and co-heirs, of whom the eldest, Dorothy, married Francis Sacheverell of Legacorry, co. Armagh, Esq. Had they more than one child? Major Edward Richardson married ——, daughter and heiress (or co-heiress) of Mr. and Mrs. Sacheverell, as I believe. He appears to have been the owner of Legacorry, afterwards called "Rich Hill" after the Restoration. He was ancestor of the present family of Richardson, of Rich Hill. Could this Major Richardson have been a grandson of the Rev. John Richardson of Levallaglish als Lowgall, co. Armagh, who died Sept. 25, 1635? And if not, who was he? Y. S. M.

Solidus. — On the title-page of a most beautiful copy of the first edition of the French Testament, by Le Fevre, "Imprimé à Basle, l'an MD.XXV.," is inscribed:

"Emptus Lugduni in itinere versus Bimtigas.
Anno M.D.XXXI. 30 Solidis."

If any of your readers can inform me of the value of a *solidus*, I shall feel greatly obliged. The volume is a thick small 8vo., beautifully printed on fine paper; and, according to the usual price of books at that period, especially if prohibited, the value would have been about a French crown. George Offor.

Arms. — Can any of the readers of "N. & Q." identify the following arms in a church in Durham? Az. a fess arg. between three stags, courant, or; crest, a stag's head, erased, or. I. H. A.D. 1777? F. T.

Ancient Map of Ireland. — A friend of mine purchased some time since a map, of the authenticity of which I have strong doubts; it purports to be "Engraved from the original copperplate in possession of John Corry, Armagh, where the plate was found amongst old copper." It bears date 1572, and is "supposed to have been made for Sir Thomas Smith, Knt., Secretary to Queen Elizabeth, and Governor of Belfast Castle." The

misplaced geographical details are wonderful, and worthy of the Pre-Christian, if not the *Pre-Adamite* era. Lough Derg, for instance, occupies what is now the co. of Tyrone; and its river, instead of flowing South towards Limerick, prefers the eastern and shorter route to Downpatrick!

Are any of your correspondents acquainted with this map? Y. S. M.

John Frere, or Fryar, took the degree of M.D. at Cambridge, 1555, subscribed the Roman Catholic articles the same year, and took a part in the Physic act kept before Queen Elizabeth at Cambridge, August, 1564. He appears to have been the son of a physician of the same name who died 1563, and he is noticed in Tanner's *Bibl. Brit.* We shall be glad to be informed where he practised, and when and where he died.

C. H. & Thompson Cooper.

Cambridge.

Minor Queries with Answers.

Rev. Edward William Barnard, of Trinity College, Cambridge, B.A. 1813, M.A. 1817, died at Dee Bank, Chester, January 10, 1828. In the notice of his death in the *Gentleman's Magazine*, xcviii. Part i. p. 187., he is described as of Brantinghamthorp, Yorkshire. In a Miscellany, without date, we observe a notice of *Fifty Select Poems of Marc Antonio Flaminio*, imitated by the late Rev. E. W. Barnard, M.A., of Trinity College, Cambridge. Can any of your readers furnish the date, size, and place of publication of this work, or give any other particulars respecting Mr. Barnard? C. H. & Thompson Cooper.

[This work was edited by the Ven. Archdeacon Wrangham, M.A., and printed by J. Fletcher, Chester, 8vo. 1829. Following the title-page is a lithograph inscription on Mr. Barnard's tomb. As only fifty copies were printed for sale, we have extracted a few passages from the Memoir prefixed to the Poems. "Mr. Barnard at the time of his death, Jan. 10, 1828, had not quite completed his thirty-seventh year. His only acknowledged publications are *Trifles, imitative of the Chaster Style of Meleager* (Carpenters, 1818, 8vo.), and *The Protestant Beadsman* (Rivingtons, 1822, 8vo.). He had projected, however, a History of the English Church, not long before Mr. Southey's work on that subject appeared, and had collected many valuable materials for the purpose. He had also, with equal judgment and industry, made numerous extracts, memoranda, and references for a far more detailed Memoir of Flaminio, from a wide range of contemporary and succeeding authors; and, if it had pleased Providence to spare his virtuous and valuable life, he would assuredly have attained high literary distinction."]

Donald Campbell. — Where can anything be learnt respecting Donald Campbell of Barbreck, Esq., who formerly commanded a regiment of cavalry in the service of his Highness the Nabob of the Carnatic, the author of *A Journey Overland to India, partly by a Route never gone before by any European*, in a series of letters to his son, comprehending his shipwreck and imprisonment with Hyder Ali, and his subsequent negotiations and transactions in the East?

The copy before me is of the American edition printed in 1797, and the work is highly interesting, containing particulars such as no father, probably, ever before communicated to a son. Uneda.

Philadelphia.

[There is extant, but probably only privately printed, *An Account of the Campbells of Barbreck from their first Ancestor to the present Time*, 1844, by Frederick William Campbell, Esq., son of the Indian traveller. This account traces the origin of the family to the fourteenth century, and to the house of Argyle. A tit-bit of folk lore may here be mentioned in connection with this family. A curious relic, consisting of a tablet of ivory, was long preserved by the Campbells of Barbreck. It was called "Barbreck's bone," and was esteemed a sovereign cure for madness. When borrowed, a deposit of 100*l.* was exacted to insure its safe return. It is now in the possession of the Antiquarian Society of Edinburgh, having been presented to it in 1829, by Frederick William Campbell. Donald Campbell's *Journey Overland to India* was first published in London by J. Owen, Piccadilly, 4to., 1796. Campbell also published *A Letter to the Marquis of Lorn on the present Times*, 1798, 8vo.]

"*Ere around the huge oak.*"—The music of this favourite song, in the opera of *The Farmer*, I have always found attributed to Mr. Shield, and printed with his name. (See, for instance, in Mr. C. Knight's *Musical Lib.*) Nevertheless it would appear that the air must really be the composition of Michael Arnê. I lately noted the following passage in the *Recollections* of O'Keefe, who wrote *The Farmer*, and is giving an account of its performance:

"Blanchard sung my 'Ploughboy,' and Darley my song of 'Ere around the huge oak,' with great applause. I had previously written the latter song, at Mr. Harris's request, for Reinhold, who did Fairfield, to sing in *The Maid of the Mill*, that character having no song. Michael Arne had then the conduct of the Covent Garden musicals, and set this, with five more I wrote on the same occasion. So I thought it now but justice to myself to take it into my own piece."—Vol. ii.

A. Roffe.

[We have before us a copy of the music of this song, entitled "'Ere around the huge Oak, a favorite Song, sung by Mr. Darley in *The Farmer*, a Comic Opera; composed by Mr. Shield. London, printed by Longman and Broderip, 26. Cheapside. Price 6*d.*" Mr. O'Keefe might have taken this song (that is to say the poetry) "into his own piece," and Mr. Shield might have set it to music, as Mr. Michael Arne had before done; and as there is no trace of any song by Arne, the probability is that his music did not hit the public taste. But the title-page to the original edition of *The Farmer* says the music was *selected* and composed by Mr. Shield; and this edition has not the song at all,—a fact which seems rather to bear out the notion that Shield did not write the music.]

"*Country Midwife's Opusculum.*"—A medical friend of mine having lately purchased an exquisitely-written manuscript, entitled *The Country*

Midwife's Opusculum, or Vade Mecum, by Percival Willoughby, Gent., wishes me to inquire, through the medium of your pages, whether it has ever been published. Dr. Willoughby died in 1685, and is buried at Derby. The book relates mostly to cases in North Derbyshire, and is the production of a well-bred sensible writer.

J. Eastwood.

[This work does not appear to have been published.]

Black Money. — In the reign of Edward III. a statute was passed (9 Ed. III. c. 4.) that black money should not be current in the realm after that "cry." What was black money?

Prestoniensis.

[The black money was a base coin brought into England by foreigners, and severely prohibited by Edward III. Martin Leake, in his *Historical Account of English Money*, p. 89., says, "It was still the practice of foreigners to bring in counterfeit sterling, and base money, as *maile* (Camden's *Remains*, art. Money), and *Black-maile*, supposed to be of copper. To prevent this, it was enacted that no counterfeit money should be brought into the realm, upon forfeiture of such money; and that black money should not be current." Consult also Ruding's *Annals of Coinage*, i. 210—213.]

Gally Halfpence. — The Act 11 Hen. IV. c. 5. declares that gally halfpence shall not be current in this realm. What were gally halfpence?

Prestoniensis.

[These galley-halfpence were a coin of Genoa, brought in by the galley-men, or men that came up in the galleys with wine and merchandise, and thence called *galley-halfpence*, broader than the English halfpenny, but not so thick, and probably base metal, because two years afterwards a statute (13 Hen. IV. cap. 6.) was made to confirm the former law, considering the great deceit, as well of the said galley halfpence as other foreign money. — Martin Leake's *Historical Account of English Money*, p. 129. Consult also Ruding's *Annals of Coinage*, i. 250—270.; and Stow's *Survey*, edit. 1842, p. 50.]

Junius and Tremellius. — I possess a copy of the Holy Scriptures (with the Apocrypha), bearing on an elaborately-illustrated title-page —

"Biblia Sacra sive Testamentvm Vetvs, ab Im. Tremellio et Fr. Ivnio ex Hebræo Latinè redditum. Et Testamentvm Novvm, à Theod. Bèza è Græco in Latinum versum. Amsterdami, apud Guiljel. Ianssonium cæsum, cIↃ IↃc xxviii."

Has this book any value among antiquaries?

R. S. P.

[This work was first published in 1575, and frequently reprinted. It is of some repute among students, and usually sells for about 12*s*.]

Replies.

CHANNEL STEAMER.

(2nd S. iv. 106. 155. 214.)

A number of curious details relating to the early history of steam navigation will be found in *Annals of Glasgow*, by James Cleland, two vols. 8vo., Glasgow, 1816. Tracing the invention (vol. ii. p. 393.) from 1785 till the *first Comet* of Henry Bell in 1812, the *postea* Doctor at p. 396. gives a table of its progress on the Clyde from 1812 to 1816, in which table it appears that twenty steam vessels of various dimensions and horse power during the four years (to the date of the Doctor's publication) had been built at Port Glasgow, Greenock, and Dumbarton, with engines of Glasgow manufacture. It lies without our question farther than to notice that, according to the enumeration of the Doctor's table —

"No. 2. *Elizabeth*, launched Nov. 1812, 10 horse power, went to Liverpool in 1814.

No. 9. *Argyle*, launched June, 1814, 14 horse power, went to London in May, 1815.

No. 10. *Margery*, launched June, 1814, 10 horse power, went to London in November, 1814.

No. 13. *Caledonia*, launched April, 1815, 2 engines, *each* 18 horse power, went to London in May, 1816.

No. 14. *Greenock*, launched May, 1815, 32 horse power, went to Ireland, and then to London in May, 1816."

Such, — and I recollect of similar in the primitive times of steam navigation, all strongly put together, and in dimensions, *e. g.* No. 14., length of keel 80 feet, beam 16 ft. 8 in., — were surely capable of undertaking voyages in deep-sea sailing, though their speed might not quite cope with that of those leviathan ships of now-a-days. Their success on the Clyde induced —

"some gentlemen (*antè*, p. 400-1.) in Dublin to order two vessels to be constructed at Greenock to ply as packets in the Channel between Dublin and Holyhead, with a view of ultimately carrying the mail . . . and on 4th October, 1816, the *Britannia* steamboat started from Howth Harbour in Dublin Bay at a quarter past 12 o'clock, and arrived at Holyhead, a distance of 60 miles, at a quarter past 7 P.M., performing the voyage in seven hours. On the following day she left Holyhead at a quarter past 5 P.M., and reached Howth Harbour at one o'clock on the following morning, running the distance in seven hours and fifteen minutes."

The advances in the art on the Clyde from 1816 to 1822 were great, so that, although Lieut. Phillips may deserve much praise, his course in 1822 was comparatively an easy one.

A very beautiful 4to. volume, pp. 262, entitled

"Memorials of the Lineage, Early Life, Education, and Development of the Genius of James Watt, by George Williamson, Esq., late perpetual President of the Watt Club of Greenock. Printed for the *Watt Club* by Thomas Constable, Printer to Her Majesty, MDCCCLVI."

has been *privately* printed for the members of that club, and lately issued to them. It besides contains fifteen illustrations, in portraits of Watt, plans, *facsimile* letters of his handwriting, &c. It may be mentioned, by the way, that the gentleman who collected the materials for this work was Mr. Williamson, late Procurator-Fiscal in Greenock; and his son (a minister), who published them for the club, died two or three months afterwards. As this volume may not readily fall

into the hands of the general readers of "N. & Q.," an extract (p. 234.) connected with the subject before us may be permissible. Mr. W. says:

"As British steam navigation had its origin in the Clyde at Greenock and Port Glasgow, these places continue to retain unimpaired their acquired precedence in this pre-eminent and all-important branch of British industry. For the enterprise which made steamboats available for purposes of deep-sea navigation, as well as for the supply of most of the early Post Office Stations, which soon became so serviceable at all points of the British coast, this country is indebted to Mr. David Napier (of Glasgow). The establishment in 1818 of his steamboat communication by means of the *Rob Roy*, of about 90 tons burthen and 30 horse power, to ply between Greenock and Belfast, led the way for other and continually extending lines of traffic. Mr. (John) Wood of Port Glasgow soon after built the *Talbot* of 120 tons, which was placed on the station between Holyhead and Dublin. This was immediately followed by that enterprise which brought upon the station between Greenock and Liverpool an as yet unwitnessed class of steamers. Beginning with the *Robert Bruce* of 150 tons, with two engines of Mr. Napier, of 30 horse power each, this Scottish proprietary at Glasgow and Liverpool has continued, year by year since then, to launch steam ships of increasing beauty and power, a class of vessels altogether unrivalled, and which in their representatives upon the Liverpool, Halifax, and New York Mail Station — whose splendid line of ships emanates from the same intelligent and spirited men — might be considered to have reached the highest perfection of which the art of steam naval architecture is capable, did not the almost daily production of something in both mould and machinery superior to its predecessor contradict such a belief. Of this magnificent fleet of steam ships, the entire number, with the exception of one or two fine specimens from the building yards of Messrs. Wood, has been constructed at Greenock by Mr. Steele, from whose dockyard the first of this leviathan class of vessels intended for the conveyance of large numbers of passengers as well as goods was launched in 1826. This was the *United Kingdom*, 160 feet in length, 26½ feet beam, with engines of 200 horse power by Mr. Napier. This large vessel was considered a prodigious step in advance, in her size, power, speed, and the whole style of her furnishings and appointments. She started from Greenock on her first trip on 29th July, 1826, with a hundred and fifty passengers on board, and circumnavigated the whole of the north and part of the west of Scotland, on her way to Leith, performing the distance, 789 miles, in what was considered the incredibly short space of sixty-five hours, deducting stoppages. The cost of her construction was said to have been 40,000*l*. So great had been the increase of steam vessels up to this time, that in this year, 1826, there were upwards of seventy belonging to the Clyde, and upwards of fifty belonging to the Mersey, a great proportion of the entire number having been supplied by the dockyards of the former river."

The great father of the steam-engine, James Watt, had had his own doubts with regard to the practicability of his invention in its application to navigation. It is now curious to refer back to a passage from his letter to Robert Cullen, Esq., Edinburgh, dated Birmingham, April 24, 1790:

"We conceive (he diffidently says) there may be considerable difficulty in making a steam engine to work regularly in the open sea, on account of the undulatory motion of the vessel affecting the engine by the *vis inertiæ* of the matter; however, this we should endeavour to obviate as far as we can."

He had afterwards the opportunity of a trial of his engineering skill in two little river boats, the *Princess Charlotte* and *Prince of Orange*, built for a company at Greenock in 1815 or 1816, by Mr. James Munn, with two steam engines of *four* horse power each, contracted for, and made by Boulton and Watt at Soho, and fitted up on board by Soho workmen. In 1816 the mechanician on his last visit to his native place along with his friend Mr. Walkinshaw of Greenock, made a trip in one of these vessels from Greenock to Rothesay, and back to Greenock (a distance in all of about forty miles), which occupied the greater portion of a whole day.

"Mr. Watt entered into conversation with the engineer of the boat, pointing out to him the method of *backing* the engine. With a foot-rule he demonstrated to him what was meant. Not succeeding, however, he at last, under the impulse of the ruling passion, threw off his overcoat, and putting his hand to the engine himself, showed the practical application of his lecture. Previously to this the *back stroke* of the steamboat engine was either unknown or not generally acted on." — *Memorials*, p. 233.

No information is given whether his old *doubts* had been removed, but by this experiment with engines from his own *shop*, he must have been considerably *convinced*.

It is a pleasing reminiscence of youth to have watched with much anxiety the trips of the first *Comet* * of Henry Bell in 1812, as she wended her way on the watery element. The wonder excited hundreds of people every day to line the banks of the Clyde as she passed to and fro in what were supposed her perilous journeys. Public confidence, however, gradually took effect in the safety of the invention. No class of people had so much antipathy to it as the Highland boatmen, who represented their craft as "*sailin' by the Almichty's wun', that, by the Teevil's wun'*" (wind). The first long voyage I had the hardihood to risk was to the island of Iona, about 1817. She was a vessel of considerable draught of water we embarked in, but with small steam-engine power. The weather was rather boisterous, and after tedious progress and much buffeting we reached Campbeltown, by which time the stock of fuel had become seriously diminished. Resting there a few hours a consultation was held among the passengers whether or not to proceed. With the help of good rigging it was judged we might ride the storm and see the renowned Iona; but the wind blew so unmercifully, that after several hours' tossing we were glad to put back to Campbeltown. On our landing the fishermen severely reproached

* I think it was in 1811 the great celestial comet appeared, which may have suggested the name to Bell. The engine lies in the ruins of the Polytechnic Institution, the whole buildings of which were destroyed only a few days since by fire."

our captain (who was only a *river* sailor) for his timidity, as, according to their tradition, "*no one had ever been known to be drowned going to that holy place*," which, if true, is certainly not a little remarkable.

In after life I frequently met with Henry Bell, the sharp features of whose countenance, and quick glance of whose eye, left an impression on the memory not soon to be effaced. G. N.

It may not be out of place, or uninteresting to some of your readers, to record the earliest efforts of steam navigation at this rising port, where now are stationed some of the finest steamers afloat,—the magnificent fleets of the Peninsular and Oriental, and Royal Mail Companies, and those of the late General Screw Company, now the European and American and Australian line of steamers,—many of which rendered such good service as transports during the late Russian war. The steamers of the Southampton and Isle of Wight Company were the first established here, prior to the formation of our docks or railway. But tradition reports that previous to this event, a steamer known as the "Thames," afterwards employed in the Isle of Wight service, came up the Solent, and off Swanage was chased by pilots, who put out to her relief, imagining her to be a ship on fire. In June, 1820, the "Prince Coburg" commenced plying between here and Cowes, followed in a year or two by the "Thames" before mentioned. The first Channel Island Steamers (the mail service of which is performed here) were the "Ariadne" and the "Lord Beresford" (the former from this place, the latter from Portsmouth), which commenced running about 1825. The question, "Who built the first navigable steamer?" is an interesting one, and deserves inquiry. In Stevenson's *Civil Engineering of North America*, I find the following:

"Whatever difference of opinion may exist as to the actual invention of the steam boat, there is no doubt that steam navigation was first fully and successfully introduced into real use in the U. S. of America, and that Fulton, a native of N. America, launched a steam vessel at New York in 1807; while the first successful experiment in Europe was made on the Clyde in the year 1812 (?), before which period steam had been during four years generally used as a propelling power in the vessels navigating the Hudson."—P. 116.

In Tredgold's *Steam Engine*, edited by Woolhouse, ed. 1838, there is given a sketch of this first steamer, and some interesting particulars as to her formation. She is there described as the "Comet," "the first steamboat in Europe constructed by Mr. Henry Bell of Glasgow for the Clyde river, in 1811." I append a part of her owner's first circular:

"*Steam passage Boat, the Comet, between Glasgow, Greenock, and Helensburgh, for Passengers only.*

"The Subscriber having at much expense fitted up a handsome Vessel to ply upon the river Clyde, between Glasgow and Greenock, to sail by the *power of wind, air, and steam*, he intends the Vessel shall leave the Broomielaw on Tuesdays, Thursdays, and Saturdays, about midday, *or at such hour thereafter* as may answer from the *state of tide*," &c.

What improvements have since taken place in the construction of steam vessels, and the application of the screw propeller to vessels of the greatest magnitude! What strides has science made within the past half century in this one department alone! I trust that other of your correspondents may be induced, with your permission, to follow up this subject with reference to other ports. A fund of information may thus be gathered not easily accessible from ordinary sources, which will, I think, amply repay the labour expended in the research. Henry W. S. Taylor.

Southampton.

STAW, STAWED.

(2nd S. iii. 383. 470-1.; iv. 116. 138.)

These words, as thus pronounced, are, I believe, quite unknown in the West Riding Dales; neither, as far as I can discover, do they occur in the Craven, Westmorland, or Cumberland dialects. In Lancashire, according to the veritable authority of old Tim Bobbin, to *staw* is "to be resty—will not go;" but this is not exactly the expression whose meaning is discussed by your correspondents. That expression is synonymous with our to *stow*; and, to be *stowed* is to be muddled,—at one's wit's end with variety or difficulty of work, to be surfeited or overdone in any way. "Awe's in a *stew*" is the Cumbrian form, and signifies "I am perplexed which way to turn amidst all this confusion."

Then there is another cognate expression, common in the North, and alike in meaning with one of the senses of the Cumbrian *stew*, namely *stour* or *stoor*, which is applied to any tumult, stir, or commotion, but whose literal signification is *dust*; or rather, as Jamieson remarks, *dust in motion*, whence our vulgarism "kicking up a dust," for creating a disturbance.

Now, although our *stow* or *stowed* are evidently identical in acceptation with your correspondents' *staw* and *stawed*, I cannot persuade myself that the latter, wherever in use, or any of the above terms, have the slightest connection with *stall* and *stalled*. These latter are expressions not commonly employed in those parts, at least, of the North, to which I have referred,—our legitimate designation of the more polite *stall*, whether for horses, cows, or other cattle, being *boose* (Icel. *bú*, domus, habitaculum; Dan. *bo*, *by*; A.-S. *bý*, *býe*; Su. *baas*; Norw. *bu*, *bue*, pecus, boves; Scot. and Welsh, *bue*; Gr. βους; Lat. *bos*, *bulbulcus*). When, however, with an affectation of being "varra foine," we call

a *boose* a *stall*, the word is uniformly pronounced amongst us, somewhat broadly indeed, but without the smallest indication of any design on the part of the speaker, as far as I have heard, to deprive the terminal letters of the fullest sound of which they are susceptible.

Stall is the Icel. *stallr*; Dan. *stald*; A.-S. *stæl, steal, stal*; Finn. *talli*, which with Germ. *stelle*, locus, statio; Sansc. *stala*; also Icel. *stóll*; Germ. *stuhl*; Dan. *stol*; M. G. *stols*, sella; and Eng. *stool*, may all be referred to Icel. *a stá*, stare, erigi.

But *stow* and *stew* I would connect with Icel. *stía*, difficult or troublesome work; Germ. *stauchen*, to toss, jolt, shake; *stauche*, a tossing, jogging; Dan. *stöi*, noise, racket, confusion; *stöde*, to push, offend, hurt: Dan. *stöde paa grund* is to run aground, to bring to a stand-still; and *at stöde umkuld* is to throw down, to turn topsy-turvy.

Stew, dust, is the Germ. *staub*, and Dan. *stöv*; Germ. *stauben* is to dust, to raise dust, to drive out or away, and *stäubig* is dusty.

Stoor or *stour* may, without doubt, be immediately referred to Icel. *styrr*, turba, bellum, contentio; with which compare Pers. *stiz*, pugna, dissidiæ; A.-S. *styrian*, movere, excitare, turbare, and *styrung*, tumultus, seditio; M. G. *staurran*, movere; Germ. *stören*, turbare, præpedire, inquietare, interpellare; *störung*, perturbatio, impedimentum, and *störrig*, morosus: Dan. *forstyrre*, turbare, vastare; and Eng. *stir*.

It is almost needless to observe that by the *Icelandic* I mean the Dönsk túnga, Norræna, or Old Norse language, to which, as the parent of the various forms of speech prevalent amongst the wide-spread Gothic race, the etymology of the Anglo-Saxon portions of our own may, in most cases, be ultimately referred. Wm. Matthews.

In Brockett's *Glossary of North Country Words*, *to staul* or *stall* is explained, "to fill to a loathing, to surfeit;" and the participle *staud* is interpreted "cloyed, saturated, overloaded, fatigued. Properly *stalled*, surfeited." In Sternberg's *Northamptonshire Glossary*, "*to stall*" is "to founder, or become fixed, as a waggon in a boggy road."

Wilbraham's *Cheshire Glossary* has the following article, in which the etymology of the word is mistaken: "To staw, to stay. A cart stopped in a slough, so as not to be able to proceed, is said to be stawed." In the *Craven Glossary*, *staud* or *stawd* is explained by *cloyed*: it is added, that "when a horse refuses to draw, we say, t' yaud's *staud*." In Hunter's *Hallamshire Glossary*, *stalled* is "surfeited, cloyed, disgusted:" and Mr. Hunter quotes, in illustration of the word, the verses of Shakspeare:

> "A barren-spirited fellow; one that feeds
> On abject arts and imitations,
> Which out of use and *stalled* by other men
> Begin his fashion."
>
> *Julius Cæsar*, Act IV. Sc. 1.

But the word here is *staled*, not *stalled*; and its meaning is, "regarded as stale or common." L.

NOTES ON REGIMENTS.

(2nd S. ii. iii. *passim*.)

The following account of the battle of Bunker Hill, the first severe struggle of the American Revolution, in which the 35th Royal Sussex suffered so severely, is taken from a pamphlet published at Exeter in 1782, entitled *The Case of Edward Drewe, late Major of the Thirty-Fifth Regiment of Foot*, and was written by Lieutenant Simcoe, who as an officer in later years became well known in the service. The date is June, 1775:

"On the 17th of this month the first act of civil commotion commenced. The ship I was in was at sea, but at a distance we heard the sound of cannon, and at midnight saw two distinct columns of fire ascending. In this horrid state, well knowing we were the last of the fleet, ignorant whether Boston or some hostile town was in flames, were we kept for two days. When we anchored we saw Charlestown burnt to ashes, and found our army had been engaged; that our troops were victorious, but that the victory was ruinous to our best soldiers, and particularly so to our officers, ninety-two of whom were killed and wounded. The loss fell heavy on the flank companies of our regiment. Drewe commanded the light infantry; exerting himself, at the head of that fine company, he received three shots through him, one in the shoulder, one in the beard of the thigh, the other through his foot. He also received two contusions, and his shoulder was dislocated. Massey is shot through the thigh, but says it is as well to be merry as sad. Poor Bard was the third officer of the company; he was killed, speaking to Drewe. His dying words were, 'I wish success to the 35th; only say I behaved as became a soldier.' The sergeants and corporals of this heroic company were wounded, when the eldest soldier led the *remaining five* in pursuit of the routed rebels. The grenadiers equalled their brethren, and, I fear, were as unfortunate. The brave and noble spirited Captain Lyon is dangerously wounded, and to aggravate the misfortune, his wife, now with child, a most amiable woman, is attending on him. Both his lieutenants were wounded. The loss we have sustained in the most warm and desperate action America ever knew, draws tears from every eye interested for brave and unfortunate spirits. Had I time to enumerate to you the many instances which the soldiers of our companies, alone, afforded the most generous exertions of love, fidelity, and veneration for their officers, and of the glowing, yet temperate resolutions of these officers, your tears would be those of triumph, and you would confess that in war alone human nature is capable of the most godlike exertions. I think you will believe me abstracted from friendship, when I say that I never heard of more courage and coolness than Drewe displayed on that day; and his spirits are *even now* superior to any thing you can conceive.

"State of the Light Company of the 35th.

"*Boston Camp, June* 30, 1775.

"In the field June 17, 1 captain, 2 lieutenants, 1 volunteer, 2 serjeants, 1 corporal, 1 drummer, 30 privates — total 38.

"Killed — Lieutenant Bard, John Baxter, Alexander

Douglas, Edward Driver, William Jones, Joseph Nicholls, Edward Odiam, David Sharp, Samuel Smallwood, John Size — total 10.

"Wounded — Captain Drewe, Lieut. Massey, Volunteer Madden died of his wounds, Serjeants Knowles and Poulton, Corporal Nodder, Drummer Russ, Thos. Adams died of wounds, Richard Binch died of wounds, Peter Collier, Abraham Dukes, Richard Edny died of wounds, Timothy Henry, William James, Joseph Lucas, William Langsdale died of wounds, James Morgan, Thomas Payne, Daniel Parnell, James Preddy, John Poebuck, Henry Rollett, John Rumble, Robert Tomlin, Henry Townshend —total 25.

"Escaped Unwounded — Ralph Becket, John Henly, William Leary — total 3."

May I ask what is known of Major Drewe's pamphlet, in which he says he was the "only son of a gentleman family," and though offered "by his parents every independence to quit the army," still preferred remaining with his corps, and went with it to Boston. Major Drewe had the freedom of the city of Exeter presented to him in 1775, but in 1780 was cashiered by a court martial.

W. W.

Malta.

[According to Watt, Edward Drewe was author of *Military Sketches*, 8vo., 1784. His *Case* is not in the British Museum.]

Replies to Minor Queries.

"*Luther's Hymn*" (2nd S. iv. 151.) — In Dr. Collyer's *Collection of Hymns* (Longman & Co. 1812), the following note is appended by the editor to "Luther's Hymn," which is there extended to four verses; the second of which, "The dead in Christ are first to rise," and the fourth, modified by some subsequent hand, are now found in almost all *Collections*.

"This hymn, which is adapted to Luther's celebrated tune, is universally ascribed to that great man. As I never saw more than this first verse, I was obliged to lengthen it for the completion of the subject, and am responsible for the verses which follow."

Montgomery in his *Christian Psalmist* aseribes the first verse to Luther. I have, however, been unable to find any German original, and of course am ignorant of the presumed translator.

Can any of your readers give me information respecting the authorship of the following hymns? which I will number in continuation of your correspondent's list (1st S. xii. 519.):

26. "We sing his love who once was slain." — *Rowland Hill's Collection.*
27. "When Israel through the desert passed."
28. "As strangers here below." — *Congregational Hymn Book.*
29. "O! mean may seem this house of clay."
30. "Thy neighbour? It is he whom thou."
31. "Behold we come, dear Lord, to thee." — *Hickes' Devotions.*
32. "O God of all compassion." — *Thrupp's Select.*, Camb.
33. "Jesus exalted far on high." — *Mercer's Select.*, Sheffield.
34. "The happy morn is come." — *Bickersteth's Select.*
35. "Hark the voice of love and mercy."
36. "Now begin the heavenly theme."
37. "O God! my heart is fixed, is bent."
38. "Holy, Holy, Holy, Lord, be thy glorious name adored." — *Salisbury Coll.*
39. "When thou, my righteous Judge, shalt come." — *Coghlan's Select.*
40. "Oft in sorrow, oft in woe." — *Elliott's Coll.*
41. "Glory to God on high." — *Toplady's.*
42. "Come, Holy Spirit, calm our minds." — *Thrupp's Coll.*
43. "Son of God to thee I cry." — *Mercer's Coll.*

In reply to your Querists, 1st S. xii. 11. 153. 519., No. 5. is Hart's, No. 24. is Bowdler's.

"Come thou long expected Jesus," is Charles Wesley's, and was published in his *Hymns for the Nativity*.

H. A.

Canonbury.

"*Kynvyn*" *not* "*Kymyn*" (2nd S. iv. 172.) — The name engraved on the horologe of the Earl of Essex and Ewe is "James Kynvyn fecit 1593," not Kymyn.

E. D.

"*The Merry Bells of England*" (2nd S. iv. 29. 58.) — The changes, in verse, rung upon the merry bells of England are rather numerous — I can lay my hand on the following, which appears to correspond pretty closely in sentiment with the lines H. refers to. I have not the author's name, but the words are set to music published by Ransford and Co.

"The merry bells of England, how I like to hear them sound
The gladsome chime of olden time, that spreadeth joy around;
They ring from moss-clad steeples, amid the cottage band,
And send their sounds of revelry o'er all our happy land.

"They sound from stately edifice, from many an old church tower,
The rich and poor alike can feel the influence of their power.
To every heart their tones impart fond memory's dearest spells,
For a Briton's native music is Old England's merry bells.

"Oh, the merry bells of England! their chimes ring loud and free,
To hail again, of land or main, some well-fought victory:
For England's brave, in honour's grave, their music seems to say,
'The memory of your glorious deeds shall never pass away.'

"And oft too ring the village bells, to hail the wedded pair,
When nuptial vows the twain have bound, love's heart and home to share,
There's not a sound can e'er resound, in which such rapture dwells,
As in Britain's native music, Old England's merry bells.

"Oh, the merry bells of England! what rapture fills the scene,
When their joyous peals the day reveals, the birthday of our Queen,
As 'mid their shout the tones ring out, and voices clear and gay
Proclaim a nation's homage on Victoria's natal day.

"Oh! may they sound as time comes round, and fill with joy the air,
On many a happy birthday of Old England's choicest fair:
There's nought a people's loyalty more truly, clearly tells
Than a Briton's native music, Old England's merry bells."

R. W. Hackwood.

Two Children of the same Christian Name in a Family (2nd S. iv. 207.) — In the preparation of my forthcoming volumes, I met with the following instance, as well of the same christian name being given to two sons, as of a name of baptism being altered at confirmation, which may be interesting to your correspondent.

Thomas Gawdy, made a serjeant-at-law in the reign of Edward VI., married three wives, and had several children by them. Both his eldest son by his first wife, and his third son by his third wife, were christened Thomas, and both became judges. The name of the younger was changed at confirmation to Francis, by which he was ever afterwards called, and under which he is known as Chief Justice of the Common Pleas in the reign of James I.

Coke, in his *Commentaries upon Lyttleton* (3. a.), thus refers to it: —

"If a man be baptized by the name of Thomas, and after his confirmation by the bishop he is named John, he may purchase in the name of his confirmation. And this was the case of Sir Francis Gawdie, late chief-justice of the court of common pleas, whose name of baptism was Thomas, and his name of confirmation Francis: and that name of Francis, by the advice of all the judges, in anno 36 Hen. 8., he did beare, and after used in all his purchases and grants."

Edward Foss.

Antiquity of the Family of Bishop Butts (2nd S. iv. 35.) — A pedigree is of little or no value unless it rests on sound evidence, and at least probable inference, if not strict legal proof. In E. D. B.'s account of the family of Butts (2nd S. ii. 17.) he claimed for them an antiquity at *Shouldham Thorpe* in Norfolk, of which he gave no proof, and which the early deeds and Court Rolls, &c., to which I have access, give no support. Of the descendants of the Shouldham Thorpe family, or of the family at Thomage, I did not then, and do not now, profess to know much. I confess I felt some doubt as to the *Tale of Poictiers*, thinking that Mrs. Sherwood might have been *misled by some tradition*, or have confounded one battle with another; inasmuch as I found it stated by Bloomfield, or his continuator, *Hist. Norf.*, vol. vii. p. 165., that Sir William Butts of Thomage was "slain at Musleburgh Field, 1 Edw. VI. I am obliged, however, to E. D. B. for calling attention to this point, although it convicts me of carelessness in taking on trust the statement of an author without verifying dates. I have in my list of sheriffs the name of Sir William Butts for 1562–63, but unfortunately trusting to the *History of Norfolk*, killed him some years previously.

I shall be glad to trace out the Butts pedigree correctly, and much obliged to E. D. B. for the reference to Camden, respecting Sir W. Butts, as I cannot find him mentioned in the *Britannia*; as also for the proof of, or any clue by which to trace, the connexion between the Shouldham Thorpe and Thomage families. There is no inscription I am told on the altar tomb in Thomage church, only the date 1583, with the arms of Butts and Bacon. From the register it appears Sir William was buried Oct. 3, 1583, and that his widow, Jane, the Lady Butts, was buried Oct. 26, 1593.

Round the sacramental cup is this inscription: "This is ye gifte of John Bote and Margaret hys wife, Ao. 1456." Query, is this the John Butt, Alderman of Norwich, and Sheriff in 1456, mentioned by Mr. W. Mathews (2nd S. iii. 137.)? This discussion may not generally interest the readers of "N. & Q.," but I shall be happy to communicate with E. D. B. by letter, and to impart or receive information on the subject.

G. H. Dashwood.

Stow Bardolph, Downham, Norfolk.

Misprints (2nd S. iv. 218.)—A rather droll misprint occurs in a quarto edition of the Prayer-Book (in my possession), printed by John Archdeacon, printer to the University of Cambridge, 1778. By the insertion of a superfluous *s*, the 10th verse of the 105th psalm is made to read: "Their land brought forth frogs, yea *seven* in their king's chambers." Certainly rather a circumstantial account of *one* of the plagues of Egypt.

Robt. Barker.

Regimental Colours (2nd S. iv. 172.) — The origin of blessing the colours of a regiment dates from early times of sacred and profane history. The Romans, together with their eagles, carried images of their gods at the head of their legions; and the Israelites carried the brazen serpent and the sacred standard of the Macchabees with the Hebrew initial letters of the text (Exod. xv. 11.), "Who is like to thee among the strong, O Lord?" Constantine exalted the cross upon the imperial labarum, which was borne in all his armies. Christian kings, when they went forth to fight against infidels, first received the sacred standard at the foot of the altar; and the Church still consecrates the colours of regiments. The intention of this pious ceremony is, that soldiers may bear in mind that the God of armies, the Lord of Hosts,

presides over battle, and can alone give victory; and that the sword and the spear are powerless without his blessing. And thus the Church prays upon these colours the benediction of Heaven, that the sight of them may animate the combatant, and support the wounded and dying warrior; that they may be ensigns of victory and pledges of divine protection. F. C. H.

Suspended Animation (2nd S. iii. 286.) — Under Aug. 3, 1837, Raikes, in his *Journal*, mentions the horrible death of the Cardinal Somaglia, who recovered from his trance for one moment to put away the surgeon's knife, which had begun the preparatory incision before embalming, and then died in agony. Mackenzie Walcott, M.A.

Rev. Alex. Lauder (2nd S. iv. 151.) — In my list of ministers of Berwickshire, I find this person was minister of Merdington in 1698, and he was alive in 1719. M. G. F.

St. Isaac (2nd S. iv. 190.) — The Greeks honour three saints of the name of *Isaac*. One a confessor, on May 30; another, bishop of Beth-Seleucia, martyred in Persia with St. Sapor, whose feast is on November 30; and the most celebrated St. Isaac, Archimandrite of Dalmatia, who predicted the death of the Emperor Valens. He died in the middle of the fifth century, and his feast in the Greek calendar is on August 3. It is probably to this last St. Isaac that the cathedral at St. Petersburg is dedicated. F. C. H.

West-country "*Cob*" (2nd S. iv. 65.) — Devonshire is famed for its *cob walls*, — *cob*, so called, being the materials with which nine-tenths of our rural dwellings and garden walls are constructed.

Now this *cob-earth*, as it is commonly called, consists of clay, alum, and silica; and is found well mixed together in many localities. And this loam, or *cob-earth*, moistened with water, and well mixed with barley-straw, which is well trodden into it, is placed by the *cob-masons* (a separate branch of the masonic trade) on a foundation of stone-work from 3 feet high or more, to the height of 4 or 5 feet above it, for the first layer, or, as it is here termed, *rase*; which he treads down as it advances, and keeps regular on each side, *without any boards*, as Mr. Boys represents; and this *rase* is left to become dry and hard (having loose straw on the top, if the weather is wet); and when sufficiently dry, it is pared smooth on each side, and another layer or *rase* is put on, and so on till the walls are of the intended height; some pieces of strong wood being placed on it lengthways, where the door or windows are to be cut out. Now Chapple's theory, of deriving *cob* from the British *chawp* (Ictus), from κοπτος, is far-fetched; but Mr. Boys's Spanish is farther, and we are not a bit nearer the derivation of *cob*. Now we have *cob* used in a variety of ways in Devonshire lingo. There is the old gnarled oak, on the old mail coach road, at the top of Haldon Hill, known as the *Cobbed Oak*. Then we have the squire's neat little horse, — strong, round, and active, — called a *cob*. Then we have *cob*-nails for shoes, and a cobler to use them. Then one apprentice boy *cobs* another with his knuckles; and a rough and knotted piece of timber is *cobbed*. Then last year, at Dawlish, there were *cob*-herrings, small fish, carried way by cart-loads for manure. There is a *cob* swan (*Cygnus*), and *cobby*, (*vegetus viridus*,) *Cobweb*, and the *Sea Cob*, at Lyme!

Wm. Collyns.

Haldon House, Exeter.

"*Teens*" (2nd S. iv. 208.)—Miss in her Teens is politely informed, that she began her "teens" after completing her twelfth year, and will end them with her nine*teen*th. This is the common meaning: but the term may have some pointed reference to sad experience in many a tender heart — of the other sex; for *teen* is an old word, from the Anglo-Saxon *teon*, and means, to kindle, to provoke, to afflict, to vex. But the term applies to both sexes: —

> "Our author would excuse these youthful scenes,
> Begotten at his entrance in his *teens*;
> Some childish fancies may approve the toy,
> Some like the muse the more for being a boy."

Mr. Over Forty.

Human Ear-wax (2nd S. iv. 208.) — In answer to J. P., the "nature" of this secretion may be found stated in any of the chemical treatises; but it must be looked out under the name of *Cerumen*. Dr. Thomson (*Cycl. of Chemistry*) says, "it appears to consist of stearine, oleine, otine, yellow matter soluble in water, uncoagulated albumen, coagulated albumen, lactates of lime, and potash or soda." What the "yellow matter" may be is unknown; but certainly the ingredients seem totally inadequate for the purpose alleged — the intoxication of the elephants of Lucknow. If it be a fact, it must be added to the three things which were wonderful to Solomon, and the fourth which he said he knew not—although all the four be very clear (as we think) to our modern intelligence. (Prov. xxx. 18.) Andrew Steinmetz.

Hills of Shilstone: Lady Chichester (2nd S. iv. 210.) — Your correspondent Alfred T. Lee writes, "Sir Robert Chichester married, secondly, Mary, dau. of —— Hill, Esq., of Shilston." Where is the pedigree of the Hills of Shilstone to be found? It is required chiefly to prove or disprove the connexion of the famous Abigail Hill with that family. Henry D'Aveney.

Family of Ximenes (2nd S. iv. 190.) — I should think that Lieut.-Col. Hanmer (formerly M.P. for Aylesbury), who succeeded to Bear Ash, after

the decease of Sir Moris Ximenes, Knt., in right of his wife, only daughter of Sir Moris, and who (Col. Hanmer) is still living in Buckinghamshire, could give your querist the information he desires. I believe Gen. Sir D. Ximenes was nephew to Sir Moris, who bought the Bear "Ash" or "Place" mansion, and a small estate in 1780: *vide* Lysons. Sir Moris was an active magistrate, and I believe served the office of sheriff for Berks. Gen. Sir D. Ximenes resided only a short time at Bear Ash, I presume as tenant to Col. Hanmer.

R. W. Reading.

"*Teed*," "*Tidd*" (2nd S. iv. 127.) — *Tydd*, *Tidd*, or *Tide* St. Mary, in Lincolnshire, is so called because the tide once came up hither. *Tydd*-gout is said to be so called from "tide go out." *Tite* is the name in *Domesday*. See *History of Lincolnshire*, by W. Marrat, vol. ii. p. 49. Thus the above names may be *local*. I doubt, however, the derivation of *Gout* or *Gowt* from "go out."

W. H. Lammin.

Fulham.

Outbreak at Boston in 1770 (2nd S. iii. 426.) — The event referred to was what is known as "The Boston Massacre." It was commemorated for several years afterwards by an annual oration. Any history of the United States must be very imperfect which does not contain an account of it. Captain Preston was tried for murder, and acquitted.

Uneda.

Philadelphia.

Billiards (2nd S. iv. 208.) — I beg to inform A Billiard Player, that *crow* is a corruption of *raccroc**, the French equivalent. The game is originally French, and naturally many of its terms in England are from the French.

C. Mansfield Ingleby.

Birmingham.

Inedited Verses by Cowper (2nd S. iv. 4.) — I know not upon what authority T. has issued these lines as Cowper's. A reference to James Montgomery's beautiful hymn, "Jesus I my cross have taken," will satisfy your readers that the compiler of them was no other than a very indifferent plagiary.

X. A. X.

Francis Lathom (2nd S. iv. 127.)—A gentleman, who was generally called Mr. Francis, lived for many years with a farmer in the parish of Fyvie in Aberdeenshire. While residing there he published several works of the class referred to, *Young John Bull*, *The Mysterious Freebooters*, *Puzzled and Pleased*, and others. My informant, one of the family with whom he lived, says that when he published he did so under the name of Letham or Lothian,—most likely a mistake for Lathom. He died in 1832 or 1833, and is buried in the churchyard of Fyvie.

He used to receive 400*l*. per annum, which was remitted to him quarterly from Norwich. He also is remembered to have received 40*l*. as the price of, or profit on, some of his works. At the time of his death he was amusing himself by training a few young rustics for the stage, and had fitted up a theatre, the dresses and scenery of which cost him upwards of 100*l*.

He was believed to be the illegitimate son of an English peer, and from his income, &c., was looked on as a great man in the district. There was certainly something mysterious in his history. This is probably the person referred to in the Query. If your correspondent wishes farther particulars, he may obtain my address from the editor, and I shall be happy to reply to any communication he may favour me with.

Y.

Christopher Love (2nd S. iv. 173.) — The following is a complete list of the scholars of Winchester bearing this name:

Andrew, admitted 1662, of Calne, D.C.L., Knt., Master in Chancery, Chanc. of Sarum.
Barnaby, 1631, of Winton F.N.C. Apr. 7, 1637-48.
Barnaby, 1670.
Christopher, 1620.
Edward, 1508, of Dover, F.N.C., 9 March, 1515-7.
John, 1395, N. Curry, B.C.L., F.N.C., 1397-16; R. St. Leonard's; V. Adderbury, July 31, 1415; Chiselhurst, May 31, 1426; Cranbrook, July 7, 1426.
John, 1624, of Winton, F.N.C., May 27, 1631; d. 1632.
John, 1665.
Joseph, 1634.
Nicholas of Froxfield, 1583, the Warden.
Nicholas, 1665.
Nicholas, 1667.
Richard, 1532.
Richard, 1654.
Robert, 1631, of Winton, F.N.C., Sept. 16, 1638-47.

Mackenzie Walcott, M.A.

Prester John (2nd S. iv. 171.) — Marco Polo's amusing *Travels* more than once mention Prester John. In Mr. Wright's excellent edition (Bohn's *Antiquarian Library*, p. 121.), the learned editor refers those who desire fuller information on the subject to M. D'Avezac's Introduction to the *Relation des Mongols ou Tartares par le Frère Jean du Plan de Carpin.*

B.

"*Men of the Merse*" (2nd S. iv. 57. 156.) — If Menyanthes will apply to Mr. Simson, farmer at Whitsome Newton, he, I think, will be able to give him a copy of *Men of the Merse*.

M. G. F.

Dunse.

Sir George Leman Tuthill (2nd S. iv. 150. 217.) — Dr. Munk kindly informs us that Sir George Leman Tuthill died April 7, 1835; and we now find that there is a memoir of him in *Gent. Mag.*, N. S. iv. 47.

C. H. & Thompson Cooper.

Cambridge.

* From *raccrocher*, to hit upon. (?)

Blood that will not wash out (1st & 2nd S. *passim.*) —

"At Barmborough, a village between Doncaster and Barnsley in Yorkshire, there is a tradition extant of a serious conflict that once took place between a man and a wild cat. The inhabitants say that the fight commenced in an adjacent wood, and that it continued from thence into the porch of the church. It ended fatally to both combatants, for each died of the wounds received. A rude painting in the church commemorates the event: and (as in many similar traditions) the accidentally natural red tinge of the stones has been construed into bloody stains, which all the properties of soap and water have not been able to efface." — Bingley's *Annual Biography.*

R. W. Hackwood.

Dring's List (2nd S. iv. 151.) — The original papers for these compositions are in the State Paper Office, and are very interesting from the petitions, &c., of the persons compounding. A very useful work might be produced by arranging the names in counties with biographical remarks, &c. Such a work has more than once been contemplated. The names of persons and places are most incorrectly printed in the list.

W. H. Lammin.

Miscellaneous.

NOTES ON BOOKS, ETC.

Among the most interesting objects to be found in the Isle of Man are the inscribed stones, which were formerly to be seen there in very considerable numbers, though those numbers have been reduced partly by direct theft, partly by their exposure to the influences of a very moist climate, and partly by the more destructive influence of mischievous and ignorant persons. Of the principal of those now existing, a very excellent account has just been published in a small quarto volume, entitled *The Runic and other Monumental Remains of the Isle of Man, by the* Rev. J. G. Cumming, M.A., Head Master of the Grammar School, Lichfield. The author states that his primary object has been to exhibit in its rude character the ornamentation of the Scandinavian Crosses in the Isle of Man, and that probably the proper designation of the book would be *Reduced Rubbings of Runic Monuments.* Certainly one glance at the illustrations will show how earnest have been Mr. Cumming's endeavours to give truthful representations of the objects he has undertaken to describe. The same excellent spirit is displayed in the letter-press, and the whole work is one well calculated to please archæological students, now a very extensive class. Let us at the same time direct their attention to a small unpretending volume, also by Mr. Cumming, in which he tells us *The Story of Rushen Castle and Rushen Abbey in the Isle of Man.* Mr. Cumming had, in these ancient remains, materials which a less judicious antiquary would have swollen into a heavy lumbering quarto; but, with excellent judgment, Mr. Cumming has concentrated instead of diluting his materials, and produced a little volume which will be read with interest by all, but especially by those who visit the Castle and Abbey which Mr. Cumming has so pleasantly described.

While on the subject of antiquities we must call attention to a work for which all lovers of such objects are indebted to the Royal Irish Academy. We allude to the admirably drawn up, and recently published, *Descriptive Catalogue of the Antiquities of Stone, Earthen, and Vegetable Materials in the Museum of the Royal Irish Academy,* by W. R. Wilde, *Secretary of Foreign Correspondence to the Academy.* The work is one most creditable to the liberality of the scientific body who undertook the cost of its publication, and to the learning and zeal of their Foreign Secretary, by whom the task of classifying and arranging the Museum, and preparing the Catalogue, has been gratuitously undertaken. The book is profusely illustrated, and will be found an indispensable handbook to the keepers of the various local museums now scattered throughout the country, and most useful to all the secretaries and working-men of our now numerous Archæological Societies.

Talking of which Archæological Societies, we may announce that another has been added to the list; for, as will be seen by our advertising columns, *The Kent Archæological Society* has been duly formed, with the Marquess Camden for President, and a list of Vice-Presidents well calculated to ensure that the important objects for which the Society has been established will be zealously and judiciously worked out. This being now the case, the good taste and right feeling of the Surrey Society will, we are sure, lead them at once to abandon their projected incursion into Kent, and to content themselves with a generous rivalry as to whether the Kent or Surrey antiquaries shall best accomplish the important task they have undertaken.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

A Review of the Principal Characters of the Irish House of Commons. By Falkland. Dublin, 1789.
Lord Hervey's Memoirs of George the Second. 8vo. London, 1848. Vol. *the Second.*

*** Letters, stating particulars and lowest price, *carriage free,* to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

Gassendus on the Vanity of Judicial Astrology.
Sir Richard Phillips's Morning Walk from London to Kew.

Wanted by *D. Douglas,* 4. Upper St. Mary Street, Southampton.

Austin on Jurisprudence.

Wanted by *N. D. L.,* New Kingswood School, Lansdown, Bath.

Notices to Correspondents.

Daunia *is referred for explanations of the phrase* "Raining Cats and Dogs" *to our* 2nd S. iii. 228. 440. 519.; *and of the practice of* Beating the bounds *to our* 1st S. xii. 133.

A Keeper of a Public Library. House of Commons — *the Speaker or the Speaker's Secretary.* House of Lords — *the Clerk of the Parliaments.*

An Old Subscriber. *Tennyson's allusion is to Margaret Roper and Sir Thomas More.*

J. N. *The author of* Regi Sacrum *seems unknown. See our last volume,* p. 269.

Clericus D. "*A Sketch of the State of Ireland*" *was written by the late John Wilson Croker. See* "N. & Q.," 1st S. xi. 125.

Iota. *The titles of the dramas in Catharine Irene Finch's* Juvenile Dramas *are, The Beacon, The Mysterious Letter, The Happy Discovery, The Curious Girl. and Lady Fretful. — Sterling's verses To Robert Lovett, author of* The Bastard, *make seven pages in Concanen's* Poems, *for which we have not sufficient margin to quote.* — The Laughable Lover, *by Carol O'Caustic, is not noticed in Lee's* Tetbury.

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11s. 4d., *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C., *to whom also all* Communications for the Editor *should be addressed.*

LONDON, SATURDAY, OCTOBER 3, 1857.

Notes.

BRAMINISM AN IMPOSTURE.

You have inserted an early question of mine in a recent Note (2nd S. iv. 221.) respecting the complicity of Bramins in the Indian mutiny. An explanation received from a high quarter, to which England, no less than myself, must be grateful for it, leaves the matter beyond a doubt. The evidence before me allows no hesitation at all; and I must distinctly and solemnly affirm in the face of the world that the Bramins are the principals and instigators of the plot, and that the cruelties committed are by their distinct order. So flagrant are the proofs of the fact, however contrary to the general opinion, that if the English executive use but common foresight and energy, the reign of the Bramins in India has ceased, and for ever.

It is an apparently slight, but in truth a remarkable coincidence in the case, that our letters from India speak of the hostile party as Pandies. The term is indeed deduced by one correspondent from Mongol Pandy, who was the first mutineer hanged. But whatever be the merit conferred by this compendious process of canonisation, — and the blowing from guns seems its legitimate counterpart, — it is clear that the term Pandy bears a direct reference to the Pandhya, that mysterious race of ancient India, imperfectly known to scholars, whose designation survives in a variety of corruptions if so, we may style them; as the Pundit, or sage, and his assumed emblem, the Pundook, or dove, sufficiently show the symbol of the Bramins.

It is indeed well worthy notice how fully the case before us brings out a characteristic not to be found in any other great political commotion known to history; namely, the close conjunction between the actual category and the historical traditions, for such there are, of ancient India. The rule of the Bramins is in truth founded solely on tradition; and the religious doctrines on the one hand, and the religious rites on the other, have certainly no other basis. To thoroughly understand the Indian outbreak, therefore, we should be to some material extent acquainted with the earliest lore of Hindostan. But where is this to be found? Certainly not with the Bramins, who, so far as appearances go, — and are they merely such? — do not possess it. Yet how else could they have continued the system from age to age? Not assuredly from their pretended autocthonics, but for some 600 or 700 years, to say the least. It is clear to the most superficial Asiatic scholar, that the Bramins in Alexander's time (330 B.C.) were not those of the present day. The Lât pillars of Girnar, &c., which they claimed as their own early Sanscrit records, and of an age so remote that its very characters had perished amongst its conservators—risum teneatis, amici— turn out to be, not Sanscrit at all, either in characters or language, but the treaties of (Sandracottus) Chandragupta with Antigonus, and the laws and lucubrations of Piyadesi, loved of the gods, about the same period. Such affection, we may safely presume, has been rarer of late, and under Bramin dispensation.

If then upon this ignorance and the oppression of the original natives of India the system of those atrocious interlopers has grounded a faith so detestable that its rites are crimes; a history so false that it never approaches tangibility; a language so elaborate as to be obviously derived, and a written character of asserted originality every form of which is stolen, — all these, superadded to a code of morals that excludes every principle of nature, and a pretension to antiquity based on the utter absence of every evidence in its favour, and the bias and tendency of every known fact in abnegation; — all these, I repeat, indicate to the least observant eye the striking truth and inevitable conclusion, that Braminism, like all else of mortal institution, bears in its bosom the seed of its own dissolution. Its domination over man is the direst tyranny, its rule over the mind is the lawless reign of fiends, its claim on its followers and victims is the outrageous violation of domesticity, decency, duty, and shame; while the infinity of its ceremonials in every, the least, commonest, and most indispensable actions of life, attests the craft, caution, and cowardice that dreads to leave to its subjects one single moment for thought, one opportunity, however rare or slender, for exertion of the intellect. The man who must perform from forty to sixty of these ceremonials before he can taste food in the morning is in a mental vice: and though he passes them off wholesale, much as the Buddhist wheel in every revolution dispatches a dozen or two of prayers into heaven; and though he finds time to chat freely and discuss the concerns of life, yet must he never think; for the thought that comes necessarily first, is, that he has yet the same rites and ceremonials in the same ratio of numbers to perform, every instant throughout the day, and every day.

The key of a system so gross can never be far to find; and nothing, certainly nothing, has prevented its discovery but the persuasion they have spread, and we have blindly received, that this system is really inscrutably ancient. The sagacity of European scepticism has on every occasion doubted and denied everything that was possible, probable, or true—the evidence of fact, the words of Deity. The only point on which all have concurred to agree is in receiving the monstrosities, impossibilities and falsehoods of the Bramins, notoriously the greatest liars in existence. We have ac-

quiesced in the grossest falsehoods of belief; permitted, and even sanctioned, the most diabolical forms of worship; winked at the foulest atrocities of detestable abomination committed in widest publicity; and been satisfied to let the frantic celebrations of unnatural horrors and wanton and elaborate murder pass in their stated seasons before our eyes; while, enshrined and sanctified blasphemies of Deity, they imbue religion with the blood and odium of every conceivable crime!

But where lay the remedy? Where you have never looked for it: simply in nature and common sense. Had you scrutinised the Bramin system in imperative doubt, you must have perceived it was false in all the points indicated; and first, and most tangibly, in language, letters, and history.

It is remarkable that the mere matter of traditional lore, the obvious question of historical accuracy, a point solely of learning in fact, is the basis of this political anomaly, the power, influence, and polity of the Bramins. Every oriental reader must surely have felt the analogy when he read the junction of Deevs and Warriors in the conquering army of Tahmuraz the Persian, or recalled the relations of priesthood and military in the domination of Egypt; and might have acted on, or inquired into, the conclusion, that the Bramin and Cshatrya of Hindostan, with their mysterious nonentities of commencement and history, owed their origin to similar or identical sources, and had really, like the rest of mankind, a tangible beginning. The hour of this egregious discovery had given the death-blow to Braminism; for the Bramin is but an historical tradition.

But where are the Cshatrya or soldier-race,—in their murderous sacrifices the Carthaginians, Azteks, or Saxons of the East? Where are these blood-dyed miscreants that hold in honour every cry of cowardice and cruelty for relentless outrage? Slaves, base and ignorant slaves to the Bramin, they belie their own objects and betray their own origin in order to bow down to and worship him. From the Scythian in Egypt to the Heaou in China, they have grasped every empire only to relinquish it: but fixed in India, and in India alone, before the art and footstool of priestcraft, they execrate their proper ancestry, and shrink in horror from their own race. Be it so: the Avenger of blood is behind, and to execute an even direr sentence than that of blood on the accursed crew. Where vengeance is justice, mercy is a crime.

It is not the mere savagery of revenge that is sought, but that award of vengeance, the fearful retribution of doom, when man assumes the most awful attribute of his Maker. Yet in its sternest decree and severest execution revenge itself may be bitterest glutted, as to this world and the next, without infringing on the claims of humanity or civilisation. Let the swine, that is the source of the crime, be also the instrument of the punishment, and scorn and slaughter shall alike exult in the expiation, when superstition infuses its own scorpion venom into the sting of suicidal doom. Fortunately for human nature in every sense the keenest agony can be inflicted without the physical tortures from which eye and spirit shrink, and the ludicrous may relieve the terrible in a just and righteous retribution. Beleaguer their cities with cordons of boars; let them march from their sally-ports over pigs-feet and cow-heels; charge their cavalry with herds of the wild-hog; let gun and howitzer throw comminuted pork to clear out their batteries and paralyse their battalions; spare woman, for her influence is universal, even on the untaught gallantry of the conquering soldier; but let infants be carefully cradled in cow-hides and tenderly nourished on the fattening pap of the sow; anoint the limbs of saintly fakir and yoguee with the unctuous fat of swine; scourge high-caste Bramin and Cshatrya and ferociously aspiring Mahommedan with thongs of brawn; feed their hunger with chines; let the Mussulman observe Christmas for once on devilled legs of his *favourite* Turkey, — we cannot spare him the whole of the hind quarter; and should the resolute Hindoo prefer starving to death in the unprofaned odour of sanctity, combine this with the flavour of broiling bacon.

For Nena Sahib, proclaim that his ashes, if burnt, shall be gathered into a stye; that his hardened carcase, found living or dead, shall be carefully larded to soften it; and that droves of the famishing hog shall bear the consecrated relics in their bosoms, as they rove, henceforth and for ever, over the site of his levelled Bhitoor: you will thus have the fiercest and most effective revenge. Heaven itself could brand him with no direr punishment of earth or hell.* R. G. Pote.

SHAKSPEARIANA.

The Folio Shakspeare Right.—I am now about to do battle in favour of the folio *Shakspeare* against the critics; and as I include all, from, I believe, Rowe and Theobald, no one can justly take offence at the charge, however sweeping.

In *Midsummer Night's Dream*, Act II. Sc. 1., folio, Titania says:

> "But I know
> When thou *wast stolen away* from fairy-land,
> And in the shape of Corin sat all day,
> Playing on pipes of corn, and versing love
> To amorous Phillida."

Here in every modern edition we have *hast stolen away*; the Boswell-Malone, and that of Mr.

* Since the foregoing was in type, I have been favoured by Col. Sykes' mention of the first emblem circulated, as requested in my last letter and note. It entirely confirms this my charge against the Bramins.

Collier, simply telling us that "the folio has *wast*." Now what I maintain is, that the folio is right, and that the critics give a wrong sense to the words of Titania, whose meaning is that Oberon did so *once*, while they would make her say that such was his habit. They really seem to think that *wast stolen away* could only be taken in a passive sense, whereas it is a principle of not only the English, but the German, French, and Italian languages, that the substantive verb is to be used with most verbs of motion, as *come*, *go*, *depart*, *return*, &c., and *to steal away* is simply "to depart secretly." Would any of them scruple to say, "*You were gone* when I came"? And if they were in the habit of frequenting the hunting-field they would learn that the verb *to be* is still used in conjunction with *stolen away*. I trust now that some future editor will take *wast* into favour, "print it and shame the rogues;" for I do not despair of even "From *seventy* years till now almost fourscore" in *As You Like It* resuming possession of the text, as "the sweet *sound* that breathes upon a bank of violets" has recently done in *Twelfth Night*.

In *Love's Labour's Lost*, Act I. Sc. 1., the folio reads, —

"So you to study now it is too late, —
That were to climb o'er the house to unlock the gate;"

while the editors prefer to read with the 4to, —

"So you, to study now it is too late,
Climb o'er the house to unlock the little gate:"

— as "the folio," Mr. Collier says, "spoils the sense and injures the line." By this last he means of course the metre, which it most certainly does not injure, while it most assuredly gives a far better sense. I must add that, with the exception of the dash, the above is the punctuation of the folio; the latter is that of the modern editions, and I presume of the quarto also.

To prove the correctness of the folio we are to observe that Biron had just been giving instances of unreasonable and preposterous desires, as wanting snow in May and roses at Christmas, while he professes to like every thing in its due season. Youth is the season for study and learning, and it was just as preposterous in them who were past that season, being full-grown men, to take to study, as it would be for a man who wanted to unlock his gate, to climb over the house to get at it. Surely nothing can be simpler than this, and what is the meaning of "*little* gate," when no other has been spoken of?

"When he himself might his quietus make
With a bare bodkin. Who would *these* fardels bear," &c.
Hamlet, Act III. Sc. 1.

The editors here reject *these* as "clearly wrong on every account." I think otherwise. Hamlet had just spoken of *bearing* sundry afflictions or burdens, i. e. *fardels*, and he as it were naturally harps again on the same string, instead of using *fardels* for we know not what miseries.

In "N. & Q." (2nd S. iii. 225.) I gave the origin of *Romeo and Juliet* as an original discovery. It *was* such, but I had been anticipated in the Boswell-Malone edition, which I unluckily neglected to consult, contenting myself with those of Knight and Collier, and the *Shakspeare's Library* of the latter, in which there is not even a hint of it; I find there is a mere hint, and no more, in Mr. Singer's. It is a remarkable proof of how little the philosophy of fiction is attended to in this country; for to anyone versed in that philosophy it must be clear as the light that it was next to impossible that the story of *Romeo and Juliet* — if not a reality, of which there is not the slightest proof — was not founded on that of Pyramus and Thisbe. THOS. KEIGHTLEY.

Shakspeare's asserted "Indifference" to Fame.— In the last-published number of the *Westminster Review*, in an article on the "Sonnets" of Shakspeare, the reviewer incidentally says:

"Shakspeare seems never in any way to have cared for his writings. His grand indifference to fame is one of the striking traits in his character," &c., &c.

What, is this so? Do the dedications to the *Venus and Adonis* and *The Rape of Lucrece* show any apathy to honours? In the very Sonnets themselves, do such lines as these —

"But thy eternal summer shall not fade,
Nor lose possession of that fair thou owest;
Nor shall death brag thou wander'st in his shade,
When in eternal lines to time thou growest:
So long as men can breathe, or eyes can see,
So long lives this, and this gives life to thee." — 18th.

Or this —

"My love shall in my verse ever live young." — 19th.

Or the whole grand fourteener (the 55th), beginning —

"Not marble, nor the gilded monuments
Of princes, shall outlive this powerful rhyme."

Do *these* shadow forth any "grand indifference" (save the mark!) to posthumous repute? Why, the

"Exegi monumentum æra perennius,
Regalique situ pyramidum altius," etc.

Or the

"Jamque opus exegi, quod nec Jovis ira, nec ignes,
Nec poterit ferrum, nec edax abolere vetustas," etc.

may as well be said to *indicate* a similar "grand indifference" in Horace and Ovid. *The poet of that 55th Sonnet could not possibly be regardless of fame.* A DESULTORY READER.

"*Haggard.*" —

"If I do prove her *haggard*,
Though that her jesses were my dear heart strings,
I'd whistle her off, and let her down the wind,
To prey at fortune." *Othello*, Act III. Sc. 3.

"Alone he rode without his paragone;
For, having filcht her bells, her up he cast
To the wide world, and let her fly alone, —
He nould be clog'd; so had he servèd many one."
Faerie Queene, Book III. Canto X. stanza 35.

"*Haggard*," says Halliwell, is metaphorically "a loose woman." Query, What suggested the parallel between the loss of a hawk's bells and a woman's honour? X. X. X.

THE GUILLOTINE.

In a former Number of "N. & Q." (1st S. xii. 319.) it was mentioned that Dr. Guillotin was not the inventor of the famous instrument to which his name is now irrevocably attached. It appears indeed, though in a ruder form, to have been in use centuries ago. The primitive guillotine by which the Duke of Argyll was executed is still at Edinburgh. I remember to have seen an example in some old book, which I cannot now quote; but I have before me at this moment the *Catalogus Sanctorum* of Peter de Natalibus, printed at Lyons in 1542, in which there is a woodcut of a machine very similar to the guillotine. It occurs at the history of St. Theodore, Martyr, commemorated on the 9th of November. The holy martyr appears below with his face downwards, and his neck on a sharp-edged board between two upright posts. Into the upper part of these is inserted a wooden frame, with the blade of an axe. The executioner is applying some instrument, by which he is evidently causing the sharp blade to descend with its frame through two grooves in the posts, so as to decapitate the martyr.

It is well known to those acquainted with the *Catalogus Sanctorum*, that no reliance can be placed on the greater part of the woodcuts, which often do service for several different saints, and perhaps after all apply to none of them; and this is the case in the present instance, for St. Theodore finished his martyrdom by fire. But the example is here adduced as a very early representation of an instrument of decapitation, so like the guillotine that the principle must have been known, if not the instrument itself employed, as early as the sixteenth century. F. C. H.

CHATTERTONIANA: ROWLEY'S GHOST.

Many of the readers of "N. & Q." will, I venture to believe, agree with the undersigned, that the following imitation of the forged phrases of Chatterton, addressed to the Bishop of Dromore, the erudite editor of the *Reliques of Ancient Poetry*, and the no less characteristic ones addressed to the Rev. Thomas Warton, to whom we are so deeply indebted for the revival of a taste for the works of our early poets, are worthy of a place in its columns. I am not aware that they have before appeared in print. They came into my hands a few weeks since from a friend, who found them among the papers of the late Rev. John Eagles, the author of *The Sketcher*, and a volume of inimitable *Essays*, which have been collected and recently republished by the Messrs. Blackwood from their *Magazine*. They are in the handwriting of Mr. Eagles's father, who was a cotemporary of Chatterton, and with the literati of Bristol who took part in the Rowleian controversy. Mr. Eagles, senior, was a scholar and a poet of no mean reputation, and, like his son, the author of several essays, as elegant in their composition as those of Addison and writers of that class. I am led to believe that this *jeu d'esprit* was composed by this gentleman. It is in his handwriting, and it has several verbal corrections made by him. He has left the references in figures to the obsolete words unfinished, which I have endeavoured to complete from a Chattertonian Glossary; which is another reason for my belief that the lines were the effusion of the mind of the senior Mr. Eagles. They are entitled, —

"ROWLEY'S GHOST *to the Right Reverend the Lord Bishop of Dromore and the Rev. Thomas Warton.*

"*Envy that always waits on Virtue's Train,*
And tears the graves of quiet sleeping souls,
Hath brought me, after many hundred years,
To show myself again upon the earth."
Grim the Collier of Croydon.

"Sayr Piercy! why with malice deslavate[1]
And sable spright as Zabulus and Querd[2]
My swarthless[3] Bodie dequaced[4] by Fate;
Ah! why foreslaye[5] my Fame, my Rennomes[6] meed;
Thou, who the Mynstrelles Barganets[7] chevyse
To me no drybblette share of poesie alyse.[8]
"Whose recreant Flight is Alla's song ysped —
My yellow Rolle why hitted doughtre-mer[9] —
May furched[10] Levynne[11] play around thie Hedde,
And near thy Dwelling may the Merk-plant[12] rear
Its lethal[13] Liff — the Owlette round thee yell,
And where thy Bones may rest, no Cross-stone ever tell."

"And Warton too! Oxeuford's learned Clerk,
Who loves to troll the Jug of nappy ale,
Who seeks for auncient Lore in ages dark,
And from old Rust hath varnish'd many a Tale;
He looks askance on me — and strikes me out
From the long Bede-Rolle of the wryting Rout.

"For this ashrewed Manne, at dead of night,
I'll shake thie Curtain, and with fell dismaie
Scare gentle slumber from thy Arms outright,
And chace the dreme of Sélyness awaie,
To foul contention turn thie social cheer,
Ne moe swete Vernage quaffe, ne batten on browne Beere.

1 *Deslavate*, disloyal, unfaithful.
2 *Querd*, the evil one, the devil.
3 *Swarthless*, dead, expired.
4 *Dequaced*, sunk, quashed.
5 *Forslaye*, slain.
6 *Rennomes*, honour, glory.
7 *Bargonetts*, song or ballad.
8 *Alyse*, allow.
9 *Doughtre-mer*, from beyond sea.
10 *Furched*, forked.
11 *Levynne*, lightning.
12 *Merk-plant*, nightshade.
13 *Lethal*, deadly.

"For by the Dacyan Goddes, and Welkyn's Kynge,
Ye have benymm'd me of mye Faie and Fame;
For never may ye hear the Mynstrelle synge,
But live the Jeste of every Doltadrame.
Then liart preestes! entombed may ye be,
Within that moltring Kist, which erst yu hilten'd me."

J. M. Gutch.

WARRANT OF CHARLES II.

I send you enclosed a copy of a document in my possession bearing the sign manual of King Charles II., and which I think may prove interesting to your readers, in which case it is very heartily at your service to publish. A Query arises from it which I would be glad to have answered, — Is there a corresponding office in our own Sovereign's court? and if so, what title or style does it bear? Edward J. Lowne.

"Charles R.

"Rigt trusty and Right wel beloved Cousin and Councellor, wee greet you well. Whereas Robert Jossey, yeoman of the Robes to our late deare Father of ever blessed memory, had severall yearly allowances out of the great Wardrobe for ayring, cleaning, and keeping our said Father's Apparell, as also his Parliament and Coronacõn Robes; and for sundry necessaries employ'd in that service. Our Will and pleasure is, and wee doe hereby will and command you, that you giue the like allowances unto our trusty and welbeloved servant Tobias Rustat, yeoman of our Robes, as the said Robert Jossey yearly had and receaved out of the said Wardrobe.

"Given under our signe manuall at our Court at Whitehall, this 21st day of Septembr, in the 12th yeare of our Reigne.

"To our Right Trusty and Right wel beloved Cousin and Councellor Edward, Earle of Sandwich, Master of our great Wardrobe now being, and the Master of the same that hereafter for the tyme shal be."

N.B. The document is endorsed thus:

"By the King. A Warrant for severall allowances for Mr. Rustat, yeoman of his Mats Robes.

"21st of Septembr, 1660. Entred."

Minor Notes.

Inscription at Brougham. — In the little village of Brougham there is a house with an inscription which has not, I believe, been recorded either in "N. & Q." or any history of the county. It is, —

"1678,
Omne solum forti Patria,
H. P."

the last letters being the initials of Henry Pattison, or Patterson, by whom the house was built, and who was probably a refugee from the Lauderdale tyranny in Scotland; for the house stands just within the Westmoreland border. This inscription will remind the reader of that on Ludlow's house at Versoy, —

"Omne solum forti Patria
Quia patris."

On which Addison remarks that "the first part is a piece of a verse in Ovid, as the last is a cant of his own. The passage in Ovid is of course that in the *Fasti*, i. 493–4.:

"Omne solum forti patria est; ut piscibus æquor;
Ut volucri, vacuo quidquid in orbe patet."

E. C.

Bishop Joseph Butler. — Every reader of Butler's *Analogy* must be grateful to Mr. Bartlett and Dr. Steere for their diligent search after the too scanty remains of its author's writings. I wish to call the attention of the future editor of Butler to three letters addressed by him to Dr. Samuel Clarke, which were printed from the originals, together with the rough drafts of Clarke's answers, in vol. xli. of the *European Magazine* (Jan. and Feb. 1802, pp. 9. 89.). The letters are dated from Oriel College, Sept. 30, Oct. 6, Oct. 10, 1717, and principally consist of inquiries and suggestions on the subject of freedom; but they also supply a fact in Butler's history unknown to Mr. Bartlett, namely, his intention of entering at Cambridge under the tutorship of Mr. Laughton, and of taking the degrees of B.A. and B.C.L. in that university. One extract (p. 9.) will interest the reader:

"We are obliged to misspend so much time here in attending frivolous lectures and unintelligible disputations, that I am quite tired out with such a disagreeable way of trifling; so that if I can't be excused from these things at Cambridge, I shall only just keep term there."

J. E. B. Mayor.

Our Ships. —

"Behold from Brobdignag that wondrous fleet,
With Stanhope Keels of thrice three hundred feet!
Be Ships or Politics, great Earl thy theme,
Oh! first prepare the navigable stream."
Shade of Alex. Pope. 1799.

Thus sung Mathias in derision of the then Earl Stanhope, who appears to have been endowed with the second sight; for while the drones about him were going the old jog-trot, he was more than half a century in advance of his age, and evidently foresaw the *Brobdignagian* strides of his country, even then looming, although perceptible only to such master spirits.

The satirist has, no doubt, highly exaggerated the naval projects of the great Stanhope; but who will now say that "keels of thrice three hundred feet" will not be before long a patent fact? I venture to say that the *Great Eastern* is a craft far beyond the dreamings of Earl Stanhope, — and will, we hope, be safely afloat shortly, and that without any other preparation than what our present noble stream affords. J. O.

John Cleveland: Milton's "Latin Lexicon." — Bishop Percy's *Life of Cleveland* (*Biogr. Brit.*, ed. Kippis) has left much for future biographers

to supply. I hope the following gleanings may draw forth some further notices.

The verses on "Sleep" in Cleveland's *Poems* were written by Thomas Sharp (see Calamy's *Account, &c.*, ed. 2. p. 814.). Many of John Hall's poems are also fathered upon the popular royalist.

See for Cleveland's life, Cole in Brydges' *Restituta*, iv. 256. *seq.*; *Reliquiæ Hearnianæ*, p. 341. *n.*; *The London Post* of Feb. 4, 1644–5 (quoted by Nichols, *Leicest.*, vol. iii. Append. p. 40.); and Aubrey's *Lives*, p. 289.

I may add Aubrey's name to the authorities quoted by Mr. Bolton Corney respecting Milton's *Latin Lexicon*. J. E. B. Mayor.

John Hart, D.D. — In the Pepysian library at Cambridge, in the series entitled "Penny Godliness," p. 553., is a tract entitled *The Charitable Christian*, published by a "Lover of Hospitality," in 1682. To this is prefixed a wood-cut with the name of John Hart, D.D. in letter-press, and on the back of the title-page is an advertisement containing a list of books written by John Hart, "all very necessary for these licentious times, and are to be sold by Jo. Wright, J. Clarke, W. Thackery, and T. Passenger." I. *Sermons:* 1. Christian's Blessed Choice. 2. Christ's First Sermon. 3. Christ's Last Sermon. 4. The Christian's Best Garment. 5. Heaven's Glory, and Hell's Horror. 6. A Warning Piece to the Sloathful, Careless, and Drunken. All at threepence a-piece. II. *Tracts:* 1. England's Faithful Physician. 2. Dreadful Character of a Drunkard. 3. Doomsday at Hand. 4. The Father's Last Blessing to his Children. 5. The Black Book of Conscience. 6. The Sin of Pride arraigned. 7. The Plain Man's Plain Pathway to Heaven. 8. Death Triumphant. 9. The Charitable Christian. There is a notice that some of these books have been published under the name of other authors, which is confirmed by two other tracts in the same volume, p. 185., *Crumbs of Comfort*, by J. B. of Sandwich, 1679; and p. 712., *The Dying Man's Last Sermon*, by Andrew Jones, a Servant of Jesus Christ. To both these tracts, the head of Hart is prefixed, but without the name inscribed. The only work by a John Hart noticed by Watt and Granger is *The Burning Bush not Consumed*, 8vo. 1616. J. Y.

Foreshadowing of the Electric Telegraph.—Does not the following passage contain a sort of vague foreshadow of the electric telegraph? It is extracted from Dr. Johnson's account of Browne's *Enquiries into Vulgar and Common Errors*, 1646:

"He appears to have been willing to pay labour for truth. Having heard a flying rumour of sympathetic needles, by which, suspended over a circular alphabet, distant friends or lovers might correspond, he procured two such alphabets to be made, touched his needles with the same magnet, and placed them upon proper spindles: the result was, that when he moved one of his needles, the other, instead of taking, by sympathy, the same direction, 'stood like the pillars of Hercules.'"

The first *electric* telegraph was exhibited by M. Lomond in 1787. Professor Œrsted's discovery of the effect of an electric current in deflecting a magnetic needle was made in 1819. X. X. X.

The New Version of the Psalms. — From "A Booke containing the Actes and Proceedings of y^e^ Vestry of Richmond," (10 Will. III.):

"May 22, 1698. Present, Sir Chas. Hedges, Sir John Buckworth, Sir Peter Vandeput, Thos. Ewer, Esq., Mr. Nicholas Brady (Minister), and seven others.

"Wee the Gentlemen of the Vestry, having seen a new Version of the Psalmes of David, fitted to the Tunes used in Churches, by Mr. Brady and Mr. Tate; together with his Majesty's order of allowance in Council, dated at Kensington, the 3rd Dec. 1696, doe willingly receive the same, and desire that they may be used in our Congregation."

The Rev. Dr. Nicholas Brady, who was minister of Richmond and Rector of Clapham, died May 20, 1726. (*Historical Register*, vol. ii. 1726.) His funeral sermon was preached at Richmond, by the Rev. Thomas Stackhouse, author of the *History of the Bible*, from 1 Corinthians, ch. iv. ver. 1. Phi.

Isaac Barrow. — As the edition of Barrow's *Works*, announced by the Syndics of the Pitt Press, is nearly ready for publication, the editor will no doubt be willing to receive any contribution of materials for the author's *Life*.

See Duport's *Sylvæ*, p. 396.; *Life of Isaac Milles*, p. 19.; *Life of Assheton*, pp. 79. 107.; *Lives of the Norths* (1826), iii. 319. 334. 365, 366.; *European Magazine* for May, 1789, p. 354., July and August, 1789, pp. 8, 9. 97.

J. E. B. Mayor.

St. John's College, Cambridge.

Queries.

JEAN DE BEAUCHESNE.

Some fifteen years have passed away since I briefly enumerated the principal impediments which are met with by those who aspire to write the history of literature, or even to give the public a fragment of that vast and complicated subject.

Whatever was penned by me on that occasion, or whatever impediment may have escaped me, it is certain that embarrassing queries often arise as to the identity of authors and editors who have borne the same name, and have forborne to leave a clue to their individuality.

At a distance from my books and papers, I must content myself with one example:

"A booke containing divers sortes of hands, as well the English as French secretarie with the Italian, Roman, chancelry and court hands. Also the true and iust proportiō of the capitall Romāe. Set forth by John de Beav-

chesne. P. and M. John Baildon. Imprinted at London by Thomas Vautrouillier, dwelling in the Blacke Frieres. 1570." Oblong 8°.

"Le tresor d'escriture, avqvel est contenu tout ce qui est requis et necessaire à tous amateurs dudict art. Par Jehan de Beavchesne Parisien. Avec priuilege dv roy. Ilz se vendent par l'autheur, en rue Merciere à l'enseigne de la Trinité a Lyon. 1580." Oblong 8°.

"A book containing the true portraiture of the countenances and attires of the kings of England, from William the Conqueror vnto our soueraigne lady queene Elizabeth, now raigning. Together with a briefe reporte, *etc.*, collected by T. T. London: printed by John de Beauchesne, dwelling in Black Fryers. [1597]." 4°.

The first and second of the above works have been sufficiently examined. The existence of the third, rests on the evidence of the *Typographical antiquities*.

The John de Beav-chesne of 1570 was certainly a Parisien. The P. affixed to his name admits of no other interpretation. But, what means the phrase *set forth?* I conceive that Beauchesne and Baildon furnished the manuscript from which the plates were engraved.

The Jehan de Beavchesne of 1580 was avowedly a Parisien, and he is styled in the *privilége* "maistre, escriuain." He states in a dedication to messire François de Mandelot, that he had seen the greatest part of Italy, and had fixed his residence at Lyon in order to cultivate "*le jardin des carracteres.*"

The John de Beauchesne of 1597 appears as a printer. I believe it is a solitary instance.

Were there *three* members of the literary fraternity named John de Beauchesne? Were there *two* members of the literary fraternity named John de Beauchesne? Was there only *one* John de Beauchesne? BOLTON CORNEY.

Dieppe.

LOCUSTS IN ENGLAND.

A paragraph a short time since in *The Times*, headed "A Strange Visitor," narrated the finding of a locust "in a field at Gortrush near Tyrone, Ireland, on the day succeeding the late fearful thunderstorm there." The editor of the *Tyrone Constitution* (from which the account was taken) pronounced it "clearly a locust, (*Gryllus migratorius,*)" and after giving a description of the insect, and remarking on the ravages committed by them, asks, "has a locust been found in this country before?" Strangely enough this was followed by an account in the next impression of a similar discovery in Lambeth by a correspondent who sent the insect to *The Times* Office, where I presume it may now be seen. As to the appearance of locusts in England, I believe it will be found that they have more than once previously visited our coasts in large numbers. Dr. Gregory (*Dict. Arts and Sciences*) speaks of their appearance in the neighbourhood of the metropolis in 1748:

"Having been probably driven out of their intended course and weakened by the coolness of our climate. . . . From a paper published in the *Philos. Trans.*, we find that in 1693 swarms of locusts settled in some parts of Wales."

My Query is, Is it not unusual to find them thus singly? and may not the subject of this Note have been a variation of the species, probably the *G. gryllotalpa*, or mole cricket? HENRY W. S. TAYLOR.

Southampton.

P. S. — The *Morning Post*, of Sept. 7, has the following:

"On Saturday afternoon Mr. Holloway (Engineer of the Waterloo Road Fire Brigade), whilst on duty at the ruins of the fire in Lambeth Walk, discovered in the back garden a very large locust, which he succeeded in taking alive. This it is understood makes the third locust that has been found in this country during the present hot weather."

Minor Queries.

Mohammedan Prophecy respecting 1857.—In the *Record* of Wednesday, Sept. 23, 1857, is a letter bearing the signature "E. A. W. of Haselbury Bryan, Dorset," in which the writer states that, "for upwards of fifty years, the Mohammedans have been looking forward to the year 1857 as the year in which they were to regain their dominion in the ancient Mogul empire," and cites a passage from the *Journals and Letters of the Rev. Henry Martyn* (2 vols.), edited by S. Wilberforce, 1837, to prove this assertion. It occurs vol. ii. p. 2., Jan. 8, 1807: —

"Pundit was telling me to-day that there was a prophecy in their books that the English should remain one hundred years in India, and that forty years were now elapsed of that period. (This is a mistake, it should have been said *fifty years* since 1757, the year of the battle of Plassy.) That there should be a great change, and they should be driven out by a king's son who should then be born. Telling this to Moonshee, he said that about the same time the Mussulmans expected some great events, and the spread of Islamism over the earth."

Now this is so remarkable a statement that I offer no apology for reproducing it in the "N. & Q.," thereby hoping to give a wider circulation to the question proposed by "E. A. W.": —

"Could some oriental scholar find out, and give a translation of the passage alluded to by the Pundit out of the Mohammedan books?" W. S.

Hastings.

"*Brahm*," *Derivation of.* — The *Brâhmans*, though not "*Abraham's* children" certainly, have adopted that patriarch as their great parent, called by them in the native tongue *Brachman*, or *Brahman*. Query, Has the name of *Brahm*,

who, like his Saturnian majesty of the Roman, figures in Hindu mythology as the god of gods, any connexion with that of their reputed progenitor? Perhaps some of your Sanscrit, or oriental lexicologists will do me the favour to give its etymon, with some explanation of the word.

F. Phillott.

Clerical Wizards. — In an extremely virulent low-church pamphlet, *The Divine Authority of Bishops Examined*, London, 1706, it is said: —

"About fifty years ago two persons episcopally ordained, were hung upon their own confessions as wizards: one for commanding his familiar to sink a ship, by which the whole crew perished; and the other for causing the great blight which in 1643 spoiled more than half the corn in Norfolk. Some said they had lost their wits by drink, and, if so, they may have only confessed their delusions and wishes — pretty wishes!"

Is there any foundation for the above? M. A.

"*Croydon Complexion;*" "*Black Dog of Bungay.*" — John Londe, archdeacon of Nottingham, writing in 1579, and relating to John Foxe, the martyrologist, the penance at St. Paul's Cross of one whose opinions were obnoxious to him, and whom he terms "a scullion of the Pope's black guard," states that the man stood "with owt blushing, for his Croydon complexyone wolde not suffer him to blush, more then the black dogge of Bungay." I can understand the first allusion, which evidently refers to the manufacture of charcoal, for which Croydon was then famous; but has the expression, "a Croydon complexion," been elsewhere noticed in our old writers? And where can I find any other mention of "the black dog of Bungay?" John Gough Nichols.

Monument in Mexico. — Madame De Staël, in her *Germany*, Part iv. Chapter ii., has the following passage:

"The inhabitants of Mexico, as they pass along the great road, each of them carry a small stone to the grand pyramid which they are raising in the midst of their country. No individual will confer his name upon it: but all will have contributed to this monument which must survive them all."

Has this pyramid been mentioned by any ancient traveller in Mexico? Uneda.

Philadelphia.

"*Go to Bath.*" — In *The Office of the Justices of the Peace*, by William Lambard, 2nd edit., 1588 (p. 334.), I read:

"Such two Justices may * * * * *Licence* diseased persons (living of almes) to trauell to *Bathe*, or *to Buckstone*, for remedie of their griefe."

Is this the origin of the expression, "Go to Bath"?* C. Mansfield Ingleby.

Birmingham.

[* See "N. & Q.," 1st S. ix. 577. — Ed.]

Charles Wesley. — In Note vii. to the first volume of Southey's *Life of Wesley*, is the following passage respecting Charles Wesley, from the Rev. Thomas Jackson's life of him:

"It does not appear that any person beside himself, in any section of the universal church, has either written so many hymns or hymns of such surpassing excellence. Those which he published would occupy about ten ordinary-sized duodecimo volumes; and the rest, which he left in manuscript, and evidently designed for publication, would occupy, at least, ten more."

Have these manuscript hymns, or any portion of them, been published? Uneda.

Philadelphia.

Marquis de Montandre. — François de Rouchefoucault, Marquis de Montandre, was appointed Master-General of the Ordnance in Ireland in 1738. How did it happen that so important a situation was bestowed by King George II. on a foreigner, even though he was a Huguenot?

Y. S. M.

Chairman's casting Vote. — The committee of the W—— Mechanics' Institute, having lately met for the transaction of business, a motion and amendment were made and seconded: the vote being taken, it was found that *five* had voted for the motion and *five* for the amendment; one for the latter being the vote of the chairman, which he claimed as a member of the committee; he then gave his casting vote for the amendment, which was declared to be carried. Has the chairman of any Society the right to exercise two votes, if no mention is made in the rules of that Society whether he is to have *two* or only the casting vote? Ignoramus.

Impressions on the Eye. — What is the meaning of the following, from the *New York Observer?* Are our friends "over the water" hoaxing us, as is their wont, or is there *a shade* of truth in the details of the experiments said to have been made?

"The astonishing and intensely interesting fact was recently announced in the English papers of a discovery, that the last image formed on the retina of the eye of a dying person remains impressed upon it as on a daguerrean plate. Thus it was alleged that if the last object seen by a murdered person was his murderer, the portrait drawn upon the eye would remain a fearful witness in death to detect the guilty, and lead to his conviction. A series of experiments have recently been made (Aug. 1857) by Dr. Pollock of Chicago, as we learn from the *Democratic Press*, to test the correctness of this statement. In each experiment that Dr. Pollock has made he has found that an examination of the retina of the eye with a microscope reveals a wonderful as well as a beautiful sight, and that in almost every instance there was a clear, distinct, and marked impression. We put these facts upon record in the hope of wakening an interest in the subject, that others may be induced to enter upon these interesting experiments, and the cause of science be advanced. The recent examination of the eye of J. H. Beardsley, who was murdered in Auburn, conducted by Dr. Sandford, corresponds with those made elsewhere.

The following is the published account of the examination. 'At first we suggested the saturation of the eye in a weak solution of atrophine, which evidently produced an enlarged state of the pupil. On observing this we touched the end of the optic nerve with the extract, when the eye instantly became protuberant. We now applied a powerful lens, and discovered in the pupil the rude worn-away figure of a man with a light coat, beside whom was a round stone standing, or suspended in the air, with a small handle stuck as it were in the earth. The remainder was *debris*, evidently lost from the destruction of the optic, and its separation from the mother brain. Had we performed this operation when the eye was entire in the socket with all its powerful connection with the brain, there is not the least doubt that we should have detected the last idea and impression made on the mind and eye of the unfortunate man. The thing would evidently be entire, and perhaps we should have had the contour, or better still, the exact figure of the murderer.'"

R. W. Hackwood.

"*Village Coquette*" *Opera.* — At what date was the operetta referred to in the following performed?

"John Hullah first became favourably known to the public as the composer of the music of the *Village Coquette*, a little opera by "Boz," which was for some time played at the St. James's Theatre."

Where is the libretto to be procured?

R. W. Hackwood.

"*Je réaliserai*," *&c.* — A female character in a French romance, attributed to Mirabeau, says, referring to certain means she proposes to adopt to secure her happiness: "je réaliserai, par ce moyen, l'Y grec du Saint Prée . . . ."

Can you, or any of your readers, explain to me the meaning of this expression? H. Roset.

Philadelphia.

Family of Hopton. — Can any of your correspondents give the names of existing families connected even remotely with the Lord Hopton, whose title, conferred in the time of Charles I., became extinct at his lordship's death in 1652?

W.

Sir Thomas Quirinus or Quirino. — The edition of *Ratherius*, by the brothers Ballerini (Verona, 1765), is dedicated "Thomæ Quirino, equiti ac ædis S. Marei procuratori;" among whose distinctions it is especially commemorated, that he was sent by the Venetian republic to the king of Great Britain, and by him was "in amplissimum equitum ordinem relatus." (I copy from the Abbé Migne's reprint, *Patrologia*, tom. cxxxvi.)

Can any correspondent give an account of this knight? J. C. R.

Sanscrit and Latin Dictionary, by Sir W. Jones. —

"A *Dictionary, Sanscrit and Latin*, was prepared under the immediate inspection of Sir W. Jones, with considerable trouble and great expense. It is at present on its way to Europe, and is an object well worthy of the national attention."

The above extract is from Sir W. Ouseley's *Oriental Collections* (Prospectus, p. 8.), 4to., 1797. Can any of your readers state whether the *Dictionary* mentioned was among the MSS. offered by Lady Jones to the Royal Society, on condition that they should be lent, without difficulty, to Oriental scholars who might wish to consult them? and also, whether any use has been made of the *Dictionary* by Sanscrit scholars? Scotus.

Larpent's MSS. Plays. — Mr. Larpent, who at the time of his death, in 1824, was Examiner of Plays, left behind him official copies of all the dramas read for the purpose of recommending them to the licence of the Lord Chamberlain, as well as copies of all those pieces which had undergone the inspection of his predecessors from the year 1737. This collection consisted of between two and three thousand dramas, many of which never appeared in print. Some farther information regarding these MSS. will be found in two articles which appeared in *The New Monthly* (1832, vol. i.), with the following titles, "The Poetical and Literary Character of the late John Philip Kemble," and "New Facts regarding Garrick and his Writings." Can any reader of "N. & Q." inform me in whose possession these MSS. now are? Iota.

Town Crokes. — In the proceedings of the corporation of Wells, under date July 8, 29 Henry VIII., I find the following record: —

"Att the saidc Halle hit was agreed, by the assent of the Maester and Cõialty, that the Towne Crokes should be sufficiently made vp wthin vj dayes aft' the saide Halle, and to bee broughte in and laid vp in the churchows of Seynt Cuthbert."

Can any correspondent of "N. & Q." explain the meaning or use of these "Town Crokes"? Were they used in extinguishing fires? Ina.

Wells.

The Walcheren Expedition. — The proposition of H. W., in 2nd S. iv. 239., directing your readers to consult Mr. E. J. Dent about the *Aneroid* barometer, he having been buried some years, reminds me of certain spicy lines written just after the expedition to Walcheren. They were founded on the then recent circumstance of the names of some deceased officers having been included in the list of promotions, commencing thus:

"Whilst there is life there is hope, some grave scholars maintain,
But we now must the proverb amend;
For beyond the dark confines of Death's gloomy reign
The bright beams of hope now extend."

Any information on the authorship and circulation of these lines will greatly oblige Σ.

Triforium: Clerestory. — What is the etymology of the words *triforium* and *clerestory*, and their original purpose? *Ambulatory*, I believe, is

another name for the former, and indicates one of its uses, — a walk for the females of the institution, and from which they viewed the processions along the nave of the church. The *Glossary of Architecture* does not give the derivations of the terms. P. C.

Punch Ladles. — It appears to have been a very common custom with our ancestors during the last century, to insert a gold or silver coin in the bottom of the bowl of a silver punch ladle. Can any of your readers enlighten me as to the origin and meaning of such custom? F. N. L.

Hood's "Essay on Little Nell." — In the Preface to the *Old Curiosity Shop*, Mr. Dickens writes as follows:

"I have a mournful pride in one recollection associated with 'little Nell.' While she was yet upon her wanderings, not then concluded, there appeared in a literary journal, an essay of which she was the principal theme, so earnestly, so eloquently, and tenderly appreciative of her, and of all her shadowy kith and kin, that it would have been insensibility in me, if I could have read it without unusual glow of pleasure and encouragement. Long afterwards, and when I had come to know him well, and to see him, stout of heart, going slowly down into his grave, I knew the writer of that essay to be Thomas Hood."

Query, Where can I find the essay here alluded to, and what is its title? J. B. W.

Leeds.

"*Confusion's Master Piece.*" — Was the following work a poetical dramatic piece? "*Confusion's Master Piece; or, Paine's Labour Lost.* Being a Specimen of some well-known Scenes in Shakspeare's *Macbeth* revived and improved; as enacted by *some* of his Majesty's Servants before the Pit of Acheron." By the writer of the Parodies in the *Gentleman's Magazine.* 1794. The writer of the Parodies was, I believe, the Rev. Dr. Ford, rector of Melton Mowbray, who died May 13, 1821. Iota.

Minor Queries with Answers.

India. — Is the extraordinary demand for silver, which has recently been sent in such quantities from this country to India and China, to be attributed to, or in any way to be connected with, the mutinies now so prevalent in Bengal?

Scotus.

[The only and obviously real cause of the great demand for silver in the East, is the fact of a large annual balance of trade (value of imports and exports) being against Great Britain as well as against the United States. The balance against us is about four to five millions sterling: that against the States has ruled at about two and a half millions. Now the American trade *throughout the world* is conducted almost entirely upon credits in England; wherefore most payments made in foreign ports by American merchants are in drafts upon England. The result is to throw a great additional quantity of English bills on the market (already overstocked for payment of English balances), and thus to turn the exchange strongly against us. This accounts not only for the drain of our silver, but for its inordinate *value* in the East (in Shanghae Spanish pillar dollars have been as high as equal to 7*s.* 2*d.* British, lately); because silver in preference to gold is the standard representative of values in the East. Precisely the same conditions, though with less force, often operate in South America, as Brazil, Chili, &c. With respect to India it must be borne in mind that we are hardly more than importers (except the single item of cotton fabrics, which we do not export to any value equivalent to our general imports), and that consequently, instead of the public service being able to remit its public payments hence *by bills on India*, it is obliged to export silver for almost the whole excess of those payments over the land revenues, and they are enormous. Of course the loss of a great deal of treasure and of *materiel* (temporary or not) in India must for the time increase the demand for money (silver) supplies from home. But the drain is *chronic*, and has been steadily increasing with the extension of our relations with the East. The East India Company always has numbered specie amongst its largest *exports.* See the valuable *Trade Reports* of Messrs. Bell, Robertson, and others, H. M. Consuls in China Seas, at Canton and Shanghae.]

Edward Windsor. — The *Chiesa dei SS. Giovanni e Paolo* at Venice, with its pictures, equestrian statues, *mausolei grande*, monuments, and the superb *grande finestra* of coloured glass, by Mocetto, in the sixteenth century, possesses such attractions as rivet the attention of every visitor. There is there in the 1st *Cappella* the grand *mausoleo* of *Andrea Vendramino*, 71st Doge, ob. 1749, which is the richest and most elegant of its kind in all Venice: and near this I observed another *mausoleo* of an Englishman, Edward Windsor, who died in 1574, at the age of forty-two. May I request some reader of your miscellany to inform me who this Edward Windsor was, and if he were delegated by Queen Elizabeth on an embassy to Venice? Delta.

[The *mausoleo* is that of the third Lord Windsor, who was made one of the Knights of the Carpet, Oct. 2, 1553, the day after Queen Mary's coronation. In 1557, when the town of St. Quintin, in Picardy, was taken by storm, Sir Edward Windsor was one of the first that advanced the English banner on the wall. In 1558 he succeeded his father William in the barony. On Queen Elizabeth's return from visiting the University of Oxford in 1566, she favoured this Lord Windsor with a visit at his seat at Bradenham, where she was highly entertained. (Wood's *Athenæ*, Bliss, ii. 358.) Being a rigid Romanist he resided on the continent on account of his religion till he was summoned home by Queen Elizabeth, to whom he sent a petition to be excused from returning, printed by Strype, *Annals of the Reformation*, vol. ii. pt. i. p. 378., ed. 1824. He died at Venice, Jan. 24, 1574-5. See Collins's *Peerage*, by Brydges, iii. 675. Several of Lord Windsor's letters will be found in Cotton. MSS., Titus B. ii. and vii., many of them written in the year 1574; and two important ones in the Harl. MS. 6990, "Edward Lord Windsor to Secretary Cecil, giving an account of his travels, dated Naples, May 16, 1569;" and "Lord Windsor to Secretary Cecil, of a conference with a French

papist, about the licence granted by the Pope to act any treason against the Queen of England, and of foreign news; dated Sienna, June 15, 1569."]

Sir John Lytcott, Knight. — I shall be greatly obliged by any of your correspondents informing me if there are extant any accounts, printed or MS., of the proceedings of a Sir John Lytcott at the Court of Rome, during the reign of James II. I presume he was there as Chargé d'affaires, after the recall of Lord Castlemaine in Sept. 1687, and acted as such until the appointment of Colonel Porter as Envoy Extraordinary, whose instructions, according to Macpherson's *Original State Papers*, bear date Feb. 1689. I cannot ascertain anything farther of Porter; but Lord Melfort received instructions to proceed to Rome from Queen Mary Beatrice, October the same year. I find in Burke's *Commoners* (p. 1458.) that John Upton of Lupton in Devonshire, M.P. for Dartmouth, who died in 1687, was married to Ursula, daughter of Sir John Lytcott, Knt. of Moulsey in Surrey,—perhaps the person referred to, but no particulars are given. W. R. G.

[In the Lansdowne MS. 1152, art. 41, is the following document: "Instructions for Sir John Lytcott, Knt., appointed King James II.'s agent at Rome."]

Clans of Scotland. — Is there any modern work containing only the pedigrees of the clans of Scotland? If so, what are the names of compiler and publisher. R. W. Dixon.

Seaton-Carew, co. Durham.

[Some genealogical notices of the Scottish Clans will be found in the following work: *The Clans of the Scottish Highlands*, illustrated by appropriate figures, displaying their Dress, Tartans, Arms, Armorial Insignia, and Social Occupations, from Original Sketches, by R. R. McIan, Esq. With Accompanying Description and Historical Memoranda of Character, Mode of Life, &c. &c. By James Logan, Esq. London, Ackermann & Co., 2 vols. fol., 1845." Consult also Browne's *History of the Highlands and Highland Clans, Stuart Papers*, &c., illustrated by a series of Portraits, Family Arms, &c. 4 vols. 8vo. 1845. In his Preface, he says, "In reference to the History of the Clans, I have to acknowledge my obligations to the work of the late Mr. Donald Gregory, and more particularly to that of Mr. W. F. Skene, in as far as it treats of the origin, descent, and affiliations of the different Highland tribes."]

Lord Byron. — There is a translation of Lord Byron's works into French by Col. Orby Hunter, who died at Dieppe in May, 1843. Can you inform me when this work was published, and whether it includes the dramas as well as the other poetical works of Lord Byron? Iota.

[This translation of Lord Byron's works, made 3 vols. 8vo., and entitled *Œuvres de Lord Byron*, traduites en vers Français par Orby Hunter et Pascal Ramé. Paris, Daussin, Libraire Place et Rue Favart, 8 bis. 1845. Vol. I. contains Manfred, Beppo, Le Corsaire, Lara, et Poésies diverses. Vol. II. Marino Faliero, La Fiancée d'Abydos, Parisina, Ode à Venise, Ode à la Légion-d'honneur, Adieux de Lord Byron à sa Femme, et Inscription sur le Monument de son Chien de Terreneuve. Vol. III. Don Juan.]

De Quincy and Henry Reed. — In De Quincy's *Miscellanies*, vol. ii. p. 297., reference is made to "the well-known" chapter in Von Troil's *Letters on Iceland*, in which the learned historian, after enticingly heading the chapter with the words, "Concerning the Snakes of Iceland," communicates the very interesting and satisfactory information that "There are no snakes in Iceland," the entire chapter consisting of these six words. Now whether there is such a chapter in Von Troil's *Iceland* I know not, never having seen the book; but if there is, it is very extraordinary indeed that there should also be in Horrebow's *Natural History of Iceland*, a chapter (ch. 47), as Henry Reed (*Introduction to English Literature*, p. 207.) informs us, as if from personal knowledge, headed, "Concerning Owls," and consisting of these words, "There are in Iceland (he writes it or prints it Ireland) no owls of any kind whatever." Now as this particular joke is not likely to be found in both these books, perhaps some correspondent will set the question at rest by actual reference to the passages, if there are any such in either work. Letiirediensis.

[De Quincy's reference, as well as that of Henry Reed, should have been to Horrebow's *Natural History of Iceland*, fol. 1758, where we find chap. lxxii. entitled, "Concerning Snakes. No snakes of any kind are to be met with throughout the whole island." To which is added the following note: "Mr. Anderson says, it is owing to the excessive cold that no snakes are found in Iceland." Chap. xlii. is headed, "Concerning Owls. There are no owls of any kind in the whole island." *Note.* "Mr. Anderson says, there are various species of owls in Iceland, as the cat-owl, the horn-owl, and the stone-owl. He likewise published a print of one catched in the farther part of Iceland, on a ship homeward bound from Greenland."]

Passage in the "Brut of England." — Steevens, in his notes on *King Henry V.*, gives the following passage from the *Brut:* —

"He (Henry V.) anone lette make tenes balles for the Dolfin, in all the haste that they myghte, and they were great gonnestones for the Dolfin to play with alle. But this game of tennis was too rough for the besieged when Henry played at the tennis with his hard gonnestones."

The word *Dolfin* is explained by Steevens as meaning Henry's ship. It appears to me that the Dauphin of France is meant. Perhaps some of your readers will favour me with their opinion on the subject. Henry T. Riley.

[Our correspondent is right in his conjecture. Sir Harris Nicolas in his *Battle of Agincourt*, p. 8. says, "A circumstance is stated to have occurred in consequence of Henry V.'s claim to the French crown, which is so extraordinary that it must not be passed over without inquiring into its truth. The Dauphin [Louis, eldest son of Charles VI.], who was at that time between eighteen and nineteen years of age, is reported, in derision of Henry's pretensions, and as a satire on his dissolute cha-

racter, to have sent him a box of tennis-balls, insinuating that such things were more adapted to his capacity and disposition than the implements of war." However, as the story continues, "The kyng thought to avenge hym upon hem as sone as God wold send hym grace and myght, and anon lette make tenys ballis for the Dolphynne, in all the hast that they myght be made; and they were great gonne stones for the Dolphynne to play wyth all." For references to copies of the old English ballad on this subject, commencing, —

"As our King lay musing on his bed,"

see "N. & Q.," 1st S. i. 445.]

Replies.

PORTRAITS OF MARY, QUEEN OF SCOTLAND.

(2nd S. iv. 13. 32. 194.)

The following epitaphs are too nearly connected with Mary, Queen of Scots, to be left unnoticed in the present investigation into her history, and that of those faithful companions who adhered to their mistress in the last moments of her eventful life. They are taken from the pamphlet of the Door Van Visschers (2nd S. iv. 194.), who reprints the first from Van Gestel, and gives the place of interment in the village of Terhulpen, near Brussels.

The other is a fragment of an inscription taken from the ruins of the abbey of St. Michel at Antwerp. This ancient monastery was founded about the year 900; was suppressed in 1795. The buildings were converted into an arsenal in 1805, which were chiefly destroyed in the bombardment of the citadel in 1832.

"Cy gist Sr. Charles Bailly en son vivant
de la Chambre, et Secretaire de La Reyne d'Escosse,
decapitée en Angletaire pour la foy Catholique, et depuis
Commissaire de vivres du camp de sa Majesté,
qui trespassa à l'âge de 84 Ans, le 27 Decembre, 1624."

"Et Damoiselle Democrite Swerts, sa femme,
qui trespassa à l'âge de 92 Ans, le 3 jour de Mars 1633,
lesquels ont esté par mariage 50 Ans par ensembles.
Priez Dieu pour leur âmes.

Respice Finem.

Quarterie—Bailly, Lavlin, Perotte, Rollin, Swerts, Apelterre, Dongodt, Pervys."

"Cy gist Marguerite Stuart,
fille d'honneur de son Altesse
Royal, Madame la Duchesse
d'Orléans, issue de George
Stuart, son père, de l'illustre
Maison du Stuart de Lenox,
Comtes de Bouesbei en Ecosse,
de Dame Marie de Baqueville
de Normandie, qui déceda le
* * * * * *."

HENRY D'AVENEY.

SURNAMES.

(1st & 2nd S. *passim.*)

Modern nomenclature presents a wide and interesting field of research; and while it offers much that may repay the diligent student, it also affords much that is curious and entertaining, to be met with rather by the way-side than in the more regular and beaten path of pursuit.

The corruption of surnames affords one illustration of this remark; and as the subject appears still to have interest for the readers of "N. & Q.," I beg to offer a few desultory gleanings, prefacing them by a paragraph extracted from *The Times* a short time since, being the evidence of the principal witness in a late trial: "The Queen *v.* Cayley and others": —

"*John Mitchell* examined by Mr. Bodkin. — *My real name is Midgeley.* I go by the name of Mitchell. I am a licensed drover at Smithfield Market. I have got my licence with me; the licence is for Jno. Midgeley. I always went by the name of Mitchell. My *father and mother went by the name of Mitchell. Their right name was Midgeley.* I stated to Inspector Sherlock that *my name was Midgeley.*"

I have no doubt the records of many towns could afford instances of gradual declension from the true orthography of names, similar to those referred to by your correspondents BRAMBLE and others; and in this neighbourhood there exist many names whose proper spelling and their evident corruptions flourish side by side, the most remarkable of which are the following: Elliott and *Ellyet*, Lancaster and *Lankester*, Randall and *Randle*, Coupland and *Copeland*, Atherley* and *Hatherly*, Lucas and *Lukis*, Miller and *Millard*, Atkins and *Adkins*, Aldridge and *Eldridge*, Munday and *Mondey*, Farrant and *Farrand*, Phippard and *Fippard*. Of some of the foregoing more than one variation is to be found: Rendell, Rendle, Copland, Millar, Mundy; to which may perhaps be added, Cannaway, Gannaway, and Janaway; Pearce, Peirce, and Pierce; Gouk, Gook, and Gookey; Chamberlayne, -lain, -lin. With reference to the etymology of Deadman, I would remark that there exists in this neighbourhood the name *Dudman*, to which Bailey assigns the meaning given to Deadman by MR. EASTWOOD (2nd S. iv. 177.) on the authority of Halliwell. Probably this may be the original name, of which Deadman, with its graveyard associations, is the corruption.

Another interesting feature of this subject is the lingering amongst us of memorials of the age of chivalry: I allude to the occurrence of ancient baronial names, similar to the specimens of *lapsed*

* This name (from a similarity in the arms borne by a family located here for several generations) seems rather to be a branch of the Shropshire family of Adderley. Hatherley and Hatherleigh are names of localities in the adjoining counties.

royalty (?) cited by Dr. Doran (p. 166.), though in this latter case, I fear, a lower than kingly origin will be found really to belong to them. (Vide Burke's *Commoners*, under Chester of Bush Hall, for a pedigree of the Cæsars. Harrold is the name of a locality in Bedfordshire, I believe. Stanton-Harrold also occurs to me, as somewhere in the Midland Counties.)

The following names occur almost exclusively in the walks of trade and commerce: Umfreville, Osbaldiston, Englefield, Lovell, Egerton, Harley, Harrington, Hussey, Percy, Mortimer, Montgomery, Mountford, Fitzgerald, Mainwaring, Ravenscroft, Bingham, Courtenay, Maynard, Burleigh, Doewra, Jermyn, Howard, Hyde Mansell, Mordaunt, Stanley, &c. We have also Thomas Cranmer and Thomas à Beckett, though neither of them archbishops; and the name of Bevis is still to be found in circles now happily free from fear of Danish inroads, and lacking the martial prowess of the great Saxon commander only in the freedom from the necessity that called it forth. (This name, however, and Beavis, which is another form of it, like Bevan, Bowen, and other compounds of Ap, may be of Welsh origin. I have seen in a neighbouring county the name *Eavis*.)

This subject is capable of much extension, but having already, I fear, trespassed too much on your space, I will, if permitted, reserve for a future communication some remarks I had intended to offer on the curiosities of combination, and other peculiarities observable in our modern surnames.

Henry W. S. Taylor.

Southampton.

ULTIMA THULE.

(2nd S. iv. 187.)

The evidence brought forward from the Latin authors is ample, but the conclusion pointed at, that Newfoundland was their *Ultima Thule*, appears to be contradicted by such evidence. Names must have weight where the evidence in chief is inconclusive, and those of Camden, D'Anville, and Walter Scott have concluded for Shetland. Their difficulty was the paucity of description in the ancient authors. The fullest description I have met with in antiquity, next to Tacitus, is in the *Periegesis* of Dionysius (v. 1189–1199.), as I find it in the text of Wells (Oxford, 1704):

"..... ὧν ὑπὲρ αὖθι καὶ ἄλλην
Νησιάδων στίχ' ἂν ἀθρήσειας, τῶνδε μεγίστην
Νῦν Σχέτλην ἐνέπουσιν, ἐπὶ προτέρων ἀνθρώπων
Κληζομένην Θούλην, τάδε ὕστατα πείρατα γαίης·
(Οὐ γὰρ ὁδὸν προτέρωσε βορείαδος ἀμφιτρίτης
Ἕλληνες νήεσσι διέτμαγον, οὐδὲ Λατῖνοι)."

Part of this is Wells's Greek, but the following is genuine:

"'Ἔνθα μὲν ἠελίοιο βεβηκότος ἐς πόλον ἄρκτων
Ἤματ' ὁμοῦ καὶ νύκτας ἀειφανὲς ἐκκέχυται πῦρ.
Ἀοξοτέρῃ γὰρ τῆμος ἐπιστρέφεται στροφάλιγγι,
Ἄκτίνων ἰθεῖαν ἐπὶ κλίσιν ἐρχομενάων,
Μέσφ' ἐπὶ κυανέους νοτίην ὁδὸν αὖτις ἐλάσσῃ."

Now had this author spoken of Iceland from any certain information, he would have noted a fact most remarkable to him, as it would have been to all antiquity, that during part of the year the sun does not set there. This would have very much disturbed their mythological views as to Jupiter, Apollo, Mercury, Venus, &c. But from the terms used, the phenomenon of continual light by night as well as day, ἀειφανὲς πῦρ, is such as would naturally be remarked as a fact conspicuous in Shetland, and new and interesting to people on the Mediterranean shores, for whom Dionysius wrote. Worsaae suggests that Scandinavia was, and that the Shetlands might be, the *Ultima Thule* (*Danes and Norwegians*, 99. 220.), but Scandinavia did not awake into historic existence till after the Christian æra. Had Newfoundland been thought of, its characteristic mists would probably have been mentioned; besides, the classical ancients had neither motives nor means for such a voyage (*Danes and Norwegians*, 108.). From the word *Thule* being in the singular number, it is evidently inapplicable to a cluster of islands like the Orkneys, known to antiquity by their proper name Oreades; and the word *ultima* manifestly refers to an extreme and well-defined island.

Ireland was well known to Greeks and Romans by its proper names, but not as *Thule*. The fact that Shetland was called Thylensel, "The Isle of Thyle," by seamen, as stated in Ainsworth's Dictionary on the authority of Camden, is most important; but the question arises, from the Polyglot number of islands called the Shetlands, which is *Thyle?* The *Penny Cyclopædia* says it is "Foula, the only one of them which, from the altitude of its hills and its detached position, can be seen from the seas immediately to the north of Orkney." I will only add that the interchange of *th* for *f* is common, as Feodore for Theodore, and Feodosius for Theodosius, amongst the Sarmatians, through the medium of whom probably the Greeks and Romans first heard the name of Foula, which they represented by Θούλη and Thule. Tacitus has these words (*Agr.* c. 10.) in Gordon's translation. Speaking of the wedge-shape (cuneum) of Britain, he says:

"Round the coast of this sea, which beyond it has no land, the Roman fleet now first sailed, and thence proved Britain to be an island, as also discovered and subdued the isles of Orkney, till then unknown. Thule was likewise descried (Dispecta est et Thule quadamtenus), hitherto hid by winter under eternal snow."

Consult Keralio, in *Mémoires de l'Academie de Belles-Lettres*, Jan. 12, 1781. T. J. Buckton.

Lichfield.

Since I made some remarks on this subject a few weeks ago I find a note upon it in a periodical called the *Leisure Hour*, to the effect that Mr. Hogg in a paper read to the Royal Society of Literature in 1853, stated that it had been a common opinion that the *Ultima Thule* of the Romans was Iceland, but that he considered this rested upon no good authority; on the contrary he believed that the Faroe Islands represent their *Ultima Thule*, it not being probable that if the Romans had reached Iceland they would have "omitted" discovering Greenland and America. Nothing certain is known of Iceland till the ninth century (?)—though it has been imagined that the English and Irish were acquainted with its existence, as the Venerable Bede is said to have described the island pretty accurately. The Icelandic chronicle commences with the landing of the Norwegians, and states that a pirate of the name of Naddodr was driven by a storm upon Iceland in A.D. 861.

I may observe that here Mr. Hogg makes what I believe to be the mistake of supposing that the Romans, in speaking of the *Ultima Thule*, intended by the expression to represent an actual territory to which one of their nation had travelled. This at the least is open to great doubt. I incline rather to think that it referred to a mythical and legendary land, (or one that was so, so far as any actual knowledge of it by themselves was concerned,) of whose dark and dreary confines some "ancient mariner" of the North had told them wonderful tales.

With respect to Mr. Hogg's statement that nothing certain is known of Iceland till the ninth century, I believe it is generally admitted by Scandinavian scholars that the old Norse songs prove that the Sea Kings had repeatedly journeyed there and to Greenland, long before the records of history, other than such as oral tradition supplied, although it by no means follows that it is improbable that the discoverers of Iceland "would have omitted discovering Greenland and America." Indeed the facts tell the other way, since the "modern" discovery of Iceland, if I may use such an expression, was made long anterior to Columbus's voyage to America.

For the reasons given in my former note I still think the *Ultima Thule* of the Romans was Greenland, clothed in fictitious horrors by Scandinavian superstition. Perhaps some better Scandinavian scholar than I am can throw additional light on the subject. T. Lampray.

GODLY PRAYERS.

(2nd S. iii. 187. 282. 353.; iv. 35. 192.)

The variations in Godly Prayers for the most part will be merely verbal, just a word here and there. For example, the lists mentioned at p. 192. are identical with the editions 4to., London, 1591, 1615, 1646. In the Parker Society's edition of the Elizabethan books, pp. 254–5., we have two not usual, viz. A Prayer for the Concord of Christ's Church, and a Prayer against the Enemies of Christ's Truth. At the end of Sternhold and Hopkins, J. Pagc, 1566, we have some more prayers:

1. Morning. 2. Evening. 3. Godly Prayers to be said at all times. 4. A confession for all estates and times. 5. A Prayer to be said before a man begin his worke. 6. A Prayer for the whole estate of Christ's Church. 7. A Prayer against the devil and his manyfolde temptations. 8. A confession of a Christian Faith. These occur also in the 1591, and in an edition as late as 1680, London, 4to., for the Society of Stationers; though the Godly Prayers do not. The edition of 1660, 4to., London, Bill and Barker, has its arrangement so different that perhaps you may like a list:

1. A Prayer necessary for all persons.
2. A Prayer necessary to be said at all times ("O Bountil Jesu, O Sweet Saviour").
3. A general confession.
4. A Prayer for the morning.
5. A Prayer to be said at night going to bed.
6. A Prayer containing the duty of every true Christian.
7. Certain Godly Prayers for sundry days.
8. Prayer for trust in God.
9. Prayer against worldly carefulness.
10. Prayer against temptation.
11. Prayer for obtaining wisdom.
12. Prayer for patience in trouble.
13. Prayer to be said at the hour of death.

No. 2. does not appear in the others. As to the author of them all, it should probably be *authors*, for some occur earlier than others, *e.g.* the 3rd for morning is in Primer 1545, as does also that for wisdom, which is set at the beginning of the Bp.'s Bible. No. 8. "Trust in God;" No. 9. for worldly carefulness; part of No. 1. taken from Aquinas by the moste excelent Prynces Mary, 1527, and No. 12. for patience, &c., are in the 1545 Primer. No. 2. is an adaptation of a "devout prayer of S. Bernardyn," Burton's Primers, 166, 368. No. 7. for certain days in the 1552 edition were said to be taken out of the service daily used in the Queen's house, *i.e.* of Catherine Parr. J. C. J.

Your correspondents appear to be in doubt respecting the date of what are usually called "The Godly Prayers." I beg therefore to state that they appeared for the first time at the end of the Psalter printed with the Book of Common Prayer in 4to. in 1552. This 4to. edition of King Edward's Second Book is very rare. They occur unaltered in a 4to. Prayer Book in 1560, and in another in 1567. After this time, as Strype complains, they were somewhat altered and abridged. In the

books mentioned by your correspondents the prayers are in the altered and abridged form.

T. L.

PAYMENT OF M. P.'S.

(2nd S. iv. 188. 236.)

The following notices of the payment of Members of Parliament may be found in Kirby's *Suffolk Traveller* (p. 336.), in a List of Members for Ipswich, apparently derived from Mr. Bacon's MS. and the great court books of the borough: —

"*Members of Parliament for Ipswich.*

"26 Hen. 6., 1448. — John Smith and William Wethereld, at five marks each.

"31 Hen. 6., 1453. — John Smith and Edmund Winter; the last without fee. [*This we think was the first bribe.*]

"38 Hen. 6., 1460. — William Worsop and John River, at 13*d.* per day each.

"2 Edward 4., 1462. — William Worsop and John Lopham. Worsop to have 20*d.* a-day at York; at any nearer place, 16*d.*; and at London, 12*d.* Lopham 12*d.* a-day everywhere.

"9 Edward 4., 1469.—John Timperley, Jun., and John Alfray of Hendley. Timperley at 8*d.* per day; Alfray serveth in consideration of his admission to be a free burgess.

"12 Edward 4., 1472. — William Worsop and John Wallworth. Worsop at 5*s.* per week, and, if the parliament be adjourned, to have 1*s.* per day. Wallworth, 3*s.* 4*d.* per week.

"17 Edward 4., 1477. — James Hobart and John Timperley, at 26*s.* and 8*d.* each, or 2 marks.

"1 Richard 3., 1483.—Thomas Baldry and John Wallworth. Baldry at 2*s.* per day; Wallworth at 1*s.*

"3 Henry 7., 1487. — Thomas Fastolf and John Wallworth, at 12*d.* per day each.

"7 Henry 7., 1490.—John Yaxley and Thomas Baldry. Their wages to be at the order of great court.

"11 Henry 7., 1494.—John Fastolf and Edmund Bocking, at 1*l.* 6*s.* 8*d.* each, if at Westminster; if farther off, to be ordered by great court. N.B. The great court ordered more: to Fastolf, 4*l.*; to Bocking, 3*l.*

"9 Henry 7., 1503. — Thomas Baldry and Thomas Alvard. To serve without wages, not otherwise.

"1 Henry 8., 1509. — William Spencer and Thomas Hall. Spencer to have 40*s.* N.B. He had 6*s.* 8*d.* more.

"4 & 5 Ph. & M., 1557. — William Wheecroft and Philip Williams. The said Williams remitted to the town half his Burgess fee.

"1 Elizabeth, 1559. Thomas Seckford, Jun., Esq., and Robert Barker. Barker had 31*l.* 4*s.*

"35 Elizabeth, 1592. — Robert Barker and Zach. Lock, Esq. Lock, 5*l.*

"18 James, 1620. — Robert Snelling, William Cage, gent. Snelling, 50*l.* Cage, 50*l.*

"16 Charles, 1640.—John Gurdon, William Cage, Esq.; and in the place of Cage, deceased, Francis Bacon, Esqr. N.B. 18 Charles 1., Cage had 100*l.*; and Dec. 5, 1643, John Gurdon had 100*l.*, and Cage 50*l.* more, besides the 100*l.* formerly granted.

"25 Charles 2., 1680. — John Wright, Gilbert Linfield. 60*l.* was ordered for Mr Wright; 20*l.* for Linfield."

When were the *last* payments made to Members of Convocation? J. Sansom.

Perhaps the following extracts from the Journals of the Corporation of Boston may not be deemed an unsuitable continuation of the notices upon this same subject which have already appeared in "N. & Q."

"In 1552, Mr. Naunton brought suit against the town of Boston for his fee for his attendance at the Parliament House. He afterwards agreed to compromise the suit for twenty nobles."

Care seems to have been taken at the next election to bargain beforehand with the candidates, that, if they were returned, they should not demand any remuneration for their services. The Corporation Journal shows: —

"An Assemble holden by the Maior, the Aldermen, and Common Councill, the 27th day of January, 1552.

"Also, there was a wrytt redde, sent from the Sheryffe of Lyncolnshyre, for the chosyng of two burgess for this next Parliament, to be holden at Westmynster, the 1st day of Marche, Anno 6 Edward VI., whereupon it was agreed, that Leonard Irby should be one of the sayd Burgesses, not having nor takyng any fee or wage for the same, according to his promys, as may appear by his letter, bearing date the day hereof; and for the other, respecte is taken to the next Assemble."

"Assemble holden the 29th day of January, 1552.

"It was agreed that George Foster, according to his request, should be the other Burgess; without any thyng takyng for his fee; and then there was a letter of c'tyficate sent of the burgesses names to the sheryffe of the shyre."

Pishey Thompson.

Stoke Newington.

Several entries of payments to M.P.'s are to be found in the records of this borough. In several instances the member chosen agreed, on his election, "to bear his own charges." The custom was a common one in the reign of Elizabeth, but I am not aware when it ceased to exist.

William Kelly.

Leicester.

CRUSADE OF CHILDREN.

(2nd S. iv. 189.)

The children's crusade alluded to is the well-known one of 1208: —

"In the village of Cloies, near Vendome, a shepherd lad, called Stephen, naturally eloquent, declared that the Saviour had charged him to preach a crusade for the recovery of the Holy Land. He went about through cities and towns, singing in his mother tongue, 'Seigneur Jesus Christ! aide nous encore a conquérir la Sainte Croix.' Many boys about his age followed him. In other parts of France children of both sexes imitated them, and set off to join Stephen, singing, and carrying crosses, banners, and censers. There were 15,000 in Paris alone, under the age of 12. Everywhere, as they passed, the inhabitants gave them hospitality and alms as orphans and minors; and to all questions as to where they were going, they replied: 'To God. We are going to seek the holy Cross beyond the sea. The Almighty calls us to succour the Holy Land of Jerusalem.' The youth of

Burgundy, and of the frontiers of Germany, were inflamed to follow them. In the Archbishopric of Cologne, boys of noble families imitated their example. Apprentices and young labourers, animated with a child-like love of their Saviour, flocked to the same standard. The King of France took alarm; but moved by the sanctity of their object, he scrupled to act without consulting the university. The doctors disapproved of the movement; and then the king ordered the children to return to their parents. The greatest number obeyed, but many persevered; and however blamed by a number of ecclesiastics, it is certain that the people favoured them. 'Only infidels,' said they, 'and despisers of God, can blame such a pious impulse.' Pope Innocent III., on hearing of it, exclaimed, lamenting, 'These children shame us: while we sleep, they set off with joy to recover the Holy Land.' Many thousands of them reached Marseilles, where they embarked. Amidst all their subsequent calamities, these poor young pilgrims gave affecting proof at least of their faith and constancy. Many, on falling into the hands of the Turks, preferred death to apostasy. Not one, it is said, could be prevailed upon to abjure Christ. In Germany too, near 20,000 children had assembled, dressed as pilgrims, marked with a cross, carrying scrips and staves. They crossed the Alps under their little chief Nicolas, who was himself a boy not quite 10 years old. On their road through Italy many perished; some returned home after cruel sufferings, but grieving only for their return; others went to Rome to demand absolution from their vow: for they had taken vows from which only the Pope, they said, could free them. Pope Gregory IX. afterwards raised on the coast of St. Pierre, where two of their ships from Marseilles had perished, a church dedicated to the new holy innocents, with a foundation for 12 ecclesiastics; and he caused the bodies that had been recovered from the sea to be preserved as the relics of martyrs, who had sacrificed their lives for the faith." — *Compitum*, vol. i. pp. 49, 50., where the references to the original authorities may be seen.

CEYREP.

The Querist may be supplied with trilinguar references for the information he desires. In Latin he may read Matt. Paris's account of this crusade, under the date of 1213, p. 204. of the Lond. ed. 1686. In French he may read its history in Sismondi's *Hist. des François*, tom. vi. ch. xxv., under same date, p. 346. of 1st ed.; and in Walter's *Hist. of England*, vol. i., note to p. 472., he may see it in English. Sismondi gives other references, viz. Bernard Guido, *Vie d'Innocent III.*; Muratori, *Script. Ital.*, t. iii. p. 482.; and Roger de Hoveden, Contin. p. 167. Sismondi says that B. Guido affirms that the number of children reached 90,000. A. B.

MR. GEORGE LLOYD will find an account of the crusade above mentioned in Michaud's *History of the Crusades*, translated by W. Robson, vol. ii. p. 202., and vol. iii. p. 441. App., 1852. J. H.

Replies to Minor Queries.

Professor Young (2nd S. iv. 196.) — As this gentleman's name is now before the readers of "N. & Q.," allow me to ask if he is known to be the author of the following:

"Martial Effusions of Ancient Times addressed to the Spartan Hosts to excite them to Valour and Discipline," &c.—From the *Fragments of Tyrtæus*, 12mo. pp. xi. 15-7. Edin. University Press. 1807.

This choice little book is addressed

"To the Martial Bands of the Britons, armed, and arming, to defend, on British Ground, the Honour, the Liberty, the Laws, the Hearths, and the Altars, of the British Empire, &c.

Dated Glasgow College, May 1, 1804, with autograph signature, J. Y., to the Preface.

My book is evidently a privately printed one, but (although no allusion is made to it in this later edition) I find it had been previously published, also anon., at London by Hatchard, small 8vo. 1804. It may not be out of place here to note a similar work published by Dr. James Moor, a predecessor of Young's at Glasgow College, entitled: *Spartan Lessons; or the Praise of Valour; in the verses of Tyrtæus*, 4to. pp. xxvii.–30. Glasgow, M. & A. Foulis, 1759. This, which served J. Y. for a model, is thus introduced:

"These remains of ancient panegyric on Martial Spirit and personal Valour, of old, the daily lessons of the *Spartan Youth*, are, with propriety, inscribed to the young Gentlemen, lately bred at the *University* of *Glasgow*, at present serving their country, as officers of the *Highland Battalions* now in *America*."

Although Dr. Moor's book bears an English title, address, and prefatory matter, he has not, like J. Y., favoured his Celtic patriots with an English version of the fragments. L. R. H.

Can a Clergyman of the Established Church legally refuse to marry a Protestant and Roman Catholic, &c.? (2nd S. i. 374.) — The various statutes passed in Ireland prohibiting the marriage of Protestants and Roman Catholics, viz. 9 William III., cap. iii.; 2 Anne, cap. vi.; and 9 Geo. II., cap. xi.; were all repealed by the 32 Geo. III., cap. xxi. The 12th section of this Act is as follows:

"And be it Enacted that it shall and may be lawful for Protestants and persons professing the Roman Catholic religion to intermarry, and to and for Archbishops, Bishops, and all persons having lawful jurisdiction to grant licences for marriages to be celebrated between Protestants and persons professing the Roman Catholic religion, and for Clergymen of the Established Church, or Protestant Dissenting Ministers, to publish the banns of marriage between such persons, and that Clergymen of the Established Church, or other Protestant ministers, duly celebrating such marriages shall not be liable to any pain, penalty, or censure, for celebrating the same, any law to the contrary notwithstanding."

This statute having thus placed Roman Catholics in precisely the same position as Protestants, with respect to their intermarriages by Protestant clergymen, the question of the liability of a clergyman for the non-performance of the

ceremony between any two persons not disabled, without reference to their religious tenets, remains to be considered. This point was discussed in the case of Davis *v.* Black (Clerk), 1 *Q. B. Rep.* 900. The exact point, however, was not decided, the plaintiffs' pleadings being bad; but Lord Denman, C. J. was of opinion that the action was maintainable if the refusal to marry was malicious and without probable cause. Patteson, J. said he had great difficulty on the point. It appears to me that, according to Lord Denman's dictum, the answers to your correspondents' Queries must be given in the negative.

A Barrister.

Dublin.

Diameter of the Horizon (2nd S. iv. 206.)—The following is the required rule, as given by Vince, Plumian Professor of Astronomy:

"It appears by calculation, that when the eye of a spectator is 6 feet above the surface of the sea, he can see 3 miles; and at any other altitude of the eye, the distance at which you can see varies as the square root of the altitude; if therefore a be the altitude of the eye in feet, and d the distance in miles which you can see at that altitude, then

$$\sqrt{6} : \sqrt{a} :: 3 : d = \frac{3}{\sqrt{6}} \times \sqrt{a}$$
$$= 1{\cdot}2247 \times \sqrt{a};$$

hence we have this rule: *Multiply the square root of the height of the eye in feet by* 1·2247, *and the product is the distance to which you can see in miles.*"

The eye being at the height of 5 feet, the distance of the horizon is 2·7384292, not quite $2\frac{3}{4}$ miles: the diameter will be of course twice this distance. The refracting power of the air and vapour extends the visible horizon; irrespective of which, the height being, as before, 5 feet, the semi-diameter of the earth 20949655 feet, gives the visible angle of the earth's surface as equivalent to 2 minutes of space, or 12188

$$\left(= \frac{20949655 \times 6{\cdot}28318}{10800}\right),$$

feet, nearly 2 miles 532 yards; hence the diameter is equal to 4 miles 1064 yards by trigonometrical calculation. (Lloyd's *Math. Geog.* U. K. S., p. 6., where there is a typographical error of 9 millions in the semi-diameter.) Tables for *refractions* are supplied at the end of Callet's French edition of Gardiner's *Tables of Logarithms*, where great exactness is required.

The highest mountain that has been measured is the Dhawalgiri, 28,074 feet, with a difference of 445 feet in the respective measurements. North of Thibet one is said to be 30,000 English feet in height (*Cosmos*, i. 7.); therefore as $\sqrt{30000} \times 1{\cdot}2247 = 212{\cdot}11804$, more than 212 miles, the double of which would be the diameter of the horizon from that great elevation. Instead of the multiplier 1·2247, the practice at sea is to use 1·3 as sufficiently near; but this would carry the horizon of such a mountain too far by 13 miles in all directions.

T. J. Buckton.

Lichfield.

Ambiguous Proper Names in Prophecies (2nd S. iv. 201.)—An additional illustration of those deceitful predictions which "palter with us in a double sense" will be found in the life of one of the most contemptible of the many worthless beings crowned with the imperial diadem of the East. The circumstance about to be described occurred in the year 476, and is thus stated in the words of a French author:

"Cependant Zénon, qui auroit été pour tout autre un ennemi méprisable, faisoit déjà trembler Basilisque. Il avoit trouvé dans les Isaures ses compatriotes tout le courage dont il manquoit lui-même. Les devins, qu'il écoutoit comme son unique conseil, lui prédisoient qu'au mois de Juillet il se verroit dans Constantinople. Tous les Isaures étoient soldats: ils lui eurent bientôt formé un corps de troupes capable de tenir la campagne. Illus et son frère Iroconde, ayant passé le Bosphore avec une armée, allèrent chercher les Isaures, et marchèrent à Séleucie, d'où Zénon n'avoit osé sortir. Il ne les y attendit pas, et s'alla renfermer dans une forteresse située sur une montagne de difficile accès. Les deux généraux l'y suivirent et l'y tinrent assiégé. On dit que cette forteresse se nommoit Constantinople; et que Zénon l'ayant appris, ne put s'empêcher de réfléchir sur la bizarrerie de son sort, et sur *l'illusion* de *ces prédictions frivoles qui trompent même lorsqu'elles se rencontre avec la verité.*"—Ch. Le Beau, *Histoire du Bas-Empire*, liv. xxxvi. vol. iv. pp. 56, 57. (Paris, 1819.)

W. B. MacCabe.

Perhaps the oldest story of an ambiguity as to dying in Jerusalem is that which is related of Sylvester II. (Gerbert). He made, it is said, a brazen head, which answered questions affirmatively or negatively. On his asking "Ero apostolicus," it replied "Etiam." On his asking "Moriar antequam cantem missam in Jerusalem?" the answer was "Non;" and in reliance on this he neglected repentance, until one day death came on him in a Roman church which bore the name of Jerusalem. See Will. Malmesbur. *Gesta Regum*, § 172; and for the different versions of the legend, Hock's *Gerbert*, Wien, 1837. J. C. R.

Anne, a Male Christian Name (2nd S. *passim.*)—A grant of arms was passed in 1584 to *Anne* Wardell of Caen, in Normandy, gentleman, descended from John Wardell, a gentleman of England who established himself in France in 1417.

Thos. Wm. King, York Herald.

MS. Note in Locke (2nd S. iv. 189.)—The maintenance of the position, "that the same thing is and is not," first enunciated by Heraclitus, "the naturalist," may be seen in the Parmenides of Plato, who is represented by Alcinous and Albinus as a natural philosopher. This doctrine is far from defunct, for Hegel's axiom is, "being and non-being are the same" ("Seyn und nichts ist dasselbe"). He has a just title to that of

natural philosopher, if he had published nothing but his *De Orbitis Planetarum*. The above is only one of several positions perhaps equally as mysterious to Locke's MS. annotator, upon whom Hegel's followers would probably retort the charge of ignorance. T. J. Buckton.

Lichfield.

"*Bring me the wine*," *&c.* (2nd S. iv. 216.) — The two first stanzas copied by J. S. D. will be found in a collection of *Indian Melodies*, by, as I think, "*Thompson*," published nearly forty years ago. I do not recall the third stanza, nor am I sure that the others are correctly quoted; but I remember the commencing stanza of this wild and beautiful song, of which words and music are singularly adapted to each other; so that though it is nearly the period I mention since I heard either, they haunt my memory yet. The first verse is as follows:

"Maid of the wildly wishing eye,
See by yon faint streak dawn is nigh;
'Tis not a meteor gleam of light,
Warm as thy blush of swift delight.
The wild rose spreading to catch the gale,
The doe in her covert waking,
But most the throbs of our parting tell
Morn on our hills is breaking.

"Soon as again each envious eye
Slumbers at eve to Zaida fly," &c.

As I write I begin to doubt whether, though the metre be the same, these stanzas belong to the *same* song; but I am *quite sure* the inquirer will find the verses he has quoted in the collection of melodies I mention. A. B. R.

Belmont.

Notes on Regiments: 83rd, or Glasgow (1st S. *passim.*) —

"When the American war was carried on, Provost Donald proceeded to London, and offered to George III. to raise a regiment of a thousand men, at the expense of the citizens, which, considering the limited wealth and population of the town, was no small effort. The offer was accepted, and the corps was called the Glasgow Regiment, and afterwards the 83rd. His Majesty offered Provost Donald a knighthood, but he declined to accept the honour. The raising of this regiment caused a great stir in the city, and so enthusiastic were the leading classes in getting the ranks filled up, that many gentlemen paraded with drums and fifes, offering large bounties for recruits.

"The first public movement to raise the Glasgow Regiment was made by Mr. Gray of Carntyne, Mr. James Finlay, and ex-Provost Ingram, who met somewhere in the Gallowgate, whence they proceeded as a recruiting party towards the Cross; Mr. Gray, who was a tall, handsome man, wielding a sword, as the sergeant, in front, followed by Mr. Finlay playing the pipes, and Mr. Ingram bringing up the rear. On arrival in front of Peter M'Kinlay's, a famous tavern near the Exchange, this trio followed the example of other recruiting parties, by halting and proceeding upstairs, where they were instantly joined by a number of their friends from the reading-room, anxious to know the success they had met with; upon which Mr. Ingram said, 'There's a sergeant and a piper, but I am the regiment.' It was not many days, however, before a thousand men were obtained." — Strang's *Glasgow and its Clubs.*

W. W.

Malta.

Benediction of Flags (1st S. x. 75.; 2nd S. iv. 172.) — The origin of the service employed in blessing flags I traced some time since: the cause of the custom may be found in the fact that banners were at an early period employed in religious processions, as by S. Augustine when he entered Canterbury, and from the monasteries were carried to the field of battle; as S. Peter's, S. Wilfrid's of Ripon, and S. John's of Beverley were displayed at the battle of Northallerton; S. William's of York and S. Cuthbert's of Durham were borne by the Earl of Surrey in his Scottish expedition. The oriflamme of S. Denis was carried in the armies of S. Louis and Philip le Bel. Our Edwards and Henries fought beneath the banners of S. Edmund and the Confessor. The crosses of S. George, Patrick, and Andrew, mark the respective flags of England, Ireland, and Scotland. The Labarum was the sacred ensign of Constantine. The famous standard, which gave name to the Battle of the Standard, was an imitation of the Caroccio, an invention of Eribert Archbishop of Milan in 1035.

Flags are still thought worthy of a place in a church, whether the banners of S. George or S. Patrick at Windsor and Dublin, or the memorable remains of colours riddled with shot on some glorious field. Mackenzie Walcott, M.A.

Parish Registers (2nd S. iv. 188.) — In answer to the Query of M.D., I would remark that "Initium regni dominæ nostræ Elizabethæ Reginæ, Nov. 17, '59," is not apparently an inaccuracy, but refers to the day of her accession, Nov. 17, without reference to the year. It was afterwards called "the Queene's Day." See *The Chronology of History* by Sir H. Nicolas.

The following will help to explain the increase of marriages after the parson's deficiency, but not the subsequent decline, except on the supposition that the officers appointed grew careless, and the plan adopted was defeated. There had been a general want of attention to the registers, for, as Bigland remarks:

"It is much to be lamented that, during Cromwell's usurpation, few parochial registers were kept with any tolerable regularity." — *Observations on Marriages, Baptisms, and Burials, as preserved in Parochial Registers*, p. 7., 4to., Lond. 1764.

This was not unnoticed at the time, for in August, 1653, an act was passed, intituled, "An Act touching Marriages and the registering thereof; and also touching Births and Burials." In this it was ordered that, on or before Sept. 22, 1653, a vellum or parchment register should be

provided in every parish, and that some able and honest person should "be elected, approved, and sworn, should be called the *Parish Register*, should continue three years in the said place of register and longer, until some other should be chosen."

He was to have the keeping of the said book, and fairly enter in writing all such publications, marriages, &c., as aforesaid; and he was also to receive certain fees, fixed by the act. E. M.

Oxford.

Envelope (2nd S. iv. 170. 195.) — Without attempting to trace the origin or etymology of *envelopes*, it may perhaps be interesting to your correspondents to know that they were used by the great Frederic, King of Prussia.

I have a private letter of his addressed to an English general in his service, dated July 28, 1766, at Potsdam, which is enclosed in an envelope, just like in form to those we use now, with the only difference that it opens on the side, like that used by lawyers for deeds, instead of on the top as those for our letters do. It is composed of very coarse German paper.

Edward Foss.

"*Unwisdom*" (2nd S. iv. 207.) — The following examples of the use of this word are the earliest I can find. Wycliffe's New Testament, 1380 (Pickering, 1848), 2 Cor. 11.:

"I wolde yee schulden susteyne a litil thing of myn *unwisdom*."

Again, 2 Tim. 3.:

"Sothely the *unwisdom* of them schal be knowen to alle men."

Other examples from the same source may be found for the looking for.

Modern instances may be found in American literature. C. Mansfield Ingleby.

Birmingham.

Thomas Anglicus (2nd S. iv. 207.) — This name frequently occurs in the *Rotuli Litterarum Clausarum in Turri Londinensi Asservati*, edited by Mr. T. D. Hardy. By referring to the admirable Index of this work ready access may be had to all the passages where the name is mentioned, translated Engleys or L'Engleys. R. C.

Cork.

Thumb-brewed (2nd S. iv. 147.) — One lives and learns; but for your correspondent's information on the above phrase, I (a Yorkshireman) should have gone on thinking that it merely meant "th' home brewed." J. Eastwood.

Swallowing live Frogs (2nd S. iv. 145.) — Menyanthes tells us that more than forty years ago he saw a female reaper swallow several live frogs, and inquires if this practice was used as a remedy in former times. I remember more than fifty years ago that the practice was common with schoolboys, and I have seen it done often. It was alleged by those who did it, that it was good to cleanse the stomach, which seems to have been the notion of Mary Inglis. But how far it was a practice seriously adopted as a remedy for any maladies, I cannot say. F. C. H.

Swallowing live frogs appears to have been no uncommon medicine in the North Riding of Yorkshire for weakness and consumption. Several old people, dead years ago, have spoken of taking them when young, and have even added they were delicious. C. J. D. J.

Miscellaneous.

NOTES ON BOOKS, ETC.

Friends as we are to the establishment of Free Libraries, we think the Corporation of Norwich should pause before they take the step announced in the following communication: "The Corporation of Norwich are the trustees of a library of 2000 volumes — a library venerable from its age, its nature, its condition, and its donors. Consisting chiefly of the works of the Fathers, of Protestant controversial divinity, and of Hebrew, Greek, Latin, and some Dutch authors, the gifts of learned and illustrious men connected with the city (such as Archbishops Parker, Tanner, and others, Burghley, the Howards, &c.), it contains some matchless treasures, a MS. folio of Wickliffe's Bible, magnificently illuminated, originally belonging to Wickliffe himself, and by Archbishop Parker presented to the city: other illuminated MSS. specimens of Pynson and Wynkin de Worde in original boards and clasps. It is a library of reference for the learned, and interesting to the learned only. Hitherto it has been well preserved, and there has never been any difficulty in obtaining access to it at any time during daylight; nor have there been any losses during the last thirty years. There is, however, in the city of Norwich, of late erection, a building called 'The Free Library,' open to all, at present very bare of books, but well supplied with newspapers and fugitive literature, suited to the taste of their readers, and frequented principally by artizans and young men of that class, to whom the books of the City Library would be as carrion to the multitude. Will it be believed that the Corporation of Norwich are about to transfer this venerable collection from the safe custody of the shelves where they now repose, to the dust, the gas, the clogged atmosphere, and casualties, of a crowded room; to the disregard, the neglect, the contempt of a promiscuous assemblage, who cannot reverence what they cannot appreciate, and who, however decorous and respectable, cannot appreciate Baronius, Eusebius, or Salisbury Missals. I appeal to the lovers of learning in England to protest against this desecration." It is obvious that books of the character referred to are not calculated for the classes for whom *Free Libraries* are instituted. The few of those classes who could ever use them, would then gladly use them — *out* of the Free Library, its crowds and bustle.

We understand that the first distribution of the National Medals for Drawing among the Students of the Schools of Art of the United Kingdom, will take place at Manchester in the Town Hall, on the 9th October. The distribution will be made by the Lord President of the Council, the Rt. Hon. the Earl Granville, and the Vice-President of the Education Committee, the Rt. Hon. W. Cowper.

The cases which were some time before the Courts with respect to the ritual observances and other proceedings at the churches of St. Barnabas and St. Paul's, Knightsbridge, were of such importance, and the questions involved were of such deep interest to so large a body of churchmen, that we cannot doubt that a carefully prepared record of them will be valued by many. Such an one has just appeared under the title of *The Cases of Westerton against Liddell (Clerk), and Horne and others, St. Paul's, Knightsbridge, and Beal against Liddell (Clerk), and Parke and Evans, St. Barnabas, Pimlico, as heard and determined by the Consistory Court of London, the Arches Court of Canterbury, and the Judicial Committee of Her Majesty's Most Honourable Privy Council, by* Edmund F. Moore, Esq., M.A., *Barrister-at-Law.* Mr. Moore, having attended the Judicial Committee of the Privy Council as professional reporter of the cases there decided, has framed such a report of these two cases as to form a lasting history of the controversy, and a guide for future decisions in similar cases. The various passages from abstruse and obsolete writers cited in the course of the case have been verified and collated — and reference to them facilitated by noting the editions used — while the judgments in the Consistory and Arches Court have been collated by the editor, and the formal judgment of the Judicial Committee has been submitted to the learned judge by whom it was delivered. It need scarcely be added, therefore, that Mr. Moore's volume forms a very complete record of these important cases.

Mr. Bohn has just appeared in a new character — that of an author. We presume that if he does not share the sorrows of those sung by Pope, who —

"... when rich China vessels fall'n from high,
In glittering dust and painted fragments lie," —

are ready with screams of horror to rend the affrighted skies — he shares their admiration for the beautiful forms and rich hues which the clay assumes under the hand of the artist: and therefore, that having become the purchaser of the woodcuts of the Bernal Catalogue, he felt he should be doing good service to those who share his taste by reprinting that Catalogue with additional information. The volume so produced is entitled *A Guide to the Knowledge of Pottery, Porcelain, and other Objects of Virtu, comprising an Illustrated Catalogue of the Bernal Collection of Works of Art, with the Prices at which they were sold by Auction, and the Names of the present Proprietors, to which are added an Introductory Essay on Pottery and Porcelain, and an engraved List of Marks and Monograms, by* Henry G. Bohn. When we add to this ample title-page that the work is illustrated by numerous wood engravings, we have done all that can be required to show its value and utility.

As we have, we believe, already remarked, Lord Campbell's *Lives of the Lord Chancellors* increases in interest as it approaches its close. Our sympathies are more with men who lived in our own times—while Lord Campbell's narratives are fuller of personal anecdote and personal reminiscences. The ninth volume, which has just been issued, concludes the Life of Lord Erskine, and carries that of his great successor, John Earl of Eldon, down to the death of George the Third.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

The Harleian Miscellany. Vol. V.
Glover's History of Derbyshire. Vol. II. Part i. The Demy 8vo. Edition.
Nicholls' Leicestershire. The Part containing West Goscote Hundred.

Wanted by *Matthew Ingle Joyce*, Blackfordby, Ashby-de-la-Zouche.

Milner's History and Antiquities of Winchester. Vol. II. Third Edition. Published by James Robbins, High Street, Winchester.

Wanted by *W. W. King*, 32. Tredegar Square. E.

History of the Parish of Stoke Newington. By Wm. Robinson, LLD., F.S.A. Uniform with the Histories of Tottenham and Edmonton. By the same author.

Wanted by *John Henry Smee*, 73. Chiswell Street, Finsbury, London.

Notices to Correspondents.

We have been compelled to postpone until next week several papers of great interest, as well as the continuation of Book Dust, *by* Professor De Moroan.

Notes and Queries, First Series. *Full price will be given for* clean copies *of the following Nos. of our* First Series: 1. 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25. 67. 167, 168.

W. K. (Blackheath). *The coins mentioned are only worth their weight as old silver, unless in* very fine condition.

Whitehorse. *We care nothing for the squabble to which our Correspondent refers; We only desire to see an effective Society established in Kent; but after his remarks, we must be permitted to add, that as there is now every promise of such a Society, if the* Surrey Archæologists *persevere in their intrusion into Kent, they will render themselves liable to the suspicion of being actuated by some other motives than a love of science.*

A. A. D. *may rest assured that the several headings of* Professor De Moroan's Book Dust *shall be duly indexed.*

E. E. Byng. *On the ellipsis in the petition formula, see our* 1st S. i. 43. 75.; vii. 596.

M. D. *On Napoleon's bees, and the American stars and stripes, see* 1st S. vi. 41.; viii. 30.

A Constant Reader (Bristol). *The copper coin seems to refer to General Jackson's hostility to the re-chartering of the United States Bank in* 1831-2, *who, as President in the* strong box, *put his* veto *on the bill.*

C. S. Greaves. *On Mr. Cotton's emigrant bees, see* 1st S. xii. 452.

M. M. *Erycius Puteanus is noticed in most biographical Dictionaries.*

Iota. *We have only met with the following dramas by Thomas Powell of Monmouth:* The Wife's Revenge, *a tragedy in one act, in verse. Lond.* 8vo. 1843, *being No. II. of a collection entitled "Tales of the Olden Time;" and* The Shepherd's Well, *a play of five acts, Lond.* 8vo. 1844.

Erratum. — 2nd S. iv. 252. col. 1. l. 7., *for* "well-bred" *read* "well-read."

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11s. 4d., *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C.; *to whom also all* Communications for the Editor *should be addressed.*

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LONDON, SATURDAY, OCTOBER, 10. 1857.

Notes.

BOOK DUST.

(*Continued from* p. 243.)

18. Mr. De Sargues' *Universal Way of Dyaling*. By Daniel King. London, 1659. The author is no less a person than Gerard Des Argues, commonly written Desargues, the geometer to whom Des Cartes (who was never De Scartes that I know of, though I have known a boy imagine he was an ancient Greek, Δεσκαρτης) attributed Pascal's conic sections, thinking that no other man in France could have written them. Very little is known of Desargues, and in the meagre account given in the *Biographie Universelle*, no work on dialling is mentioned. I never saw or heard of the original, which Collins says was published in 1643, in a sentence in which the printer divides the name into De-sargues. There is a preface to the translation by Jonas Moore, who calls the author Du Sargues, and says that King is very industrious in antiquities and heraldry. This means, I suppose, that he is the same person as the historian of Chester and of the Cathedrals. Moore also hints that King will probably translate some French works on perspective, which makes it worth while to propose, as a query, whether any of them can now be found, as they will probably be other works of Desargues.

19. *A Letter to Martin Folkes, Esq., ... concerning the Rise and Progress of Astronomy among the Ancients*. By G. Costard. London, 1746, 8vo. (pp. 158.) Of all titles, "a letter to . . . ." is the worst. It may catch a few readers in the first year, but it repels for ever after. Here is a *letter* full of notes with citations at length in Latin, Greek, Hebrew, and Arabic, making one of the most learned dissertations on the subject ever written: but wholly unknown to those who write on the history of astronomy. Costard's other work on astronomy, which has much history in it, is well known.

20. *The Theory of the Motion of the Apsides in general, and of the Apsides of the Moon's Orbit in particular*. Written in French by D. C. Walmesley. London, 1754, 8vo. It is, I think, but little known that this tract was translated, though the tract itself is well known. The preface is of interest with reference to Clairaut. Walmesley, then a priest, afterwards a bishop, of the Roman Church in England, aided in the formation of the tables at the time of the discussions on the change of style (1751). He was brought into the Royal Society about that time: but his share in the matter was not made public, from motives of prudence. It may be presumed, nevertheless, that this translation was promoted by the notoriety which its author gained among the men of science from his share in the change of style.

21. *An Introduction to Chronology*. By Jas. Hodgson, F.R.S. London, 1747, 8vo. A precursor of the change of style, containing, among other things, the reports of Dee, Wallis, &c. on the subject in older times.

22. *The Gregorian and Julian Calendars*. By Aaron Hawkins. London, 1752, 8vo. This was published while the bill for the change of style was before the Commons, having passed the Lords. There is a sheet of memorial verses, some of which are by Canton, the electrician.

23. *Appendix to Commandine's Euclid*. By Sam. Cunn. London, 1725, 8vo. A work in which solid diagrams are contrived by turn-up slips of paper. A list of such works would be of some utility. Others which I can lay my hands and memory on at this moment are Joh. Lodge Cowley's *Appendix to the Elements of Euclid*, London, no date, folio: the same author's *Theory of Perspective*, London, 1766, folio (quarto size both): and Thomas Malton's *Compleat Treatise on Perspective*, London, 1778, folio. Cowley's Perspective has a very good short history of the subject.

24. *A Philosophical Amusement upon the Language of Beasts*. London, 1739, 8vo. This is a translation from the French of a Jesuit, Bougeant, who was sent to the prison of La Flèche for it, immediately on its publication. This gave rise to an immediate translation, and "now confined at La Flèche on account of this work" was a taking element for a title-page. But Bougeant was soon released. His theory is that the soul of every living animal, man excepted, is a devil: every fly, every locust, every oyster, every infusorium, is animated by a devil. He admits transmigration, or the number of evil spirits in his system would be perfectly bewildering. Part of the tract is in dialogue, and the ladies are shocked when they hear what their little pets really are; to which Bougeant replies as follows:

"Do we love beasts for their own sakes? No. As they are altogether strangers to human society, they can have no other appointment but that of being useful and amusing. And what care we whether it be a devil or some other being that serves and amuses us? The thought of it, far from shocking, pleases me mightily. I with gratitude admire the goodness of the Creator, who gave me so many little devils to serve and amuse me. If I am told that these poor devils are doomed to suffer eternal tortures, I admire God's decrees; but I have no manner of share in this dreadful sentence. I leave the execution of it to the Sovereign judge, and notwithstanding this, I live with my little devils as I do with a multitude of people of whom religion informs me that a great number shall be damned."

I wonder what religion would say to such a Jesuit as this? The following comment is instructive:

"As man is a soul and an organised body united, so is

each beast a devil united to a body organised: and as man has not two souls, beasts likewise have each but one devil. This is so very true that Jesus Christ having one day driven out many devils, and these having asked his leave to enter into a herd of swine, he permitted it, and they entered into the same accordingly. But what happened? Each swine having his own devil already, there was a battle, and the whole herd threw themselves headlong into the sea."

25. *Horologiographia Nocturna.* By Joh. Wyberd. London, 1629, 4to. A treatise on *lunar* dialling, or on dials which keep time by the moon's shadow. This is the only separate tract on the subject which I know of: and Wyberd seems to intimate that he knew of no other. Fale (presently mentioned) has indeed described a lunar dial, but only as a digression.

I now come to four tracts which some former possessor has bound (with others) in a volume, and which seem to have a common point. They are in the black-letter of the sixteenth century, with titles and prefaces reprinted in the letter of the seventeenth. The two first are reissued by Richard Bishop, the third and fourth by Felix Kingston. It may be that various books which now pass as of 16.. really belong to 15.. in a similar way.

26, 27. *A Brief Description of .... Sines, Tangents, and Secants.* Written by Master Blundevil, London, 1636, 4to. And a *Description of Mr. Blagrave his Astrolabe*, written by Mr. Blundevill, London, 1636, 4to. Both black-letter, being parts of the old stock of Blundevile's *Exercises.* (See my *Arithmetical Books*, p. 34.)

28. *Horologiographia, the Art of Dialling*, by Thomas Fale, London, 1652, 4to. This was really printed in 1593. The table of sines which it contains is the earliest specimen of a trigonometrical table printed in England which I can find.

29. *A Booke named Tectonicon*, by Leonard Digges, London, 1647, 4to. This was really printed in 1594.

30. *A Fair, Candid, and Impartial State of the Case between Sir I. Newton and Mr. Hutchinson, . . .* By Geo. Horne, Oxford, 1753, 8vo. This is Horne's *second* Hutchinsonian pamphlet: for the first see 1st S. v. 490. 573.

31. *The Construction and Use of the Sea Quadrant*, London, printed for P. Dolland, 1766, 8vo. Peter Dolland was the elder brother of the celebrated John Dollond, as the name is now always spelt. Dr. Kelly, in his *Life of Dollond*, spells the name throughout with an *o*, and does not even allude to the old spelling. The meaning, I suppose, is this, that the elder brother did not choose to alter his name. Lalande says the name is not French; but he only knew it with *o*. My friend, the late Mr. George Dollond, repudiated entirely my conjecture that the name the family brought from France was a corruption of D'Hollande: but I never could find any other plausible derivation.

32. *A Letter to the Right Hon. George Earl of Macclesfield, concerning an apparent Motion observed in some of the fixed Stars*, by James Bradley, London, 1747, 4to. This was picked up by me in the *threepenny box* of a third-rate bookstall: a place to which any letter of that date to an Earl of Macclesfield, being nothing more, might well come: for he was not then President of the Royal Society. It is the paper in the *Philosophical Transactions* in which Bradley announced the discovery of *nutation*, with a separate title-page. If any possessor had scrawled "discovery of nutation" in the title-page, the tract would not have found its way into the box: a little ink would often raise the price of much print.

33. *Reflexions on .... the Infinitesimal Calculus*, by C. Carnot, translated by W. Dickson, London, 1801, 8vo. Also, *Animadversions on Dr. Dickson's Translation, ...* by H. Clarke, London, 1801, 8vo. C. Carnot is the translator's way of writing *citoyen.* I put down this book to remark on the large number of obscure translations from the French which exist in mathematical literature. Dr. Henry Clarke, afterwards Professor at Marlow, was one of the candidates for the Royal Society who was rejected by the influence of Sir Joseph Banks, according to the discussions in Dr. Hutton's case.

34. *Algorismus Domini Joannis de Sacro Busco noviter impressum*, Venice, 1523, 4to. This is a very scarce tract. Sacrobosco gives the rules for the extraction of the square and cube roots, and gives them well: a thing for which the European arithmetic of his age has not had due credit. Mr. Halliwell reprinted this tract in his *Rara Mathematica* (Lond. 1839, 8vo.) under the impression that it had never been printed. But not only had it been printed as above, but also in a collection (Paris, 1503, folio) printed by W. Hopelius and H. Stephens, where it is appended, without any author's name, to the arithmetic of Judocus Clichtoveus, the very midmost, I should think, of middle Latin names.

35. *A Briefe Introduction to Geography*, by Wm. Pemble, Oxford, 1685, 4to. This is the last of the posthumous works of the author, who died in 1623, aged thirty-two. I note it as maintaining the doctrine of the earth's stability, which, considering the date, renders its publication at Oxford rather curious. Oxford, in the interval 1623—1685, was the English school of science.

36. *Geometricall Dyalling*, by John Collins, London, 1659, 4to. This is the famous John Collins, the attorney-general of the mathematics, as some one has called him; who by correspondence with mathematicians, and by keeping and circulating letters, was a main cause of the discussion about the invention of fluxions. He is

styled "John Collins of London, Accomptant, Philomath."

37. *Horologiographia Optica. Dialling Universal and Particular*, . . . by Silvanus Morgan, Lond. 1652, 4to. An old collection of tracts will needs contain many works on dialling: we, with our clocks and watches, know little about the importance our ancestors attached to this art. The present work is written by one who inclines towards the doctrine of Copernicus, but will not yield. He gets into the Court of Minerva, where *Clemency* endeavours to persuade him to adopt the earth's motion. He refuses in the following terms:

> "If *Tellus* winged bee
> The Earth a motion round,
> Then much deceiv'd are they
> That it before here found.
>
> "*Solomon* was the wisest,
> His wit ner'e this attain'd;
> Cease then *Copernicus*
> Thy Hypothesis vain."

Perhaps in these days the following argument may be worth reprinting:

"Then in respect of yet an unresolved novelty, I propounded another question to her, whether it were probable to be a habitable world in the Moon, to which Clemency made answer, if that were mainteined, she would ask them but one question, and leave them in a dilemma for their Salvation, *viz.* Did Christ suffer in the *Jerusalem* above, or here below? now there is no *Jerusalem* above but the glorified *Jerusalem;* but if there be a *Jerusalem* also in that planet, then take which you will: if Christ dyed there, there the old *Adam* was made alive, and his death *quid proficit te?* if he dyed here; either they are no sinners, or he came not to save sinners."

A. De Morgan.

(To be concluded in our next.)

"NOTHING."

Recommended to a watering-place for the restitution of my health,—or rather because my Doctor was tired of my importunities,—as I was lounging in a friend's room, with nothing to do (miscalled relaxation), I took up a dumpty and well-thumbed volume lying on the table, entitled "*Notes and Queries.*" I was putting it down as too abstruse for my idleness, when I chanced upon some passages which gradually fixed me in my chair for at least an hour; and truly, Mr. Editor, I found your work as amusing as instructive—as fit for a parlour window-book to drive off ennui, as for a library-table to satisfy intelligent inquiry; and though, to be sure, a thing "of shreds and patches," yet composed of the richest materials, and forming in the whole a brilliant combination. Well, then (pray excuse my garrulity), I was at once seized with a desire to become a contributor; and seeing an excellent charade on "Nothing," p. 120. of the second volume I had in my hand, I determined to communicate to you a piece, which I copied at least half a century ago on the same subject from a manuscript in the possession of my mother, and which I have never, either before or since, met with in print. It is stated to be written by Mr. Belsham, but whether the historian or the minister I do not recollect, and to be addressed to Mr. Bowles. If you deem the lines worthy of insertion, their appearance in your pages will give pleasure to

A Septuagenarian.

"NOTHING.

"No Muses I implore their aid to bring—
He needs no muse, who NOTHING has to sing:
Your favor, Bowles, and your attention lend,
Pardon the Poet, and protect the Friend.
A theme untouch'd before inspires my lays,
From which no Poet ever won the Bays.
Those Greek and Roman Bards of old admir'd,
Who with poetic fury nobly fir'd,
On ev'ry subject dar'd their genius try,
And drank the Heliconian fountain dry,
Left NOTHING to be sung in times to come;
NOTHING escap'd the wits of Greece and Rome.
"When the fierce Goths did war with Learning wage,
And ravag'd Italy with barb'rous rage,
When all things good and great one ruin shar'd,
NOTHING by Goths was honour'd, NOTHING spar'd.
"Happy the man of NOTHING is possess'd,
No dire alarms disturb his nightly rest;
He sleeps in peace who knows no danger near,
And travels ev'ry road without a fear;
No long litigious suits his ease molest,
Nor cares of wealth disturb his peaceful breast,
Nor swell'd with hope, nor tost with anxious fears,
O'er a calm stream securely roll his years;
And when untroubled all his days are past,
Who NOTHING has to leave securely draws his last.
"NOTHING t'admire Philosophers profess
To be the only way to happiness;—
And he, that NOTHING knew, was the most wise,
Or the great Oracle of Phœbus lies.
By knowing NOTHING, learn'd with greatest ease,
Each prating fool becomes a Socrates:
All other Arts now flourish, now decay,
This learning spreads and prospers ev'ry day.
The learn'd in Books we know can hardly live,
But to know NOTHING is the way to thrive;
To this our Youth apply with early zeal,
To shine at Court and serve the Common Weal;
Who, NOTHING learn, grow noble, rich, and great
In Senates, Councils, Army, Church and State.
"Th' immortal Newton, tho' his tow'ring mind
Travers'd the worlds of knowledge unconfin'd,
Saw where the secret springs of Science rise,
And stretch'd his head like Atlas to the Skies,
Cours'd all the stars, and trac'd the source of light,
And still to unknown regions wing'd his flight;
Yet pardon me, great Sage, for I sing true,
NOTHING excell'd thy wit, NOTHING was hid from you.
"See when the learned Alchymists explore
Nature's hid . . . . .,* and try the shining ore,
Now wrapt in clouds of Smoke and Hope they tire
The stubborn Brass, and ply the torturing Fire;
And big with expectation, night and day,
Melt all their time, and all their lands, away:—

* The right word, which was illegible in the MS., I leave your readers to supply.

Of all this charge and toil compute the gains, —
NOTHING excites their hopes, NOTHING rewards their pains.
NOTHING, the grand Elixir sought of old,
Transmutes all baser metal into Gold; —
NOTHING is fairer than the morning light,
When the fresh beams first strike the ravish'd sight; —
NOTHING is milder than the western breeze,
Temp'ring the Summer's heat, and whisp'ring thro' the trees; —
NOTHING's more welcome than the approach of Spring,
That makes all Nature smile, the whole Creation sing.
"But while I try to raise the wond'rous tale,
I feel my language faint, my numbers fail.
Far as the Earth, and Air, and Seas, extend,
NOTHING's without beginning, without end: —
Beyond the Universe NOTHING finds place,
And NOTHING fills the mighty void of Space:
On NOTHING turn the lucid orbs above,
And all the Stars in mystic order move: —
On NOTHING hangs the vast terraqueous Ball; —
The World from NOTHING sprang; from NOTHING came forth all."

P. S. Whether you do or do not put them in, I beg to subscribe to your work; and I enclose my card, that I may be certain of a weekly entertainment.*

FLY-LEAF SCRIBBLINGS.

The following are from old English books: —

1. From a "Vigiliæ Mortuorum Sarum MS." penes me: —

"Thomas Hylbrond owe this book,
Whosoever will yt tooke,
Whoso stellyt shall be hangyd,
By ayre, by water, or by lande,
With a hempen bande.
God is where he was.
Aº VI. R. Edwardi VI."

2. In "H. B. Virg. Sarum MS., 15. Cent." penes me: —

"Whoever upon me doth looke,
I am Henry Blakham's booke,
So long as he pleasyth me to holde
Of me his owne he may be bolde
To syng or saye what he can,
Therwythe to please bothe God and man:
Yf he me lose and you me fynde,
He trnsthe that you will be so kind
For to take so much paine
As to bring me home to him againe;
For whose use I am most mete,
And he dwelleth in Little Wood Street.
Now you know all (†whose bread I eat),
Desyering not with you to mete."

3. From an old Chaucer, 1561, Jhon Kyngston: —

"Iste liber pertinet,
And bear it well in minde,
Ad me Johannem Rixbrum (Rukby),
So curtiss and so kind,
Quem si ego perdam,
And any shall it gaine founde,
Redde mihi iterum,
Thy fame than will I sounde,
Sed si mihi redas (sic),
Then blessed thou shalt be,
Et ago tibi gratias
Whensover I the se."

I should like to hear if any of the above worthies are known. J. C. J.

[* Our venerable Correspondent has forgotten to enclose his card. We hope that this hint will be sufficient intimation of our desire to hear from him again.]

† These words are doubtful, being almost obliterated.

BELLS IN ST. CUTHBERT'S TOWER, WELLS, SOMERSET.

The following extracts from the Corporate Records of Wells may prove interesting to some of your readers, especially to such as Mr. Ellacombe, who take an interest in the history of bells and bell-founders. The extracts are taken from the "Convocation" books of the corporation:

"20 Sept. 1624.

"Whereas ther was this psent day warned a 'Checqner for to confer of such business as concerneth the good of the Town, and likewise to take out of the chest the some of xl. to pay unto Roger Purdy the Bell founder towardes his charges in castinge of the Bells; And for that ther did not appeare above the nombre of ix whose names are above wrytten, and the residew made defalt, — Therfor wee whose names are subscribed accordinge to the order of this howse, — the residew of the xxiiij not appereinge, — have thoughte fitt for the helpe of the said Roger Purdy, — he havinge done his worke, to take owte the said some of xl. to pay vnto him towardes his charges in Castinge of the Bells, wch said money is deliv'd to Mr. Humfrey Palmer, Mayor, to be paid to the said Purdy; and the same money is to be taken vppe againe at the Church accompte.

"Humfrey Palmer, Maior.	Richard Casbeard.
Hughe Meade.	John Cox.
Thomas Baron.	Walter Bricke.
John Crees.	Edward Barlowe."
Vertue Hunt.	

"22 die Septembris Anno R. R. Jacobi nunc Anglie, &c. vicessimo sēdo.

"Received of Mr. Humfrey Palmer, Mayor, for and towards the charges of Castinge the third, fowerth, and fiveth Bells, the some of xiiijl. I say receaved." (No signature.)

"Quarto Maij, 1625.

"Ther was paid to Thomas Willis, to the vse of Roger Purdue, iiijl., beinge pte of vjl. vjs. dew to the said Purdew for the P'she of St. Cuthbte, for Castinge of three Bells ther, for wch they have geven acquitance.

"Thomas Willis.
"Witness, Henr. Goold."

Immediately after the above the following contract is recorded:

"xxx die Aprilis Anno R. Rs. Jacobi nunc Angl. &c. vicessimo sēdo, 1624.

"Memorand. — It is agreed betwene Humfrey Palmer, Mayor of the Cyttie or Burrow of Welles in the County of Somst, Edward Barloe and Robert Pointing, Church-Wardens of the P'ishe Church of St. Cuthbte w'thin the said Cytty or Burrow and P'ishe of St. Cuthbte, of th' one pte, and Roger Purdy of the Cyttie of Bristoll, Bell-

Founder, of th' other prte. In pris, That he the said Roger Purdy, for and in consideracõn of the some of viij*l.* of currant english money, and One hundred pounds of Bell mettall, shall take downe the Tenor Bell now hanginge in the Tower of the P'ishe Churche of St. Cuthb'te, and him weigh ther w'th sufficient marchantable weighte, and after the weying therof, carry the same vnto the place wher he doth intend to cast him in Wells afforesaid, and ther cast him, and make retorne of the same Bell and mettall in full weight as he receaveth the same, and by the same weight. And all wch is to be done at the pper cost and charge of the said Purdy, excepting the charg of the Stock weele, rope, and clipper. And that he may agree in Musicall tune and harmony w^th^ the first and second bells hanging in the said Tower. And soe that likewise the said five bells may agree in true musicall tune and harmony w'thin three monethes next after such takinge downe of the said Tenor. And likewise that the said Purdue shall geve sufficient securitye to the likeinge of the said Mayor and churchwardens in three hundred pounds, for the aunsweringe and deliv'ringe back againe of the same Bell w'thin one wyke after the del'vie in full weighte. And alsoe geve other securitie for th' maintayninge of the same Bell w'thin one wyke after the deliv'rie in full weighte. And alsoe geve other securitie for mayntaininge the same Bell for the space of seaven yeares. And likewise the said Roger Purdue to allow Ane hundred of Tynn to the Castinge of the same Bell, yf occasion shalbe, for wch he is to be allowed One hundred of bell mettall owte of the said Tenor by the said Mayor and Churchwardens. And that the said Roger is to gett all such other moneys as he cann in the Town by voluntary contribucõns."

"30 Dec. 1624.

"Request was made by Roger Purdy to have the money dew to him from the P'ish for Castinge the Bells; And theruppon it is thought fitt that ther shalbe a Rate made by the P'ish forthw'th, to pay that wch by relacõn is abowte viij*l.* viijs. And that Rate shalbe paid f'thw'th."

There is a field a short distance from the church called "Bell Close," where it is probable the bells were cast.

INA.

THE REV. MR. THOM'S MODE OF JUDGING IN THE "GREAT DOUGLAS CAUSE," ETC.

Mr. Thom, Minister of Govan (see "N. & Q.," 2nd S. iv. 104.), discussing the question whether the committee of his *dead brethren who sat in the Laigh Kirk of Glasgow* were saved or damned, proceeds in part of his arguments as follows:

"If (p. 22.) our dead brethren had been heretics the case would have been different. On that supposition it would have been extremely hard to prove that they died in the Lord. For my part I confess it would have exceeded my abilities, and I should never have attempted it. Indeed it is probable, and partly for that very reason, that in such an event I would not have been employed to deliver the funeral oration. But the affair standing as it does my task is much easier. As the cause is not concerned I am under no necessity to believe them damned; on the contrary I ought in charity to believe that they are saved. *Accordingly I confess I do incline to believe so.*"

In a foot-note deduced from the last sentence in italics of the preceding paragraph, the reverend author (through his printers) delivers the following commentary:

"This is the learned manner of expression. The mitigated form of speech possesses great dignity and — especially when one is not sure of a point — is an infallible mark of candour. It is much more effectual with all ingenious minds than the most peremptory assertions. It is besides the mark of a true philosopher, who ought never to appear positive upon any subject; neither ought he to appear much concerned. Our author accordingly observes this rule here. In demonstrable cases, indeed — and such cases occur not unfrequently to him — he is very confident, and with reasou; but what is merely probable he always delivers as such. At the same time, as the point he is at present labouring is of very great consequence to his deceased brethren, he neglects no argument, however minute, which gives it the least addition of strength; keeping in his eye this material rule of reasoning that, though a single argument may be good for nothing taken by itself, yet a number of such arguments bound together will make up a very good evidence; — an evidence on which not merely heaven and hell in the future state, as in the present case, but, which to people who balance evidence is still more conclusive, even life and fortune in this world do often depend, see the proceedings in the D—g—s C—se."

Mr. Thom lived at the period when the Douglas Cause was going forward in the legal courts of the two kingdoms, and there is no doubt observed the proceedings with a scrutinising eye. It would appear yet necessary to apply his mode of *balancing evidence* in forming our judgment on a piece of conduct alleged against the *then* Chief Justice of England, as to whether the latter (like Mr. Thom's clerical brethren) is to be *saved or damned*, by including in our estimate the characters of Camden, Fox, Horne Tooke, and Wilkes, along with the fiery temper, prejudices, and vindictive nature of Sir Philip Francis, who under such influence is supposed to have been unable to speak the truth of anyone, and hence any charge made by him to be regarded as unfounded. (See "N. & Q.," 2nd S. iv. 209., M. D.C.) However valuable may be the rules of balancing arguments, cumulative and circumstantial evidence, the doctrine of probabilities, and so forth, we are not quite so helpless as to be forced entirely to depend on these; the serious and important charge against the Chief Justice having seemingly been repeated by Sir Philip Francis in the House of Commons without receiving contradiction, together with the long, almost prevalent, belief in the public mind that in respect to the decision given there was a *screw loose* somewhere. It would certainly be desirable that those who possess the best opportunities and skill for investigating the truth or falsehood of the much agitated point, would meet it boldly in the face, and communicate their sentiments, which if not done, the suspicions of the less informed may be still more confirmed, and who may undertake the solution of the mysterious problem for themselves, and in their own way adopt the words of the re-

verend author cited, "*Accordingly I confess I do incline to believe so.*"

Another extract from *Literary Gleanings*, by Mr. Malcom, may not be quite uninstructive, given at the winding-up of his opinions on the case:

"The judgment thus delivered by Sir Thomas Millar corresponded entirely with that which was delivered by the Lord President of the Court (of Session), Dundas of Arniston, who held that high office during seven-and-twenty years; and certainly one would have thought that the joint opinions of two such eminent men should have been decisive of the cause, even in the last resort, whether it were viewed as a question of law, or simply as a question of common sense. Lord Mansfield, however, thought proper to determine otherwise; doubtless for the very substantial reason mentioned in page 35. (see *ext.* formerly quoted); and accordingly the judgment of the Supreme Court of Scotland was reversed, although not without the remarkable accompaniment of *a Protest by Five Peers*, at the head of whom stood the Duke of Bedford, who had been Prime Minister, and who has since been eloquently eulogised by Lord Brougham in his *Political Sketches of the Reign of George the Third.*"

"In conclusion the writer of these Notes thinks it not inappropriate to mention that although the public in Scotland were divided in opinion as to the soundness of the ultimate decision given by the House of Peers in the Douglas Cause, the public both in England and France were nearly unanimous as to its iniquity; and all thinking men beyond the sphere of Scotch politics and Scotch prejudices, thought of it then precisely as such men think of it at the present day. Among the English and French literary men, as well as lawyers, there was almost entire unanimity, if we leave out the counsel for the respective parties in the cause. With regard to the unanimity which prevailed in the literary world, it may be stated by way of illustration, that two of the most remarkable men of the age, who differed in almost everything else, agreed most cordially as to the injustice of the final judgment of the Peers. These were David Hume, the clear-headed, enlightened philosophical historian, and Dr. Samuel Johnson, the equally clear-headed, learned, and eloquent critic, moralist, dramatist, and poet. Neither of those very eminent persons ever entertained the slightest doubt of the imposture which had been perpetrated by Sir John Stewart and his wife Lady Jane Douglas."

G. N.

Minor Notes.

Savage, the Poet. — Mr. Gutch, it must be admitted, has made out his case satisfactorily, and has clearly proved that Chatterton was buried in London, not in Bristol, and that his body was not removed to the latter city. With regard to the burial of another unfortunate poet, also connected with Bristol, no uncertainty can exist, and some of your readers may be disposed to add the following Note to that "masterpiece of literary biography," Johnson's *Life of Savage*. It is an extract which I obtained from the burial register of St. Peter's Church, Bristol:

"An. Dom. 1743. Aug. 2nd, Richard Savage the Poet."

No stone covers his grave, but I have been informed that the office of sexton of this church has been held by the same family for a century; and the present official points out without hesitation the precise spot which tradition has handed down as the place of Savage's burial, viz. six feet from the south door of the church.

Johnson gives the date of Savage's death — the 1st of August, and tells us that he was buried at the expense of the keeper of the prison in which he died.

We see how short a time elapsed before the body was consigned to the grave, a practice not unusual probably in prisons. As no age is given in the register, we may suppose that it was unknown to the humane person who appears to have sympathised in his unhappy fate, and protected his bones from insult. J. H. M.

Richard Crashaw. — Among Crashaw's poems we find two "On the Frontispiece of Isaacson's Chronology explained." It appears from *The Life of the Right Reverend Father in God, Edw. Rainbow, D.D., late Lord Bishop of Carlisle* (London, 1688, written by Jonathan Banks), that the first of these (beginning "If with distinctive eye and mind you look") was written by Rainbow. J. E. B. Mayor.

St. John's College, Cambridge.

Misprints. — Some years ago, I remember one item of a Yankee cargo landed at Calcutta was an invoice of States-printed quarto Bibles, which were, as customary, knocked down at public auction, when a copy fell to the writer. The book has long since, however, passed from my hands, but I recollect it bore upon the *title* the misprint *wigth* for *with*, and I have often thought since what a promise that gave of a corrupt text, and of a rich crop of false readings to the hunters after such. J. O.

The Militia in 1759. — The Devon, Lord Bedford, 1600; the Dorset, Lord Shaftesbury, 640; the Norfolk, Lord Oxford, 960; the Somerset, Lord Paulet, 840; the Surrey, Lord Onslow, 800; the Warwick, Lord Hertford, 640; and the Wilts, Lord Pembroke, 800; were embodied to the number of 6280 men. Mackenzie Walcott, M.A.

Jorevalle Abbey. — The pages of "N. & Q." having been appropriated lately to some discussion respecting this abbey, I send as a curiosity a variety of corruptions which its name has undergone during the last three centuries. In the original charters, and down to the Dissolution, the name was spelt Jorevallis, Jorevalle, and Jorevall, the form which we still see on the remaining tombs of the abbats. In one instance I have met with Jorevaulxensis in an early charter. In later writings and in modern publications, the name has been transmuted into Jorevaulx, Jorevaux, Jora-

valle, Jorvall, Jorevale, Jerovall, Jervall, Jerevall, Jervaulx, Jervalx, Jervaux, Jervax, Jerveux, Jarvaux, Jarvax, Geroval, Gervaulx, Gervaux, Gervaix, Gervasia, Gervis, Geruise, Gerveux, Yorevale, Yorevalx. Mr. Ingledew and Ceyrep write "Jerveaux," a form which I have not before seen. Thus we have twenty-six metamorphoses, and yet there is another, the modern name Jarvis, which bids fair to keep its ground for some time to come. Patonce.

Touching for the King's Evil. — The records of the corporation of Preston contain two votes of money to enable persons to go from Preston to be touched for the evil. Both are in the reign of James II. In 1684 the bailiffs were ordered to

"pay unto James Harrison, bricklayer, 10*s.* towards the carrying of his sonn to London in order to y^e^ pcuring of his Ma^ties^ touch."

And in 1687, when James was at Chester, the council passed a vote that —

"y^e^ Bailiffs pay unto the psons un^r^ menc̃oned each of them 5*s.* towards their charge in going to Chester to gett his Majesties touch.

Anne, daughter of Abell Mosse.
——, daughter of Rich. Letmore."

William Dobson.

Preston.

Queries.

MILTON'S AUTOGRAPH.

It is remarkable, considering how much interest has been taken in Shakspeare's autograph, that so little research has been expended on Milton's, which is the rarer of the two. There is, I believe, no facsimile of the words "John Milton" in any of the common collections of autographs. Certainly it is not in Nicholls's, nor have I, though much interested in the handwriting of eminent men, been so fortunate as to obtain a sight of it anywhere. Perhaps some correspondent could inform me whether the copy of the manuscript of *Comus*, now in the library of Trinity College, Cambridge, presents any internal evidence of its genuineness. What indeed is the proof that it was really written by Milton? Warton and Todd seem to assume this as a well-known fact, but give no evidence on the subject. Milton's will, we know, was not signed; and indeed there are, I believe, only two specimens of his signature extant. These are referred to by Mr. Hunter, in his tract entitled *A Sheaf of Gleanings after Milton's Biographers and Annotators*. One is in a copy of FitzHerbert's *Natura Brevium*, 1584, on the title-page of which appear the words "Johes Milton: me possidet;" and the other is in an Album which once belonged to a Neapolitan nobleman (Count "Camillus Cardoyne"), who, being settled at Geneva between the years 1608 and 1640, was, it would appear, visited by Milton, as we may infer from the following interesting entry: —

"If Virtue feeble were,
Heaven itselfe would stoop to her.
Cœlum, non animū, muto, dū trans mare curro."

"Joannes Miltonius Anglus.
"Junii 10° 1639."

To Mr. Hunter's information may be incidentally added the fact that this Album is among the articles in Thorpe's *Catalogue* for 1836, and is priced 40*l.* From what has been stated it appears that though in these two cases we have Milton's signature, yet the simple "John Milton" is still a desideratum. Perhaps some correspondent can say where both the above-named volumes now are, and whether any other specimens of Milton's signature, Latin or English, are known to exist?

Lethrediensis.

Minor Queries.

"*Inez de Castro*," *by Nicola Luiz.* — I shall be grateful to any Portuguese student who will inform me of an original edition of the play of *Inez de Castro*, by Nicola Luiz, which is referred to by Murphy in his work on Portugal, and was translated by the late J. Adamson, Esq. Southey (*Life*, iii. 158.), in a letter to that gentleman, suggests Ferreira's tragedy to have been "published under this fictitious name;" but Mr. Adamson's version could not have been taken from the ordinary editions of Ant. Ferreira. W. M. M.

"*I'll come to thee.*" — Would Dr. Rimbault kindly inform me whether there is any old song, with a burden or any prominent line in it having these words? I have a faint recollection of an early ballad with the line "Illy, love, I'll come to thee," or something of similar import; but Dr. Rimbault would, no doubt, be able to refer me to the song itself. C. R. P.

Maurice Greene, Mus. Doc. — I shall feel particularly obliged to any correspondent of "N. & Q." who will kindly give me information, through this same medium, relating to the family of the above-named gentleman. He was the grandson of one, and I believe the nephew of another, Sergeant Greene: one, if not both of whom, lie buried in the chancel of Knavestock Church, Essex. There was formerly a fine estate there belonging to the Greene family. From papers my family are in possession of, I find that a room was hired somewhere in London, for which a considerable annual rent was paid, where the papers and records of the Greene family were kept. With the exception of a very few, including some pocket-

books in the true Pepysian style, formerly belonging to the Reverend John Greene, all are lost sight of, and I am most anxious to learn if anything is known of them. Some of the Greenes lie buried, I believe, in the minister's vault at St. Olave's, in the Old Jewry. Should any correspondent be able to give any farther information, perhaps he will kindly give his authority, &c.

HENRI.

Sea Pea. — In a manuscript letter, written in 1662 by the great naturalist Ray to his friend, Mr. Courthope of Danny, in Sussex, I find the following account of a species of pea which he had seen on the shore, near Alburgh. I shall feel obliged to any of your correspondents who are able to do so, if they will say whether the plant is still to be found there, and what is its botanical name and character? —

"On Saturday last I rode forth to Ald Burgh to see those famous Sea Pease noted by our historians and Herbarists to grow between Orford and Ald Burgh upon the shingle or bank of Stones by the Sea Side. Some I found not fare from Ald Burgh, growing by patches upon the stones; but about 6 miles further southward, at the extremity of that long bank of stones which runs from Ald Borough towards Orford at least 7 miles into the Sea (as you will easily perceive by viewing the Map of Suffolke). Near the haven's mouth is the famous and remarked place where (as all the people hereabout affirm and I believe) they cover the whole shingle for ½ a mile together. So that I cannot guesse the yearly crop of pease to be lesse than 100 combes or half quarters. For a full and particular description, I refere you to Parkinson, where also you have a figure of them. Only I do not find in them now ripe that bitternesse he mentions. Indeed to me and others they seem not so bitter as our common vetches, though they are smaller than they, which is, I consider, the reason why they are altogether neglected by the country people hereabout. I might add to this description, that when they are ripe and dry, they are of a dark olive colour, but a little shrunk or crumpled like our ordinary gray pease. Some of the stalks and leaves still continue green, but the most were seare and withered, abundance of pease still hanging upon them. I wonder, though men neglect them, that yet pigeons and wild foules should not devour them."

R. W. B.

Second Queen of Fred. I. of Prussia.—I should feel much obliged for any particulars (such as Christian name, character, personal appearance, &c.) of the third wife (and second queen) of Frederic I., the first King of Prussia. She was a Princess of Mecklenburg-Grabow, and married King Frederic three years after the death of his second wife, Sophia Charlotte of Hanover. Can you direct me to any book in which I can find any account of the above-mentioned Princess of Mecklenburg? M. E. P.

Hanging Criminals at the Borders of Counties. — The bridge, by which the old road from London to Manchester crosses the river Dove, is called Hanging Bridge: part of the bridge is in Derbyshire and the rest in Staffordshire. In the latter county, and at no great distance from the bridge, there is a hill, called in the old deeds of the estate Gallowtree Hill. Is not the inference from these facts that criminals were formerly executed on this hill? Are there any instances of criminals having been executed on the boundaries of counties, or can any other explanation be offered of these facts?

Early in this century a man murdered two of his children in Mayfield, and was executed for the murder. The razor with which he murdered them was buried in a bye-lane at the extremity of the parish, within a few feet of the adjoining parish. Are any similar instances known, and what can be the origin of such a proceeding?

Instruments with which murders were committed were forfeited to the crown by the common law. C. S. GREAVES.

Felpham Church. — Within the south porch of Felpham Church, Sussex, is a tombstone which excited my curiosity; it is a grey slab (apparently slate), on which is very slightly cut a cross and circle, thus . There is no trace of either inscription or date; the slab lies north and south, and is to one's left, on the floor of the porch. Is there any tradition or record as to the person who was interred in a place so unusual? The absence of all inscription, too, must have been intentional, and why? E. E. BYNG.

Molière. — Can any of your readers give me an explanation of the following phrases from Molière?

"*Sganarelle.* Que d'une serge honnête elle ait son vêtement,
Et ne porte le noir qu'aux bons jours seulement."
L'E'cole des Maris, Act I. Sc. 2.

Was black the fashionable colour at this time? if so, how long did it continue to be so?

"*Léonor.* Et je préférerais le plus simple entretien
A tous les contes bleus de ces diseurs de rien."
L'E'cole des Maris, Act III. Sc. 9.

What are "contes bleus," and what is the origin of the expression?

"*Lisandre.* Vois-tu ce petit trait de feinte que voilà? Ce fleuret? ces coupés courant après la belle?
Les Facheux, Act I. Sc. 5.

What is the meaning of the word "fleuret" in this passage?

"*Arnolphe.* Moi, j'irais me charger d'une spirituelle
Qui ne parlerait rien que cercle et que ruelle?"

I cannot quite make out the meaning of "ruelle" here. LYBIA.

Rugby.

Degeneracy of the Human Race. — It is a very common remark, by admirers of the "good old times," that the human race is very much degenerating both in point of size and physical strength. This may possibly be true, as far as regards the

inhabitants of crowded cities; but as a general rule, I very much doubt the correctness of the assertion. From the accounts of the Middle Ages, we have good proof that our immediate ancestors had no advantage over us either in height or bulk; but I am anxious to ascertain if there is any data to show the average height of the Greeks and Romans.

I am not aware to what extent the mummies may have shrunk; but from what I am able to judge from the specimens I have seen, I certainly think the ancient Egyptians were by no means superior in size to the present race.

W.

Bombay.

Property held for Religious Purposes by the Church of England immediately before the Reformation, and at the present Time. — Are there any documents extant, of an authentic and official character, showing the amount of property held as above at the respective periods mentioned?

Enquirer.

The Monthly Magazine. — Who edited *The Monthly Magazine* (not the *New Monthly*) in 1831–32? Iota.

"*Pastor Fido.*" — There was a translation of *The Pastor Fido* published anonymously in 1782. The author's name is said to have been W. Grove. In the *Gentleman's Magazine* for 1794 (p. 582.), there is a biographical notice of Wm. Grove, LL.D., of Lichfield. This gentleman, who was High Sheriff of the county of Warwick about 1783, was the author of several poems published in the *Gentleman's Magazine*. Can any of your readers inform me whether he was the translator of the work I have mentioned? Iota.

Musical Game. — Can you give me any information as to the rules of a game entitled, *The Newly invented Musical Game, dedicated by Permission to H. R. H. the Princess Charlotte of Wales*, by Anne Young, Edinburgh? M. F.

Arched Instep. — In *Shirley*, by Currer Bell (chap. ix.), one of the characters, a Yorkshireman, says, —

"All born of our house have that arched instep under which water can flow — proof that there has not been a slave of the blood for three hundred years."

Is this a common saying in Yorkshire? Does it obtain elsewhere? On what can it be grounded?

T. D.

Crossing Knives. — What is the origin of the superstition relative to this? J. A. D.

Quotation. — Whence the following?

"The Archangel's spear
Was light in his terrible hand."

D. A.

Turner's Birthday. — The day and year of Turner's birth are unknown. Mr. Ruskin says, in his *Lectures on Architecture and Painting*, that Joseph Mallord William Turner was born in Maiden Lane, London, about eighty years ago. The register of his birth was burned, and his age at his death could only be arrived at by conjecture.

The bishop's transcript for the parish ought to be, and most likely is, in existence; if so, perhaps some admirer of the great painter will consult it, and make his age known. K. P. D. E.

"*Shankin-Shon.*" — I am the possessor of a painting, on panel, called "The Goat and Boots:" at the foot (in a painted square) are the following words, "Shankin Shòn, Ap-Morgan, Shentleman of Wales." This Shankin Shòn is a most ugly looking fellow, and is represented as riding on a goat. His coat and hat are of the old military style; in the hat, a three-cornered one, is stuck a leek (as for a feather); in his right hand he carries a long walking-stick, as though under orders to "carry" swords. A fish and a leek (the fish over the leek, and both in an horizontal direction) may be supposed as representing his sword sheath. And his knee boots and spurs are of an immense description. The painting is very old, and is evidently the work of a clever artist. It was represented to me, on my purchasing it, as the original sign-board to the "Goat and Boots" public-house, Tyburn, of ancient date. May I ask for information as to this Shankin Shòn, and also generally on the subject of the painting, and by whom it was painted, and of the "Goat and Boots" public-house at Tyburn. Humilitas.

Is the English Spaniel of Japanese Origin? —

"Commodore Perry, when on his official visit to Japan, learned that there were always three articles included in an imperial present: rice, dried fish, and dogs. Four small dogs of a rare breed were sent to the President of the United States as a portion of the Emperor's gift. It has been observed that two of the same race were sent on board of Admiral Stirling's ship for her Majesty of England. The fact that dogs are always part of a royal Japanese present suggested to the Commodore the thought that possibly one species of spaniel now in England may be traced to a Japanese origin. In 1613, when Capt. Saris returned from Japan to England, he carried to the king a letter from the Emperor, and presents in return for those which had been sent to him by his Majesty of England. Dogs formed probably part of the gifts, and thus may have been introduced into the kingdom the Japanese breed. At any rate there is a species of spaniel in England which it is difficult to distinguish from the Japanese dog." — V. Perry's *Japan and China Seas.*

W. W.

Malta.

The Waldenses. — In a deed dated 6 Hen. IV. the Corporation of Henley-on-Thames grant a lease of a granary, "cū capella adju'cta quond'm

Waldeschenes." Can any of your correspondents refer me to any settlement of Waldenses in that town? J. S. Burn.

Nottingham Wills.—In what office are the wills of persons who resided in the parish of Blythe, in the county of Nottingham, during the seventeenth and eighteenth centuries to be found?

Edward Peacock.

The Manor, Bottesford, Brigg.

"*Dr. Johnson's Staircase.*"—Are you able to specify the *date* of the above inscription, and what "Master of the Bench," past or present, enjoys the credit of having suggested that the "staircase" should be so designated. His name deserves an honourable record in your pages, if only from the exceptional character of such a manifestation of unprofessional sentiment on the part of a "Senior Counsel."

The wonder is that the application of the passage of Cicero, "Movemur *locis ipsis* in quibus eorum quos admiramur adsunt vestigia," to a residence not dignified by associations of special pleading or *Nisi Prius*, was not sconted by the "Parliamentary" conclave to which it was first propounded. L. (1.)

Temple.

Colonel Joyce.—Wanted to know when and where George Joyce, a cornet, and afterwards colonel in the Parliamentary army, was born? and also what became of him after his imprisonment by Oliver Cromwell (Carlyle's *Oliver Cromwell*, vol. iii. p. xi. edit. 1846)? Wood (*Athenæ*, vol. ii. p. 762., edit. 1696) says that Joyce "had been a godly Taylor in London, and perswaded and egg'd on by a godly Minister of that city to take up arms for the *righteous cause*," &c.; but this does not quite tally with the account given of him by Lilly, who says:

"Many have curiously enquired who it was [Lilly, in his examination before the Parliamentary Committee, says it was Lieutenant-Colonel Joyee] that cut off his [the King's] head: I have no permission to speak of such things; only thus much I say, he that did it is as valiant and resolute a man as lives, and one of a *competent fortune.*"

Any references to works containing an account of this person will be acceptable to M. (1.)

Concentrated or Portable Beer for our Soldiers in the East—Can any of your readers inform me whether it is possible to manufacture such an article as the above, as it would be invaluable to our private soldiers in the East Indies, where such a tonic as beer is *absolutely* requisite?

"In Russia, the soldiers make use of the quass loaves (their small beer), which are made of oat or rye meal with ground malt and hops, made into cakes either with plain water or an infusion of hops. Sometimes the Extract of Malt is added, which is nothing more than sweet wort *evaporated* to the consistenee of treacle. The cakes are then baked and kept for use. Infused for 24 to 30 hours in boiling water, they make a wholesome, nourishing, and strengthening drink."

A Soldier's Friend.

Minor Queries with Answers.

Hoppingius.—Ruddiman, in his Introduction to Anderson's *Diplomata Scotiæ*, cites a work by this author, being a treatise of ancient and modern seals. I do not find any mention of it in Brunet, or other bibliographical works to which I have referred, and shall be obliged by any account of the work—whether in one or more volumes? when and where printed? It is, I believe, in Latin. Who was Hoppingius? and was he the author of any other works? I have remarked his being cited by Secker in his MSS. upon armorial bearings and coins. G.

[The work cited by Ruddiman is in the British Museum and Bodleian, entitled *De Sigillorum prisco et novo jure tractatus practicus.* Norib. 4to. 1642. Hopingius also wrote *Panegyricus Hermanno Vulteio.* Marp, 4to. 1634; *De notis naturalibus, genitivis et gentilitiis meditatio historica.* Marp. Catt. 4to. 1635. In the Museum Catalogue the name is spelt Theodorus Höpingk, in the Bodleian Theodorus Hopingius.]

Society for Propagation of the Gospel in Foreign Parts.—This Society is usually stated to have been founded by Dr. Bray, &c., in the year 1701, but it really seems to have originated in the days of the Commonwealth. In Soames's *Mosheim*, iv. 24., a note by the translator, Dr. Murdock, informs us:

"In 1649 an ordinance was passed by the English Parliament for the erection of a corporation by the name of *The President and Society for the Propagation of the Gospel in New England;* and a general collection for its endowment was ordered to be made in all the counties, cities, towns, and parishes of England and Wales. Notwithstanding very considerable opposition to the measure, funds were raised in this manner, which enabled the Society to purchase lands worth from five to six hundred pounds a year. On the restoration of Charles II. the corporation became dead in law; and Colonel Bedingfield, a Roman catholic, who had sold to it an estate of 322*l.* per annum, seized upon that estate, and refused to refund the money he had received for it. But in 1661 a new charter was granted by the king; and the Hon. Robert Boyle brought a suit in chancery against Bedingfield and recovered the land. Boyle was appointed the first governor of the company, and held the office about 30 years. See Wm. Brown's *Hist. of the Propagation of Christianity*, i. 62., New York, 1821; Neal's *Hist. of the Puritans*, iv. 433.; but especially the *Connecticut Evangelical Magazine*, iv. 1."

It is plain, then, that the existing Society is but a continuation of the puritan corporation; and it is to be regretted that its real origin is not more candidly admitted. If any American correspondent would communicate the substance of the

article in *Connecticut Evan. Magazine*, to which Dr. Murdock "especially" sends his readers, it might prove interesting. A. A. D.

[The two societies were entirely distinct, as the puritan one continued its operations for above twenty years after the establishment of the Propagation Society founded by Dr. Bray and others in 1701. We have before us *The Connecticut Evangelical Magazine*, vol. iv., which states that "Mr. Boyle was for a long time governor of 'The Society for the Propagation of the Gospel in New England and the parts adjacent in America.' On his decease in 1692, Robert Thompson was elected as his successor; and after his decease, Sir William Ashurst, knight and alderman of London, was chosen to succeed. In 1726, William Thompson, Esq, was governor. Since the separation of the colonies from Great Britain, the corporation have withheld their exhibitions, and by advice have turned their attention to the province of Canada. The whole revenue of the society never exceeded 500*l.* or 600*l.* per annum." The missionaries seem for the most part to have been deprived clergymen of the Church of England; and, indeed, Neal names seventy who, on account of their nonconformity, transported themselves to New England before the year 1641. Among these were the celebrated John Eliot, and the notorious Hugh Peters! The author of *A General History of Connecticut*, published in 1781, thus distinguishes the operations of the two societies: "I cannot forbear to notice the abuse of the charter [of the first society]. Notwithstanding it confines the views of the Company to New-England, yet they and their Committee of correspondence in Boston, have of late years vouchsafed to send most of their missionaries out of New-England among the Six-Nations, and the unsanctified episcopalians in the southern colonies, where was a competent number of church clergymen. Whenever this work of supererogation has met with its deserved animadversion, their answer has been, that though Cromwell limited them to New-England, yet Christ had extended their bounds from sea to sea! With what little reason do they complain of King William's charter to the Society for the Propagation of the Gospel in Foreign Parts?"]

James Merrick. — Can any correspondent give me any particulars of Mr. Meyrick, or Merrick, who was the author of a metrical Version of the Psalms. Some of these compositions are to be found in the *Collection of Anthems* edited by William Marshall, Mus. Doc., late organist of Ch. Ch. Cathedral, and of St. John's College, Oxford. I have frequently heard them sung at the services at New College and Magdalen Chapels.

Oxoniensis.

[James Merrick was born Jan. 8, 1719-20, and educated at Reading school, and entered at Trinity College, Oxford, April 14, 1736; B.A. 1739; M.A. 1742; chosen probationer fellow, 1744. He entered into orders, but never engaged in any parochial duty. As a translator of the Psalms, he brought to the task the accomplishments of the scholar, the poet, and the Christian; so that Bishop Lowth has characterised him as "one of the best of men, and most eminent of scholars." His life chiefly passed in study and literary correspondence, and he was early an author. In 1734, while yet at school, he published *Messiah, a Divine Essay*; and in April, 1739, before he was twenty years of age, was engaged in a correspondence with the learned Reimarus; and many letters to him from Dr. John Ward of Gresham College, and one from Bernard de Montfaucon concerning a MS. of Tryphiodorus, are among the Addit. MSS. in British Museum. Merrick occasionally composed several small poems, inserted in Dodsley's *Collection*; and some of his classical effusions are printed among the Oxford gratulatory poems of 1761 and 1762. In the second volume of Dodsley's *Museum* is the Benedicite paraphrased by him. His celebrated work, *The Psalms translated, or Paraphrased in English Verse*, Reading, 1765, 4to.; 1766, 12mo., is esteemed the best poetical version; but from not being divided into stanzas, it could not be set to music for parochial use. The defect has since been removed by the Rev. W. D. Tattersall, who published three editions properly divided. Mr. Merrick departed this life, after a short illness, on Jan. 5, 1769, and was buried in Caversham church. For other particulars, and a list of his works, see Coates's *Hist. of Reading*, 4to., 1802, pp. 436—441.; Darling's *Cyclopædia Bibliog.*; and Holland's *Psalmists of Britain*, ii. 209. In one of the MS. note-books of Dr. Ward, the Gresham professor, are the following beautiful lines by Mr. Merrick, which probably have never been printed:

"*Upon the Thatched House in the wood of Sanderson Millar, Esq., at Radway in Warwickshire:*

"Stay, passenger, and though within
Nor gold, nor sparkling gem be seen,
To strike the dazzled eye;
Yet enter, and thy raptur'd mind
Beneath this humble roof shall find
What gold could never buy.

"Within this solitary cell
Calm thought and sweet contentment dwell,
Parents of bliss sincere;
Peace spreads around her balmy wings,
And banish'd from the courts of kings,
Has fixed her mansion here."]

Marquis of Montrose. — What is the name of the place where Montrose was defeated after his return from the Orkneys, a few weeks before his execution? The battle was fought on April 29, 1650. E. M. B.

[Montrose had just reached a place called Corbiesdale, near the pass of Invercarron, and the river Oikel, when he fell into an ambuscade very adroitly planned, and was instantly overwhelmed by an irresistible force of cavalry under Colonel Strachan, followed up by the greatly superior forces of David Leslie, Gen. Holbourn, and the Earl of Sutherland. The ground where the battle was fought, and which lies in the parish of Kincardine, Ross, took its present name, Craigcaoineadhan, or the Rock of Lamentation, from the event of that memorable day. — Napier's *Life of Montrose*, ii. 745, and *Statistical Account of Scotland*, Ross, p. 407.]

Vinegar Bible. — Wanted some account of the Vinegar Bibles, the date of their publication, or if the word *vinegar* instead of *vineyard* is only a mistake, or whether it can be traced to any cause, or where any of the copies are at present? One of them is, I believe, in the library of Winchester College. Any information on this subject would greatly oblige B. O. E.

[The only edition of the Bible with this singular blunder, is the beautiful one printed with head and tail-pieces at the Clarendon press, Oxford, 1717. It is in two volumes folio, usually bound in one. The error is not in the text (Luke xxii.), but in the running head-line; and whether made by design or by accident has never been discovered. There is a splendid copy on vellum in the Bodleian library. It is not considered scarce, and may occasionally

be met with in booksellers' catalogues, varying from four to ten guineas, according to its condition and binding.]

"*Fortune helps those that help themselves.*" — I shall be obliged to any of your correspondents who will furnish me with the equivalent to this proverb, in Greek, Latin, Welsh, Scotch, German, Italian, Spanish, or in any other language.

VRYAN RHEGED.

[In Bohn's very useful *Polyglot of Foreign Proverbs*, our correspondent will find an Italian equivalent, *Vien la Fortuna a chi la procura*, and also a Spanish one, *A los osados, ayuda la Fortuna*; but of the more Christian version of the same proverb, *God helps him who helps himself*, Bohn gives us the cognate French proverb, *Qui se remue, Dieu l'adjue*; the Italian, *Chi s' aiuta, Dio l' aiuta*; the German, *Hilf dir sebst, so hilft dir Got*; the Spanish, *Quien se guarda, Dios le guarda*; and the Portuguese, *Deos ajuda aos que trabalhão.*]

Elzevir Type. — What is the Elzevir type? and why is it so named? E. E. BYNG.

[This type is named from a family of celebrated printers and publishers who flourished during the seventeenth century at Amsterdam, Leyden, the Hague, and Utrecht, and whose typography has justly gained for them the reputation of being the first printers in Europe. Their Virgil, Terence, and Greek Testament, are considered the master-pieces of their productions.]

Replies.

LORD STOWELL.

(2nd S. iv. 239.)

It is satisfactory to learn that several of the judgments and decisions of this most eminent man are now given in a more cheap and accessible form. It may be questioned whether, since the days of Bacon and Johnson, more wisdom has been compressed within a small compass than in the volumes here referred to.

Of Lord Stowell it may be said, as of the sage in Rasselas, "when he spake attention watched his lips, when he reasoned conviction closed his periods."

What a valuable gift will these volumes be to a young lawyer! Many years ago I was favoured with a sight of some extracts from Lord Stowell's private Diary. How rich in matter, how pregnant with interest, were the remarks of such a man, even on ordinary subjects, may well be believed. It may be remembered that Lord Stowell's curiosity was unbounded: scarcely an object, exhibited, escaped his attention; consequently some of small importance were occasionally honoured by his notice.* Allow me to ask whether there is any prospect of our seeing this Diary or Journal published, or has any portion of it been already committed to the press for private circulation? Had your regretted correspondent C. been alive, I might have looked for an answer to this Query from him. In what receptacle, if they exist, are now lying the notes furnished by Lord Stowell of his recollections of Johnson, and which were transmitted by the post to Edinburgh for Sir Walter Scott's perusal? These Notes Mr. Croker stated, in 1831, by a very unusual accident were lost, and owing to his great age and infirmity, Mr. Croker was deterred from troubling Lord Stowell again on the subject. How great this loss we may well suppose: perhaps the Notes may appear a century hence, like the lately disinterred correspondence of Boswell. J. H. M.

* When the Bonassus was exhibited in the Strand, my late friend, James Boswell the younger, determined to precede Lord Stowell, and actually waited for the opening of the door on the first day of exhibition. On boasting to Lord Stowell that on this occasion he had anticipated him, his Lordship quietly replied that *he* "had been favoured with a *private view*." When the Duke of York lay in state Lord Stowell was the earliest visitor admitted to the funereal chamber. This passion is alluded to by Lord Campbell, who contrasts it with the apathy for sight-seeing in Lord Eldon.

BYROM'S SHORT-HAND.

(2nd S. iv. 208.)

The design of the vignette monogram prefixed to this work, 1767, is to bring into one view the various characters employed as letters in Byrom's stenographic system. With this design accords the motto placed under the monogram, "*Frustra per plura*;" which is the same as saying, "These few forms suffice for all our characters. It were vain, it were futile, to employ more."

The *monogram* is a square including six right lines, of which one is horizontal, one is perpendicular, and four are sloping; also including two circlets, four semicircles, and ten arcs of about 45° or 50° each. The *characters* may be seen at pp. 24. 37. of the work itself; and it will be found, upon examination and comparison, that there is no character of the system which does not correspond with something in the monogram; nor is there any line, direct or circular, in the monogram which has not some representative in the characters.

The monogram is framed in a double circle containing a wreath of flowers, such as roses, pinks, &c. Even this wreath is not wholly without significance. With the aid of a magnifying glass it will be found that the second full-blown rose from the bottom, on the left-hand side, is a diminutive but very striking portrait of the Rev. George Whitefield. Whitefield died in 1770, that is, about three years after the publication of Byrom's posthumous work. As he generally preached extempore, and was deservedly popular, he occasionally called into exercise the talents of the short-hand writers of his day. Thus his

sermon on Ephes. iv. 24. is stated in the title-page to have been "*Taken down in short-hand*, and transcribed with great care and fidelity, by a Gentleman present." This circumstance may account for the appearance of Whitefield's portrait in the frame of a stenographic monogram published during his life. His venerable wig is distinctly traceable, and a good magnifier will show even the cast in his eye. THOMAS BOYS.

TWO CHILDREN OF ONE FAMILY BEARING THE SAME CHRISTIAN NAME.

(2nd S. iv. 207. 257.)

When inquiry is made for instances of two brothers or two sisters bearing the same christian name, I presume the condition is implied that both survived the period of infancy, and were living at the same time. It may be difficult to ascertain the reality of this circumstance, but I believe the following instances will be found to comply with such condition:

1. John Leland, the antiquary, had a brother of his own name.

2. Thomas Cavendish, of the King's Exchequer, who died 15 Hen. VIII., had two sons named George.

3. John White, Bishop of Winchester, 1556, and Sir John White, Alderman of London, were brothers.

4. John Dudley, Duke of Northumberland, had two sons named Henry.

The question naturally arises, what could induce our ancestors to adopt this practice? — one that seems to obviate the direct object of names, viz. to distinguish one person from another; and which evidently did so, for we find traces of those additional marks of distinction between the synonyme brothers, which though not given in baptism became absolutely necessary. In legal documents I believe this was usually effected by the descriptions *senior* and *junior*.

The question I have started may perhaps be answered on two conjectural hypotheses. 1. The repetition of the same name might sometimes arise from the second child's birth occurring on the festival of a favourite saint, from whose patronage his parents could not persuade themselves to withdraw their offspring. 2. It was usual, I believe, much more so than in modern days, for the sponsors at baptism to give the name; and a great man was expected to give his own. Thus a father with many sons might easily come to possess two Edwards or two Henries. I believe this to be the actual explanation of the two Henries in the family of the Duke of Northumberland: one, or both, were godsons of the king.

But before I conclude I will give an instance of *three living sons bearing the same name*. This occurred in the family of the Protector Somerset. His eldest son, by his first wife, Katharine Fillol, was named John; the second Edward, born in 1529, who was afterwards Sir Edward Seymour of Berry Pomeroy, and the lineal ancestor of the present ducal house of Somerset. I have found him styled "Lord Edward" before his father's disgrace, and afterwards Sir Edward, having been knighted at Musselburgh in 1547. When the inheritance of the family was settled in preference on the issue of the Protector's second wife, Anne Stanhope, her eldest son, born in 1539, was also named Edward. He had the courtesy title of Earl of Hertford during the reign of his cousin Edward VI., and was subsequently created Earl of Hertford by Queen Elizabeth. The third Edward of this family was born in 1548, and the reason of his being so named was because the king was his godfather. According to Collins (*Peerage*, 1779, i. 162.) he lived to manhood, and "died unmarried, a knight, in 1574;" but I have some doubt of the correctness of this statement, as his elder brother Henry (born in 1541) was in Queen Elizabeth's time styled "Lord Henry Seymour," and he, had he been then living, would by the same rule have been "Lord Edward." On this point I should be glad to receive more accurate information.

It would probably be difficult to find another family in which three brothers bore the same name at one time. JOHN GOUGH NICHOLS.

VALUE OF MONEY, A.D. 1370—1415.

(2nd S. iv. 129.)

The usual method of determining the comparative values of ancient and modern moneys is to ascertain the quantity of pure metal the coins contain at the respective periods. At the date referred to, the silver penny weighed 18 grains troy (*Penny Cyc.*, COINS, vi. 330.): therefore the shilling weighed 216 grains and the mark 2880. At present the silver penny weighs $7\frac{2}{3}\frac{2}{3}$ grains, the shilling $87\frac{3}{11}$, and the mark, taken as two-thirds of the sovereign, would weigh $1290\frac{3}{11}$ grains (*Brit. Alman.*, 1857, p. 96.). Without making any adjustment for the seignorage and alloy*, which must be done if minute accuracy is required, the above shows that these coins contained, in A.D. 1370—1415, $2\frac{1}{3}$ times as much† silver as they now contain. But there is another and most important adjustment to be made, which is usually

* *Now* the seignorage is nearly $6\frac{1}{2}$ per cent., the alloy $7\frac{1}{2}$ per cent., together ·139516.

In Richard II. the seignorage was 2·6666 per cent., the alloy $7\frac{1}{2}$ per cent., together ·101666.

In Henry IV. and V. the seignorage was 3·3333 per cent., the alloy $7\frac{1}{2}$ per cent., together ·108333. (Ruding's *Coins*, i. 193, 194.)

† Exactly $232\frac{1}{2}$ per cent.

neglected, and that is the commercial value of silver itself, which, according to Say, assuming the price of wheat to be nearly invariable in France (*Pol. Econ.*, i. 419.), was four times greater then (A.D. 1350—1520) than now; consequently (as $2\frac{1}{2} \times 4 = 10$) we must multiply the price in marks, shillings, and pence in the fourteenth and fifteenth centuries in England, by *ten* to get at the approximate value, or purchasing power of money in that age, to compare it with our own. Thus, wool in 1354 was valued at 6*l.* per sack * (Craig's *Brit. Commerce*, i. 144.), equivalent to 3·033*d.* per lb., which give 30¼*d.* its value in money of to-day, showing that it was a monopoly price, and perhaps that none but the best quality was exported, for now the price ranges, under a free system, from 9*d.* to 36*d.* per lb. In 1350, wheat per quarter was 15*s.*, or=150*s.* now, when wheat is from 65*s.* to 90*s.* In 1450, wheat per quarter was 11*s.* 4*d.*, or=113*s.* 4*d.* now, when wheat is from 65*s.* to 90*s.* In 1350, agricultural labour was 3*d.* a-day, or =2*s.* 6*d.* now; in 1450, agricultural labour was 3¾*d.* a-day, or=3*s.* 1½*d.* now, when such wages are 2*s.* 6*d.* (Ruding's *Coins*, i. 20.)

During the reign of Edward IV. the silver penny was depreciated to 15 and 12 grains, and by Edward VI. to 8 grains, where it is still very nearly fixed. The rule above given will therefore vary accordingly with these depreciations respectively. Jacob *On the Precious Metals*, and Tooke *On Prices*, should be consulted. Acts regulating wages—the gravitating power of prices ("N. & Q. 1st S. ix. 478.)—within the period inquired after, were passed in 25 Edw. III. stat. 1., 34 Edw. III. c. 9., 13 Rich. II. c. 8., and 11 Hen. VII. c. 22. It is not fifty years ago since an Act was abolished regulating the size and price of penny loaves, &c., under the control of the Excise and justices of the peace.

T. J. Buckton.

Lichfield.

* A small quantity is quoted at 4*d.* the lb.=40*d.* now.

PHOTOGRAPHIC NOTES.

Maull and Polyblank's Living Celebrities.—The 15th and 16th Parts of this interesting series of Portraits furnish us with likenesses of two of the most energetic men of the present day. If the portrait of *Cardinal Wiseman*, the astute and untiring leader of the Roman Catholic Church in this country, be satisfactory to his co-religionists, that is enough. That the admirers of *Lord Brougham* (who is this very day at Birmingham as indefatigable as ever in his endeavours to promote in all possible ways the social condition of his fellows) will be delighted with this very striking likeness of him there can be little doubt. The character and expression of the noble and learned Lord have been most happily secured,—the credit in this case being probably due as much to the sitter as to the artist; for we have no doubt that the thoughtfulness so strongly marked on the countenance of Lord Brougham may be traced to the speculations on which his mind is for the moment engaged—as to the optical and chemical processes by which his portrait is being secured. What would those who know him give for as characteristic a portrait of him in a less serious mood, when his countenance is lightened up by one of those quaint conceits or brilliant witticisms which few can so readily utter, and none can more thoroughly enjoy.

Replies to Minor Queries.

Sir George Leman Tuthill (2nd S. iv. 150.), President of the Hospitals of Bridewell and Bethlem, was the son of John Tuthill, a solicitor at Halesworth, co. Suffolk; was born there Feb. 16, 1772, and knighted at Carlton House by the Prince Regent, April 20, 1820. The family of Tuthill were of long standing in the counties of Suffolk and Norfolk. The immediate ancestor of Sir George was Henry Tuthill of Thurston in Norfolk, third son of John Tuthill of Saxlingham; whose ancestor, John Tuthill of Westilgate in Saxlingham-Nethergate, died there in 1558. The family still continues at Halesworth and Norwich, I believe. Sir George left an only daughter and heir, *Laura*.

The arms in the Heralds' Visitations are "Or, on a chevron, azure, three crescents, argent." The pedigree is continued to the present time in the College of Arms.

G.

Erasmus and Sir Thomas More (2nd S. iv. 248.)—The anecdote is related very differently, and much more consistently. Erasmus had borrowed a horse of some German prince. The name of the horse was Frederick. The prince had adopted the new theory of the reception of the sacred body by faith. So on the prince applying for his horse to be sent back, the witty borrower returned this answer:

"Quod mihi dixisti
De Corpore Christi,
Crede quod habes, et habes:
Idem tibi dico
De tuo Frederico,
Crede quod habes, et habes."

The jest was here most applicable, whereas in the form given by R. R. F. it wants both point and consistency. Sir Thomas More and Erasmus, it is well known, both believed in transubstantiation. The jest to such a believer would not have been apposite: it applied only to one who maintained that Christ is received only by faith. That Erasmus firmly believed in transubstantiation is evident from his own words. See his Preface to the *Treatise on the Eucharist*, by Alger, which he published; and his *Letter to Pellican of Alsace*.

F. C. H.

I have shown (1st S. ii. 263–4.) that these lines occurred in a manuscript of the time of Henry VII. This manuscript contains memorial verses. And here, in a *Roman* production, the lines are in their proper place. A little examination will

show that they are not the joke of a protestant against a papist, but of a papist against a protestant, who eats *by faith*. These lines show that the memorial verses were collected at a time when arguments were to be remembered against the oppugners of transubstantiation, so that probably its date is in the time of Henry VIII., instead of Henry VII. as supposed by Mr. Halliwell. Unless indeed, which is likely enough, coming events were throwing their shadows before. M.

"*The Country Midwife's Opusculum, or Vade Mecum*" (2nd S. iv. 251.)—The MS. to which Mr. Eastwood refers, and the title of which I have transcribed above, has not I believe been printed. Its author, Percival Willoughby, enjoyed a deservedly high reputation in Derbyshire. He was the son of Sir Percival Willoughby of Wollaton, and was educated at Oxford, where he took the degree of Bachelor of Arts. Settling at Derby, he soon obtained the respect and esteem of all classes; and on February 20, 1640–1, being then in full practice "in villa et comitatu Derbiensi et alibi in Medicina bene et multum exercitatus," he was, after the usual examinations, admitted an Extra Licentiate of the Royal College of Physicians of London. Dying in 1685, he was buried, as Mr. Eastwood informs us, at Derby. If that gentleman would courteously supply me with a copy of the inscription to Willoughby's memory, I shall consider myself his debtor.

W. Munk, M.D.

Finsbury Place, London, Sept. 26, 1857.

"*Solidus*" (2nd S. iv. 250.) — This word in old charters, and modern Latin generally, means *shilling*. *Libræ*, *solidi*, *denarii*, *obolus*, *quadrans*, (abbreviated into *li*, or £, *s*, *d*, *ob*, *q*) denoting *pounds*, *shillings*, *pence*, *halfpenny*, and *farthing*, respectively. The word seems originally to have been applied to any coin which represented in one *solid* lump, so to speak, a given number of *denarii*. After Alexander Severus coined gold pieces of one-half and one-third of the *aureus*, which was the standard gold coin under the emperors, worth about 1*l.* 1*s.* 1½*d.*, the whole *aureus* was called *solidus*. Spelman gives several quotations in which mention is made of *solidi* of 12 and 40 *denarii*; of 4 Parisian *solidi*, not exceeding 8 English *denarii*; of 6 *solidi* being equivalent to 2 ounces of silver; of 30 *denarii* in the time of Ælfric making 6 *solidi*, &c. See also Smith's *Dict. of Antiq.*, v. Aurum. J. Eastwood.

"*Walkingame's Arithmetic*" (1st S. v. 441.; xi. 57.; xii. 66.) — Prof. de Morgan (*Arithmetical Books*, 1847), says:

"I should be thankful to any one who would tell me who Walkingame was, and when his first edition was published, for this book is by far the most used of all the school books, and deserves to stand high among them."

I have seen it stated in an educational periodical, on the authority of an extensive publisher, that during the year 1856 more copies of Walkingame issued from the press than of any other arithmetical work. The oldest edition mentioned by De Morgan is the 24th, 1798. I have two older ones by me. The 4th, 1760; and the 20th, 1784. The 4th edition contains the following advertisement:

"Writing in all its various hands now in use; Arithmetic through all its different Rules; Vulgar and Decimal Fractions, with the Extraction of Square and Cube Root; also Duodecimals are taught abroad. By F. Walkingame, At the Water Office in St. Martin's Lane, near Charing Cross. Where may be had the *Tutor's Assistant*."

The advertisement is repeated in the 20th edition, but the residence is changed to Kensington: "Where may be had the *Tutor's Assistant*, and all the other works of the Author."

Could any of your correspondents answer the Professor's Queries? and also say, what were Walkingame's "other works?" C. D. H.

Keighley.

Macistus (2nd S. iv. 189.) — This is not here the name of a place, but of a person. Schütz, on the passage in the *Agamemnon* of Æschylus (v. 299.) says:

"Μακίστου plane nomen est non montis, sed hominis, cujus munus hoc faces accendendi alicubi inter Athon et Euripum commiserat Agamemnon. Hoc manifestum est ex proxime sequentibus ὁ —— μέρος."

There is an error in the Oxford translation, which renders Μακίστου σκοπαῖς, "to the *watchman* of Macistus," instead of "to the *beacons* of Macistus. "And he," Æschylus continues, meaning Macistus, "not delaying his duty," &c. The Greek scholiast, generally particular as to geographical points, passes this verse in silence. Herodotus mentions a city of this name as founded (B.C. 637) by Theras of Lacedemon, in the island of Callista, afterwards Thera (iv. 148.). The Persian name Μασίστιος was pronounced by the Greeks Μακίστιος (Herod. ix. 20.), B.C. 479.

Macistus had to watch probably from some mountain of Eubœa, near the Euripus, say Dirphossus, for the lighting of the beacon on Mount Athos, the height of which latter is 6349 feet, which gives an horizon of 104 miles ($\sqrt{6349}$ (=80) × 1·3=104). The direct distance of the tops of these mountains is about 108 miles, so that a slight elevation of the observer above the sea level near Eubœa would suffice to make the light visible from Athos. T. J. Buckton.

Lichfield.

"*Esquire*," "*Mister*" (2nd S. iv. 238.) — Mr. Dixon's friend, the solicitor, requested his bookseller to "strike out *Esquire*, and put *Mister* instead." If my question is not a foolish one, I should like to ask, whether the solicitor had really

any better right to the title of *Mister* (except as a title of courtesy) than he had to that of *Esquire?* My little reading in such matters has been of a desultory kind; but I have somehow been brought to believe that, according to ancient custom, the title of *Mister*, or *Master*, used to be confined to Justices, Masters of the Rolls, Masters in Chancery, Chancellors of the Duchies, and even of the Exchequer, King's Serjeants, and other civil servants; to which may be added *Master-graduates* at the Universities; and (I think Mr. Hallam says somewhere) *knights-bannerets* (?). At all events, I conceive that, in the Middle Ages, *Master* was as much a *civil* title as *Sire* and *Esquire* were *military* titles; and that *Magistri* ranked in the state, as civil servants of the crown, about on a par with *knights* who rendered military service. Have any acts of the legislature, in more modern times, placed the title of *Mister*, as applied to the "gentleman," below that of *Esquire?* J. Sansom.

As a companion story to those of Mr. Dixon, take the following. About fifty or sixty years ago a letter addressed to my father as "G. G., *Esquire*," was refused to be taken in by one of the maid-servants. When asked why she had refused the letter, she said that she did not know that her master was a *squire*, and therefore thought it was not meant for him. Ever afterwards my father used to say he wished people to address their letters to him as *mister*, not *esquire*. M. D.

Rhubarb first Introduced (2nd S. ii. 430.) — In looking over "N. & Q." I see a notice of the time when rhubarb was first introduced. In the last edition of Rhind's *Vegetable Kingdom* it is said that

"Monk Rhubarb (Rheum rhaponticum) is mentioned by Tusser so early as 1573 as being cultivated in England. The (Rheum palmatam) true rhubarb as used in medicine has long been imported from the Levant, though the particular plant of which it was the root was not ascertained until 1758, when it was first introduced and cultivated in this country by Dr. John Hope. The Hybrid Rhubarb (Rheum hybridum) is a native of more northern parts of Asia than the others; it was first cultivated in this country by Dr. Fothergill in 1778, but it did not come into general use as a culinary vegetable till about thirty years ago. In the *Gardener's Magazine*, Feb. 1829, we find a notice of a plant of this species; one leaf of which being cut, with its petiole, was found to weigh 4 lbs. The circumference of the leaf, not including its foot stalk, measured 21 feet 3 inches; length of leaf, including the petiole, 5 feet 2 inches, and length of petiolæ 1 foot 4 inches."

C. Vivian.

First Sea-going Steamer (2nd S. iv. 214.) — I saw in your publication of the 12th inst. a notice of my answer to Explorator's inquiry for the name of the first sea-going steamer, by J. Doran, whose remarks appear to me to be wide away from the purpose; especially those referring to Columbus and Anson, whose names I should hardly have presumed to introduce in connexion with the present subject, and whose great enterprises were undertaken in sailing vessels, the best of their time, and not in steamers. As to Captain Dodd, it was far from my intention to disparage him, or his enterprise; no one can better appreciate both his "daring" and perseverance than I do. I only excepted, and on just grounds, his river-boat exploit from the question. I again assert that the "St. Patrick," under my command, was the first experiment, and was the leading vessel in that career, inasmuch as she was built expressly to run between Liverpool, Dublin, and Bristol, and was the first "sea-going steamer" that went down St. George's Channel into the Atlantic.

I may add that to her success the navigation of the port of Liverpool is indebted for most important improvements; for, as I before stated, it led to the establishment of Her Majesty's Mail Steam Packets between Liverpool and Dublin, one of which I commanded for twenty years; and at the suggestion of myself and brother officers in that service, the Rock lighthouse was erected, and by us also the new channel was first discovered and used. John P. Philipps, Lieut. R.N.

Grasmere.

The Ocean Telegraph, its first Proposer (2nd S. iv. 7.) — The following extract from a letter on file in the Treasury Department of the United States, under date of August 10, 1843, written by Samuel F. B. Morse to the Hon. John C. Spencer, then Secretary of the Treasury, settles the dispute as to who originated the idea of an oceanic telegraph: —

"The practical inference from this law is, that a telegraphic communication on the electro-magnetic plan may with certainty be established across the Atlantic Ocean."

In a recent publication of the Ocean Telegraph Company, Mr. Morse's claim as to being the proposer of this undertaking is readily allowed, and clearly established. My Query, which appeared *antè*, p. 7., would therefore have been unnecessary, had this statement been seen before its publication. William Winthrop.

Malta.

Riding the Hatch (2nd S. iv. 143.) — 'Tis well, Mr. Editor, that now and then you should have a correspondent who professes not to be deep in learned lore, nor attempts to find very simple things by search and research, in Saxon, Norman, Latin, or Greek words for a clue to such as the above.

"Hatch" is the lower door when two doors hang on the same post. I have often when a boy ridden the hatch of a barn door, and it *may* be as pleasant as "swinging on a gate all day;" but if

your urchin companion who swings it wishes to punish instead of amuse, he can do it effectually by *keeping it going very fast:* the rider will find the hatch very *hard* to sit, and very difficult to get off. BRAMBLE.

Twenty years ago riding the hatch was a very familiar expression in Cornwall. The county at that time abounded with Dissenters, especially Wesleyans and a sect called Bryanites, and the phrase in question was applied to one of these who had been guilty of any impropriety or moral offence. In the part of the county to which I allude the cottages had small extra doors or gates, about three feet high, called *hatches*, the use of which was to prevent the ingress of pigs or poultry, while the door was kept open for the admission of light and air. To the uninitiated it was supposed that the offender was placed astride one of these, which was then swung to and fro until he fell off, and by this ordeal it was determined whether he should, or should not, be expelled the sect. If he fell inward he was again received as a brother elect; if outward, he was regarded thenceforward as a heathen and an alien. JOHN MACLEAN.

Hammersmith.

I had long been accustomed to this phrase among a sea-faring population, but the inquiry of your learned and obliging correspondent, MR. BOYS, has led me to question several residents of the inland districts, who, I find, use it, and understand it in a similar way. The narrowness of Cornwall must be remembered, and its long extent of coast.

It has been suggested to me by one acquainted with the expression for the last fifty years, that it is probably as old as Cromwellian days, and was invented by the Cavaliers in ridicule of the sectaries, who, it was asserted, were accustomed to set any member accused of impropriety of conduct to ride the hatch, and, swinging it violently to and fro, to consider his guilt or innocence settled according as he fell outward or inward. This is, however, only supposition. T. Q. C.

Bodmin.

Steer Family (2nd S. iv. 90. 219) — It may be of interest to your correspondent W. ST. to know that one John Steer, M.A., an Englishman, was appointed by the Crown to the Archdeaconry of Emly in 1612, and at the same time he was made Treasurer of Ardfert; in 1615 he was Chancellor of Limerick, 1617 Bishop of Kilfenora, and in 1621 translated to that of Ardfert. On his death, which occurred in 1628, his brother William was appointed to succeed him in this see. He had previously been Treasurer of Ardfert. In 1636 he was presented by the Crown with the Archdeaconries of Cork and Cloyne, with licence to hold them *in commendam* of his see; he died at Ardfert, Jan. 21, 1637, and was buried in his own cathedral. Bishop Ryder mentions one John Steer (son of the Bishop of Ardfert) installed prebendary of Dysert in the diocese of Killaloe, *studendi gratiâ*, for three years, January 12, 1620. (Vide Cotton's *Fasti.*) The seal of the first mentioned prelate is still in existence, and was engraved by the writer in the 3rd No. of a small treatise on the *Episcopal and Capitular Seals of the Irish Cathedral Churches*," &c. R. C.

Cork.

"*Scarcity*": "*Resentment*" (2nd S. iv. 227.) — *Scarce*, in the sense of "temperate," occurs in Wiclif (Ecclus. xxxi. 20., "Slep of health (is) in a *scars* man;" LXX. ὕπνος ὑγιείας ἐπι ἐντέρῳ μετρίῳ. Vulg., "Somnus sanitatis in homine *parco*." Auth. Vers., "Sound sleep cometh of *moderate* eating." See Richardson *in voc.*

Scarcely = "temperately;" Chaucer, Prol. to *Canterbury Tales*, —

> "To maken him live by his propre good
> In honour detteles, but if he were wood,
> Or live as *scarsly* as him list desire."
>
> V. 584-6.

Tyrwhitt (*Gloss.* to Chaucer) refers to *Rom. of the Rose*, v. 2329.

Resentment, meaning "grateful sense" or "lively sense," is amply illustrated by Richardson from Barrow (vol. i., Serm. 4. and 6.); Cudworth (*Intell. System.* p. 25.); and Bull (vol. i. Serm. 4.). Nares quotes Jos. Walker, *Hist. of Eucharist:*

> "We need not now travel so far as Asia or Greece for instances to inhaunse our due *resentments* of God's benefits."

J. EASTWOOD.

A correspondent of Dr. Thos. Comber, afterwards Dean of Durham, writing under date May, 1681, subscribes himself, "Thy truly pitying, and *love-resenting* friend and brother." (Vide Comber's *Life of Dean Comber*, 1799, p. 139.) Dean Trench (*Study of Words*, 2nd edit., 1852, p. 32.), says: —

> "Barrow could speak of the good man as a faithful 'resenter' and requiter of benefits, of the duty of testifying an affectionate 'resentment' of our obligations to GOD."

Not having Barrow's works at hand, I am unable to indicate the passage referred to by Trench.

ACHE.

Fore-Elders (2nd S. iv. 207.) — It requires a person to have gained a very considerable knowledge of Richardson's *Dictionary* before pronouncing after one search that any particular word has been omitted; and that is one drawback to its use. For instance, I have just met quite accidentally with *fore-elders* (and sundry other words that seemed to have been omitted), under the word *fore* in a quotation from Foxe.

J. EASTWOOD.

The Devil and Church Building (2nd S. iv. 144.) — A similar legend to that related by your correspondent, Sholto Macduff, with respect to the church of St. Brelade in Jersey is also preserved in the sister island of Guernsey, and is given as a reason for the very inconvenient position of the church of Ste Marie du Castel on the very verge of a large and populous parish. The church is said to occupy the site of a castle which, long before the conquest of England by the Normans, was the abode of a piratical chief known by tradition as "*le grand Geffroy*" or "*le grand Sarrazin.*" A field almost in the centre of the parish, called "*les Tuzets,*" is pointed out as the spot originally fixed on for the church, and to which the materials for its construction were brought. Whatever was collected there during the day was found next morning to have disappeared, and to have been removed by unseen hands to the hill where the church now stands. The fairies are, in this case, generally accused of being the agents, though some say it was the work of angels. It is worthy of remark that there are other spots in the island bearing the name of "*les Tuzets,*" where there are indications of cromlechs having formerly existed. One of the largest and most perfect cromlechs in the island is called "*la pierre du Tus.*" In Brittany one of the names of the dwarfs who are supposed to haunt the dolmens or cromlechs is "*Duz*" or "*Duzik,*" and S. Augustin (*De Civitate Dei*, lib. iv. c. 23.) speaks of certain "Dæmones quos *Duscios* Galli nuncupant." If the "*Deuce*" had already possession of the ground, it is easy to conceive that he would not yield it up without a struggle. Edgar MacCulloch.

Guernsey.

Examination by Torture lawful (2nd S. iv. 129.) — The reader will find the following discretionary power given to the jailor to put his prisoner to torture recorded in the *Proceedings of the Privy Council of England*, vol. vii. p. 83., dated, Windsor, 16 Nov. 32nd Hen. VIII., 1540:

"Thomas Thwayts was sent to the towre of London by c'tain of the garde wt a lre to the Lieutenaunt declaring his confession and comaundyng him that in cace he woold stande stil in denyal to showe of whom he had herd the things he confessed, he shuld gyve him a stretche or twoo at his discrecon upon the brake."

Thwayts appears to have been a servant of one of the king's pages, and was accused by another servant of having spoken traitorous words against his Majesty. We find him, however, subsequently dismissed, "having a good lesson given him to use his tongue with more discretion hereafter."

R. C.

Cork.

Warping (2nd S. iv. 113.) — Mr. Buckton is probably more familiar with the "silver Trent" at Burton-upon-Trent, than with its muddy stream at Burton-upon-Stather. From the latter place to Gainsborough, for many miles, both sides of the river have been the means of thousands of acres of land coming under the warping process. Immense crops of wheat and potatoes are raised on this land, which always fetches the highest prices. *White* clover springs up spontaneously on it. W. H. Lammin.

Fulham.

Ringsend (2nd S. ii. 315.) — *Ringsend* was so called for generations before "old Jemmy Walsh" was born. His derivation, fanciful as it is, I could almost imagine was given to try how far Irish wit could impose on English credulity. Sir John Rogerson, by the way, was Lord Mayor of Dublin in 1693–4. Lascelles, in *Liber Minorum, &c.*, part v. p. 142., writes as follows:

"*Ringsend* or *Rinksen* [*forsan* a northern word signifying a sewer, which the river Dodder is to that part of the county.]"

Y. S. M.

Spiders and Irish Oak (2nd S. iv. 208.) — A writer in the *Gentleman's Magazine* for June, 1771, vol. xli. p. 251., refutes the following errors; asserting . . . that the bite of the spider is not venomous, that it is found in Ireland too plentifully, *that it has no dislike to fixing its web on Irish oak*, and that it has no antipathy to the toad," &c. Brande's *Pop. Antiq.* (ed. 1842), vol. iii. p. 206.

J. Eastwood.

The common saying at Winchester is that no spider will hang its web on the roof of Irish oak in the chapel or cloisters: and it holds good. Chesnut is said to possess the same virtue.

Mackenzie Walcott, M.A.

It is a common saying, and I believe a fact, that chesnut wood will not harbour spiders; for that reason the cloisters of New College are roofed with chesnut, and I fancy the roof of Christ Church is said at the present day to be of the same material. M. W. C., B.A.

Alnwick.

Spider-eating (2nd S. iii. 206.) — Perhaps D'Israeli had in his mind the following lines by Peter Pindar:

"How early Genius shows itself at times,
Thus Pope, the prince of poets, lisped in rhymes,
And our Sir Joshua Banks, most strange to utter,
To whom each cockroach-eater is a fool,
Did, when a very little boy at school,
Eat spiders, spread upon his bread and butter."

Uneda.

Philadelphia.

Sense of Pre-Existence (2nd S. iii. 50. 132.; iv. 234.) — The question of the disciples, in the case of the man born blind (St. John, ix. 2.), does not necessarily imply that they had imbibed the error of some of the Pharisees, of a transmigration of

souls. They might have supposed that the man was born blind as a punishment for sins which the Almighty foresaw he would commit. This of course would have been as great an error as the other, or greater; but I only wish to point out the possibility of their having been led by such a false notion to put the question. Either way they were seriously in error. F. C. H.

"*The Case is Altered*" (2nd S. iv. 188. 235.) — Is not this inn-sign connected with the old proverb, "The case is altered, quoth Ployden," of which Ray says (*Eng. Prov.*, 2nd edit., 1678, p. 225.): —

"*Edmund Plowden* was an eminent common lawyer in Queen *Elizabeth*'s time, born at *Plowden* in *Shropshire* . . . Some make this the occasion of the Proverb: *Plowden* being asked by a neighbour of his, what remedy there was in Law against his neighbour for some hogs that had trespassed his ground, answered, he might have very good remedy; but the other replying, that they were his hogs, 'Nay then, neighbour, (quoth he) the case is altered.' Others, more probably, make this the original of it. *Plowden* being a *Roman Catholick*, some neighbours of his who bare him no good will, intending to entrap him and bring him under the lash of the Law, had taken care to dress up an Altar in a certain place, and provided a Layman in a Priest's habit, who should do Mass there at such a time. And withall notice thereof was 'given privately to Mr. *Plowden*, who thereupon went and was present at the Mass. For this he was presently accused and indicted. He at first stands upon his defence, and would not acknowledge the thing. Witnesses are produced, and among the rest, one who deposed that he himself performed the Mass, and saw Mr. *Plowden* there. Saith *Plowden* to him, 'Art thou a Priest then?' The fellow replied, 'No.' 'Why then, Gentlemen (quoth he), the case is altered: *No Priest, no Mass.*' Which came to be a Proverb, and continues still in *Shropshire* with this addition — '*The case is altered* (*quoth* Ployden), *No Priest, no Mass.*'"

Ache.

Signs painted by eminent Artists (2nd S. iii. 8. 359.) — In the Museum, Basle, are two representations of a school painted by Holbein at the age of fourteen, and which were hung up as a sign over a schoolmaster's door in that town.

R. W. Hackwood.

Purchase (2nd S. iv. 125.) — An additional example of the use of the word *purchase* to that given by P. is seen in the metrical version of the Psalms used by the church of Scotland, Psalm lxxxiv. 3.:

"Behold the sparrow findeth out
An house wherein to rest,
The swallow also for herself
Hath *purchased* a nest:
Even thine own altars, where she safe
Her young ones forth may bring," &c.,

purchase intended to correspond, as in the prose text, with the meaning "*found*." The version was authorised by the General Assembly of the Church of Scotland in 1650, thus fixing the date when the word was so understood. By the law of Scotland, *conquest* is a name given to those heritable or real rights which one does not succeed to as the heir of another, but acquires in his own lifetime by *purchase*, donation, or other singular title — *legally* speaking, therefore, *purchase* and *conquest* are synonymous. G. N.

Aneroid (2nd S. iv. 239.) — If H. W. has not helped us much by his conjectural etymology, he has done us good service by mentioning Mr. Dent's name. I have applied to Mr. Dent, but at present he can only give me the conjectural etymology of a friend (which therefore I do not think worth mentioning). I have, however, written to him again, suggesting that he will be able to settle the question for ever, either by consulting the original memoir in which the instrument was first described, or (if necessary) by applying to the inventor, M. Vidi, himself. M. D.

A Regal Crown (2nd S. iv. 189.) — Perhaps the following passage from *Paradise Regained* contains the line sought for by your correspondent J. C. E.:

"What if with like aversion I reject
Riches and realms? yet not, for that a crown,
Golden in show, is but a wreath of thorns," &c.

Mercator, A.B.

Pegnitz-Shepherds (1st S. vii. 16.) —

"Vers 1644 Jean Clay, dit le Jeune, fonda à Nuremberg, de concert avec Philippe Harzdorf, l'Ordre des Bergers et des Fleurs de la Pegnitz, société dont le bût était le perfectionnement de la langue Allemande. Cents ans plus tard, Herdegen, qui en faisait partie, sous le nom d'Amarante, publia sur elle une notice historique, 1744 in 8vo. Au milieu du dix-septième siècle, Philippe de Zesen avait institué, à Hambourg, une Société des Beaux Esprits Allemands." — Lalanne, *Curiosités Littéraires*, p. 358. Paris, 1857.

M. A.

"*Lover*" (2nd S. iv. 107. 218.) — To the instances which have been given from the poets, of the use of the word *lover* in a feminine sense, the following passage from one of our greatest prose writers may be added: —

"This exercise [the practice of the presence of God] is apt, also, to enkindle holy desires of the enjoyment of God, because it produces joy, when we do enjoy him; the same desires that a weak man hath for a defender; the sick man, for a physician; the poor, for a patron; the child, for his father; the espoused *lover*, for *her* betrothed." — Jeremy Taylor's *Holy Living and Dying*, ch. i. sect. iii. p. 26., ed. Bohn.

F. H. H.

Rev. Richard Graves (2nd S. iv. 170.) — If the Rev. Rich. Graves, author of the *Spiritual Quixote*, &c., be the person referred to, he was about a century ago incumbent of Aldworth, Berks; and a notice of him may be found in Hewett's *History of Compton*, at p. 96.) W. H. Lammin.

Fulham.

Highbor Lace (2nd S. iv. 248.) — Probably a Cornish motto composed of the name of the person who adopted it: *High* or *Hioh* (? Hugh) *Borlace.* D. B.

May not this be merely intended for *Highborn Lass?* F. C. H.

Jamieson's Dictionary (2nd S. iv. 145.) — The *Abridgment* published in 1818 contained only those names which appeared in the work published in 1808 in two vols. 4to., as the "Supplement" thereto was not published until 1824: consequently the octavo of 1818 must be very defective. T. G. S.

Blennerhassett (2nd S. ii. 87.) — In the pedigree mentioned by C. M. B. the compiler states that Sir John Blennerhassett, Baron of the Irish Exchequer (1619 to 1624), was first cousin to the ancestor of the co. Kerry family. Is there anything known of his ancestors, father, grandfather, &c.? Y. S. M.

Miscellaneous.

NOTES ON BOOKS, ETC.

It is strange how strong a hold a thoroughly hearty, healthy English book takes on the reading public. Here we have *Tom Brown's School Days, by an Old Boy*, already at a third edition,—an honour which it has attained, not from the interest of the story — for, as to mere story, the writer might answer with Canning's Knifegrinder, "Story, God bless you, I have none to tell, Sir,"—but by the plain, simple, unpretending style in which the writer has described the every-day life of an English public school-boy,—a straightforward, honest boy, who naturally looks upon a lie or a meanness as a thing to be hated and despised, and upon whose simple truthful nature higher motives and principles are readily grafted by wise and loving hands. At the present moment, when attempts are making to bring English educational systems into closer resemblance with those of Germany, a book like this, written for boys — and which no boy can read without exquisite delight, and without being the wiser and the better — is indeed doing good service in support of a system which has done so much to make the English character what it is. Judge the two systems by their fruits, and who that is wise would desire a change? But we are running away from the book, of which we can say no more than that it is really a *Boy's own Book*, and that we can pay the author no higher compliment, than to express a hope that, as he has given us his account of Brown, he will soon give us like biographies of Smith, Jones, and Robinson.

Such of our readers as have perused the *Memoir of Robert Surtees*, the historian of Durham, published by the Society which bears his name, will well remember how important were the additions made to Mr. Taylor's memoir by the Rev. James Raine, the historian of North Durham, and must have seen in those additions ample proof of Mr. Raine's fitness for the duties of a biographer. Better evidence of such fitness, however, is now before us in the first volume of a life of the historian of Northumberland. Mr. Raine's *Memoir of the Rev. John Hodgson, M.A., Vicar of Hartburn, and Author of a History of Northumberland*, is, indeed, to use the words in which he has dedicated the book "to the Memory of his Friend," — "a record of a life spent in true christian faith, humility, and usefulness;" and in this respect very touching and interesting it is in many parts. It has also charms of another kind, charms which will recommend it to a large circle of readers: it abounds in notices of Hodgson's contemporaries; and what will interest that now widely-spread class, the members of the various archæological societies scattered over the face of the conntry, it will show how and by what means the historian of Northumberland became a master of his craft. We look forward with great anxiety for the completion of this most pleasant and well-told story of a life.

Mr. Timbs has in a great measure re-written, so as to make it in the main a new work, the new edition of his *Things not generally known,— Popular Errors explained and illustrated.* If this book was popular before, and it was deservedly so, there can be little doubt that it will be still more popular in its new and improved form.

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Notices to Correspondents.

G. P. *We again repeat that there is no charge made for the insertion of Queries in this journal.*

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J. G. *The letter has been forwarded to* A. M. D.

J. M. *Evelyn, the first* e *long, the second mute.*

Replies to other Correspondents in our next.

Erratum. — *In last number,* p. 270, *the death of Andrea Vendramino should read* "ob. 1479."

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LONDON, SATURDAY, OCTOBER 17. 1857.

Notes.

BOOK DUST.

(*Concluded from* p. 283.)

38. The act offering a reward for the improvement of means of finding the longitude was passed in 1714; and straightway there was a deluge of tracts. In a volume of these tracts an old possessor has put the following list, which, though probably far from complete, may be of use to collectors:

"Harrison, 1696; Howard, 1705, and Appendix, 1706; Browne, Thacker, Whiston and Ditton, Billingsley, Hawkins, Ward, Douglass, Haldanby, Clarke, Hall, all in 1714; Gentleman, 1715; Pitot, 1716; Plank, 1720; Whiston, Tourigin, 1721; Sailor, 1726; Whiston, 1738; Blennerhasset, 1750; Locke, 1751; Jonchere, Hardy, Maitland, without date."

39. *Methods, Propositions and Problems, for finding the Latitude . . . . and the Longitude . . .* by Rob. Browne, London, 1714, 8vo. (pp. 20.). Attached, one leaf (pp. 97, 98.) from some work of Browne describing his improvements, with a new page printed in continuation, unpaged, and signed. Further attached, without title-page, "The Case of Robert Browne, relating to his Discovery of the Longitude at Sea by Celestial Observations" (pp. 8.), containing documents from Oct. 17, 1729; and dated April, 1732.

My copy of the first, the *Methods*, *&c.*, has written on the title-page, "This book was presented to the Royal Society by the Author, Oct. 17, 1728." The Royal Society minutes of that date confirm the fact. The "Case," &c., contains a curious attack upon Halley, and gives some of the points of the Flamsteed quarrel, which it was supposed had never been printed until Mr. Baily's work appeared: as in the following extract: —

"That since my writing this my Case, the Transactions for *October*, *November*, and *December*, 1731, are presented to my View, which I had not before, wherein is specify'd the Doctor's [Halley], *Judas*-like, Dealings with me, and an Harangue of ambiguous Pretences; my Time will not permit me to answer them effectually at present, which, perhaps, I may hereafter; I shall only now take Notice of some Things as a Specimen of the Whole. The Doctor in Page 190, informs us that,

" 'Not long after Her late Majesty Q. *Anne* was pleas'd " to bestow upon the Publick an Addition of the much " greater and most valuable Part of Mr. *Flamsteed*'s Ob- " servations, by Help of which the great Sir *Isaac Newton* " had formed his curious Theory of the Moon."

"But I cannot understand what the Publick were the better for this Addition? True it is, that when the late Q. *Anne* and Prince *George* gave upwards of 1000*l.* for Composing, Correcting, and Printing a Catalogue of Stars from Mr. *Flamsteed*'s Observations, they were delivered to Sir *Isaac* seal'd up, and not to be open'd, but by Mr. *Flamsteed*'s Consent, for which I saw the Receipt of Sir *Isaac*'s in Mr. *Flamsteed*'s Book, but contrary to that Trust, when they had got the Money, they broke them open, corrected, printed, and spoil'd them; I think Mr. *Flamsteed* had only 150*l.* of the Money, as he told me, (and so the Doctor, at best, designs to serve me,) wherefore this Addition, when Printed, was so erroneous, that some were burnt, and the Rest, in fact, destroyed, to prevent the Publick being impos'd on by it; and Mr. *Flamsteed* after that corrected and printed them at his own Cost, as may appear by his Works."

From the *Catalogue* of the Royal Society it appears that there is a strange deficiency in their controversial library, as to works from 1700 to near 1750. It would seem as if an expurgatorial visit had been paid, for the purpose of expelling everything which might be grating to a strong Newtonian, even to works which use the infinitesimal principle or the differential notation. It has certainly been a traditional feeling of the Society, that works of a certain sort are not to be placed in the library. About 1830, a pamphlet of charges against the Council, which made some noise at the time, but which certainly demanded no notice unless under a general rule, was refused a place on the table of the meeting room by order of the President. I have no doubt that, at the present time, a more correct idea of the meaning of a library exists. I have no doubt the officers of the Society see that the first duty of the librarian of an Institution, as to works of controversy, is to take care that the library contains all that has been written about that Institution, true or false, courteous or scurrilous, with or without attempt at proof. A library is a thing of ages: here am I, in 1857, writing about a tract which I believe to have been discarded in or after 1732, because its author told naughty stories about Newton. When Mr. Baily was compiling Flamsteed's case, he had a right to expect that the library of the Society should have put him in possession of the fact, if such were the fact, that the whole or part of that case had been made public shortly after the decease of Newton. The defenders of Newton had a right to expect the same information, out of which they might possibly have extracted an argument.

Had I merely found this copy of Browne in a collection, I should have supposed that it had been lost by accident, or borrowed and not returned. But I couple with the facts of this work my knowledge of the very curious deficiencies which existed in the Royal Society's library in 1839, when the *Catalogue* was published, on every point of controversy in which Newton had been concerned.

This copy of Browne will probably find its way back to the library from whence it came: and I should not wonder if these remarks were found pasted on the fly-leaf. If so, I have not the least fear of the President refusing to let it lie on the table.

There is a curious account of a lunar theory by Browne, which he affirms to have been printed under the encouragement of Halley and Bradley, delivered to the king by the author in person on

the 21st of November, 1731, and presented to the Royal Society on the 28th of October. Of this I never heard anything.

40. In reference to the very little knowledge of Newton which I believe to have existed in the unscientific world (as evidenced, among other things, by Warburton imagining that he spent his nights at a telescope, 2nd S. iii. 42.), I add the following. When Mr. Baily was engaged upon his account of Flamsteed, the late Mr. Epps, Assistant Secretary of the Astronomical Society, happened to meet with the following work at a bookstall. His eye was caught by the passage which I quote: so he bought the work for Mr. Baily. The book is *The Life and Adventures of Joe Thompson; a Narrative founded on Fact.* Dublin: printed for Rob. Main, 1750, 2 vols. 12mo.

"If, Madam, your House is haunted, or your Husband bewitched, I'll undertake to free him of his Enchantment, which is not to be done in the old Road that has long been beaten to no Purpose by the Priests. No, no, I shall prescribe him somewhat to hang about his Neck, a Preparation of *Electrum Minerale*, by which the great *Van Helmont* dissolved so many Sorceries; adding thereto the Fume of *Solomon* and *Eleazar* Trees: Nay, *Paracelsus* is pretty clear that . . . . —Here, all in a Rage, he was interrupted by *Zealot*, who roared out in a violent Manner, that he was an empty Pretender, and that all that he had mentioned was meer exploded Chimæra: What is your *Paracelsus* and *Van Helmont* now, whose whole Works may be bought for Three-half-pence by the Pound? I thought Mr. *Talisman* had read better Authors, and to better Purpose; sure none but himself could peruse such Rubbish: I warrant you, you are superstitious enough to believe in the Philosopher's Stone too, and I dare engage never looked into Sir *Isaac*'s *Principia* in your Life, tho' he may justly be called *Princeps Philosophorum. Princeps Philosophorum*, Doctor, replies *Talisman*, all in an Heat, *Princeps Roguorum* you mean; I tell you Newton was a Plagiary, and borrowed everything valuable from *Old Daddy Flamsteed*, and made no little Use of those very great Men you have the Impudence to bespatter so. Highly diverted at this ludicrous Scene of Absurdities, I was just going to interfere with a Word of Encouragement on the Parson's Side, who began to be out of Breath, in order to keep Matters even; when I was prevented by *Gage*, who, banging the End of his Cane against the Pavement, after an hearty Draught of Ale, cried, that he was sure neither of them knew any Thing about what they were talking of; and as to calling People Names, it was no Argument he said; for his Part, he never heard anything bad of Sir *Isaac Newton*, and respected his Memory for having proved the World to be like an Egg, tho', by G—d, continues he, if it is, it is an addled one. Witness the two great Men that are now disputing about nothing; for, d——n me, if I believe there is either Devil or Apparition in the World, and I am sure it is only Priestcraft and Imagination."

41. *The Longitudes examin'd; beginning with a short Epistle to the Longitudinarians, and ending with the Description of a smart, pretty Machine of my own, which I am (almost) sure will do for the Longitude, and procure me the Twenty Thousand Pounds*, by Jeremy Thacker, of Beverley in Yorkshire. London, 1714, 8vo. This is a satirical tract. It begins by saying that the tracts on longitude are bought up so fast that none of them reach the north of England. With the exception of a fair pun, contained in the statement that Whiston was a latitudinarian as well as a longitudinarian, I see nothing which will bear quotation.

42. *Récherches Curieuses des Mésures du Monde*, P. le S. C. de V., Paris, 1626, 8vo. (pp. 48.). A book of geography, containing, among other things, a very definite account of Prester John, in whom the writer is as great a believer as in the Grand Turk.

A. De Morgan.

ANCIENT IRISH MSS. IN THE MUSEUM.

In "N. & Q." (2nd S. iv. 225.) appeared some pertinent inquiries respecting the "Book of Fenagh," extracted from "a series of articles in the *Glasgow Free Press*, descriptive of the Irish MSS. in the national library, from 'A Celt.'" The subjects occasionally discussed by "A Celt" are not merely of insular importance. The literary reliques of ancient Ireland, of which one of the largest and most precious collections is in our Museum, are, by the most celebrated antiquaries and philologists, venerated as uniquely rich in the memorials of the language, history, religious, civil and military polity of the Celts,—the early occupants of a large tract of the Western coasts of Asia, and apparently the primitive inhabitants of Europe, whose traces in the languages, topographical nomenclature, traditions and historical records, are distinctly identified from the Caspian to the Atlantic, and from the icy north to the classic shores of Greece and Italy.

Pelloutier, Pezron, Leibnitz, Pietet, Bopp, Prichard, Mone, Garnett, Latham, Murray, the Grimms, Zeus Newman, Todd, O'Donovan, Mac Hale, and a host of other eminent philologists, have recognised and asserted the claims of the language and ancient literature of Ireland. Many of the literati are anxiously looking forward to the publication of the "Brehon Laws"—the legislative code and repertory of the judicial decisions of Milesian Ireland — now in preparation for publication by the aid of a parliamentary grant, and which work, many Celtic scholars sanguinely hope, will prove the basis of the jurisprudence of the greater part of the Continent. The importance of the "issue" raised in the subjoined quotation will be more appreciated, it is hoped, by these prefatory observations. It may be proper to note that Professor Curry is one of the Celtic scholars engaged in the preparation of the "Brehon Laws."

"Harleian, 432. vellum fol. 20 fols. divided into six Sections. In the Catalogue of the Harleian MSS. this Catalogue is thus described by the compiler: 'This work is an ancient transcript of two tracts, *whose text is so very ancient as to be coeval with the time they relate to*, and not now to be thoroughly understood but by such (if there be

now any such) as have made the old municipal laws of Ireland their study, and the comments are now grown so obscure by age and time as to need other comments to explain themselves."

Mr. Wanley, who gave this notice, is said — from his having been for many years conversant with ancient MSS. — to have been perfectly able to distinguish and ascertain the age (*sic*) of every amanuensis. If so this MS. is as old as about 439, in which year the "Great Law Digest" which it contains was adopted. Mr. Wanley also adds, "that the account which he gives of this MS. is the sum of that given by Mr. Thomas O'Sullevane, a very learned gentleman, and the best skilled in Irish antiquities of any man he ever saw." Now Mr. Wanley commenced the compilation of the *Harleian Catalogue* in 1708 and died July 6, 1726. Professor Curry in his Catalogue thus describes it: "Written in an unknown hand, apparently of the *sixteenth* century." In my last (see "N. & Q.," 2nd S. iv. 225.) I had to point out a serious *discrepancy* between him and Dr. O'Donovan. Here is another of a more startling character, and I am obliged to say that I strongly opine the Professor is mistaken — seriously mistaken. The verification of the former statement would make this one of the oldest — perhaps the oldest — manuscript in Europe, in one of its living languages: the latter would give it an existence, which would render it comparatively worthless. At the close of the seventeenth century, more than half way back to the date assigned by Professor Curry, a very remote antiquity, it has been shown, was assigned to it by Mr. Wanley, a scholar of vast experience, not likely to be deceived in this matter, and who was sceptical about the antiquity of alleged early Irish MSS., as the testimony I am about to quote proves,—of whom Edward Llhuyd, the celebrated antiquary, in a letter dated Jan. 6, 1702, says:

"'I find by your censure of Columkill's Gospel that you have acquired a more critical skill in distinguishing the date of our oldest MSS. than I thought attainable.' The MS., I must say, from personal observation, is apparently of far older date than the sixteenth century. It were well if the Professor were to state his grounds of belief. In his favour, it must be said, whatever may be his qualifications in identifying the age of MSS., as an Irish scholar he is far superior to the Mr. O'Sullivan mentioned by Mr. Wanley, and was able to read, understand, and translate what the other thought obsolete."

The sooner these doubts are settled the better. The MSS. in question, particularly the one under present consideration, are of the highest value. The rapidity with which the mission of Saint Patrick was crowned by the conversion of the princes and people of Ireland was extraordinary, and has been the subject of wonder and admiration to churchmen; as has been the tenacity with which their posterity have clung to the faith, which they believe was then planted. Seven years after the arrival of St. Patrick, the Apostle of Ireland, in 432, such was the predominance of true believers, that it was generally felt that the new order of things demanded a new organisation of the juridical system of their druidical predecessors. Nine personages, the most distinguished in their grades, were selected for this important duty: — three kings, Leary, Core, and Fergus; three bishops, Saints Patrick, Benignius, and Corneucle; and three sages, Dubhthach (Doovach), Daire, and Rosse. The result of the labours of this distinguished commission was *The Great Law Digest*, or as sometimes named, *The Digest of the Nine*. It is undoubtedly a work of great antiquity. And if this volume be not the original, is there an older, and where? Professor Curry owes to the British Museum, himself, and the literary public, a correction of his mistakes, or a confirmation of his statements.

J. E. O'C.

CORRUPT ENGLISH.

Controversies on this subject are so often met with both in the columns of "N. & Q." and of its contemporaries, that I may, perhaps, be permitted to offer a few remarks upon the method on which they are ordinarily conducted. I would suggest, in the first place, that all time and trouble must be thrown away in a discussion where the standard by which the matter in dispute is to be tested is not agreed on and rigidly applied; and farther, that this standard must be ascertainable, and not merely a standard which it is alleged exists somewhere, but which cannot be found; for in this case discussion must sink into a mere bandying of "yea and nay." A controversy of this kind in the columns of one of your contemporaries the other day, terminated by one of the parties declaring that if his adversary's "perceptions of style were sufficiently obtuse to induce him to defend so flagrant a vulgarity, &c., one could only regret that so clever a writer should be wanting in a kind of knowledge only obtained by habitual intercourse with refined society." On the other side the reply would of course be that if the critic's perceptions, &c., be sufficiently obtuse to induce him to find fault with so elegant a phrase, &c., and so on *ad infinitum*.

It is clear that if such disputants could count on the lifetime of Methusalem, they must still agree upon some standard, if they would ever bring their disputes to an end. Until they have done this, it is useless to attempt a step farther. A disciple of Bentham and a disciple of Mr. Whewell, for instance, cannot discuss whether a certain alleged rule of morals be true or false, because they have not yet agreed upon their test. All discussions, therefore, between them at present must be solely as to what is the standard. It is unfortunately true that this standard may be vague. If ever men should agree upon the true end and touch-

stone of all moral rules, they may still differ upon the effect of the disputed rule; but here, if they can get no farther they must stop — a humiliating conclusion, it is true, but there is no help for it. Generally, however, in such a case there will be some other thing agreed on between the parties to be taken as good evidence of the concord between the particular instance and the standard. As, for example, our Common Law is said to consist of certain rules of action which from time immemorial have been observed or enforced in England. But as neither this, nor the sub-definitions with which the lawyers hedge it, are practically applicable, they have agreed upon certain evidences of the existence of these customs — as declaratory statutes, ancient though originally unauthorised writers, and decisions of the Courts. A lawyer might, no doubt, like the gentleman I have quoted, express his surprise that Brother B.'s perceptions of ancient customs should be "so obtuse," and his regret that so sound a lawyer should be induced to defend, &c., but he does not. He merely appeals to the recognised authorities. It is evident, however, that none of these can prove the existence of a custom, and that the legal doctrine that they do is merely a convenient fiction: farther, as no one can plead that a custom may, or may not, exist in spite of all these, it is also evident that the doctrine of customs being law is itself a fiction, and that in fact these evidences are themselves the law.

Let us apply this example to the question of "corrupt English." What is *in*corrupt English? Clearly not a something which is most uniform, most euphonous, or abstractedly the best possible vehicle for an Englishman's ideas. It is assuredly not after a reference to any of these standards that my countrymen talk of what they shall do "*under* the circumstances," instead of "*dans* les circonstances," as a Frenchman says, and continue to write "business" with a *u*, and "women" with an *o*. It is evidently simply for the reason—very inconclusive in some eyes—that other persons do so. There is scarcely an instance of cacophony, inconsistency, &c., which may not find a parallel which is admitted to be "incorrupt English" on no other ground than this. Who then are these persons whose mere habit gives the sanction? Some one will say "all polite or educated persons." If I were inclined to be captious, I might ask "where? In Edinburgh, Dublin, or London?" The reader will say no doubt "in London;" and as an Englishman I would not dispute this; although everyone knows that the city of Tours claims to be the "sole depositary" of the standard of pure French; and a native of Marseilles will entreat a visitor from Paris or Tours to "parler Chrétien;" while the *lingua Romana* is only held to be good *in bocca Toscana*, and even "Cockney pronunciation" is a term of reproach, &c. Admitting, however, that "incorrupt English" is the language of polite and educated persons, what means can I have of knowing polite and educated persons, save their habitual use of "incorrupt English?" unless the aristocratic drawl and lisp — the final "aw" and the conversion of *r*s into *w*s — at which *Punch* makes us laugh, be accepted as a token. But supposing we attempt to come to an agreement as to what particular persons shall be included in that class. Shall Lord John Russell, who is constantly "*obleeged*," be admitted, or the late Mr. Hume, who always spoke of the "tottle" of a sum; or the late Mr. Rogers, who used to talk of "Lunnun?" in which city, although some of your readers may not have heard of it, he believed himself to have resided for some years, and therefore would, it is presumed, know its name. No doubt as Baconian philosophers we ought to "make out a large list" of polite and educated people, with notes of their habits in this respect, and the majority in case of difference should decide every question; or, where the balance is equal, both sides should be declared right. But a gentleman proposing this is like a lawyer who talks of "customs." His standard is practically inapplicable. We must therefore, I fear, if we discuss such subjects at all, proceed by the slow, humble, and laborious method of first agreeing, if we can, upon some list of authors or lexicographers, whose practice or dicta as to orthography, etymology, syntax, prosody, or idioms, shall be accepted as good evidence of the law; the decision, in case of difference, lying with the majority. This conclusion is no doubt unsatisfactory, and it is undoubtedly to be lamented that fate has given us no better means of settling such disputes. Having ascertained this fact, however, we should I hope at least be relieved from those arguments upon uniformity, original derivative meaning, analogy with other languages, and some assumed inherent fitness of things, with which such discussions are always overlaid. Disputants may, no doubt, after all, reject the authorities, declare their personal opinion of the custom of the polite and learned, and put themselves, as the lawyers say, "upon the country." I simply wish to suggest that in such case — the "yea" or "nay" once uttered — no possible benefit can result from continuing the war,—a conclusion obvious enough; although one that is evidently not well understood.

W. Moy Thomas.

ISAAC BARROW.

Since I sent my former Note on Barrow, I have met with a notice of him in Baker's MSS., which is not referred to in the printed *Index*. It was known before, from Dr. Walter Pope, that Barrow's "malignancy" as an undergraduate was

distasteful to the ruling powers of his college, but the following particulars are new. I give Baker's remarks in *italics*, to distinguish them from his extracts.

(*Baker's MS.* xxxvii. 315.)

"*Dec.* 15, 1643.] Isaacus Barrow Londinensis, in Hospitii Suttoniani scholâ educatus, annum agens decimum quartum examinatus et approbatus, admissus est Pensionarius [*Coll. S. Petri*] ad primam Mensam Scholarium, sub Tutelâ Mri Barrow. — *Regr. Coll. Petr.*

"Idem admissus in Coll. Trin. Cant. Febr. 1645,

an. 1648.] Isaac Barrow Coll. Trin. Art. Bac.

an. 1652.] Isaac Barrow Coll. Trin. Art. Mr. } *Regr. Acad.*

"*March* 27, 1648.] Memorandum, that then by the Vice-Master and the Seniors, Barrowe, Ricchant, Pens and Jollie, jun., had Admonition, tending to expulsion, for their rude Behaviour, upon the 24 of the same Month after Supper."

"*From the Conclusion Book* [*or Regr.*] *Coll. Trin. In the Vice-Mrs Dr Metcalf's own hand.*

N.B.] *Queen Eliz. died* 24*th of March, and King James ye* 27*th, so these two days were the Accession days of K. James and Charles, and the crime, for wch Barrow, Ricchant, &c., were admonish'd, seems to have been Malignancy, for they were both Malignants, and afterwards preferr'd by ye King in Church and State.*"

"*March* 30, 1658.] Ordered, that Mr Barrow's Licence to Travail be Renewed for three years more." — *Ibid.*

"*Mr Barrow Return'd to College, and was in Commons, about the* 20*th of September*, 1659. *See College Books.*"

"*Dec.* 21, 1671.] Agreed by the Master and Seniors, that Dr Barrow be chosen College Preacher.

"Jo. Pearson."

To the letters of Barrow which I before referred to as printed in the *European Magazine*, add one which appeared (*ibid.*) June, 1789, p. 434.

J. E. B. Mayor.

Minor Notes.

Anecdote of William III.: Destruction of Letters of Queen Anne. —

"June 14, 1754. Friday at Mr Wray's House at Richmond in Surrey, Lord Visct Royston told me at dinner the following story, as related by Sr Geo. Clarke, that when K. William came to his tent wounded in the shoulder by a cannon-ball the day before the battle of the Boyne, he said with some satisfaction, 'Now I shall not be expected to wear armour tomorrow.'

"His Ldp told me walking in the Kings gardens in the evening, that the Earl of Egremont had assured him that he could find no papers of the Percy family at Petworth, except some relating to the Admiralty business under the Lord Admirall in the reign of Charles I., and that a great number of letters of Queen Anne to Lady Eliz. Percy, first wife of Charles Duke of Somerset had been burnt by his Grace's order, who directed likewise all his own papers to be committed to the flames after his death." — Birch, *MS. Memoranda.*

Cl. Hopper.

Lines attributed to Wolsey. — I copy the enclosed verses from an old note-book bearing date nearly 150 years back, wherein they are ascribed to no less a person than Cardinal Wolsey. Perhaps you may deem them worthy of insertion in "N. & Q.":

"Did I but purpose to embark with thee,
On the smooth surface of a summer's sea,
Wide gentle Zephyrs play with prosp'rous gales,
And fortune's favours fill the swelling sails,
I should have watch'd whence the black storm might rise,
Ere I had trusted the unfaithful skies;
Now on the rolling billows I am tost,
And with extended sails on the blind shelves am lost.
As when a weary traveller, that strays
By muddy shore of broad sev'n mouthed Nile,
Unweeting of the per'lous wand'ring ways,
Doth meet a cruel, crafty crocodile,
Which in false grief hiding his harmful guile
Doth weep full sore, and sheddeth tender tears,
The foolish man that pities, all this while,
His sorrowful plight, is swallowed unawares,
Forgetful of his own, who minds another's cares."

T. R. K.

Notes on Books. — The notes would often be valuable if their writers could be traced. I have three books in which are notes, the writers of which I should like to ascertain.

1. In Nicolson's *English Historical Library*, 1714. The initials are T. F., the F. formed like the T., with additional two strokes at right angles, not crossing, but appended on the right; the handwriting a very clear sample of the scholar-like hand of the seventeenth century. The writer probably a Cambridge man, certainly a collector of coins, and well able to annotate.

2. In my copy of Morel's *Aratus*, 1559, are copious notes by a writer who has written at the beginning "ɔɔDCXVII. Gerardi Borræi." Of him I can find nothing.

3. Who was I. F., a mathematical collector who was alive in 1802, and who bound many volumes of mathematical tracts. A. De Morgan.

Overland Route to India. —

"The Comte de Vergennes, knowing the possibility of reviving the commerce of India in its antient course by Alexandria and the Persian Gulph, has been seriously engaged in realizing the means . . . we are assured that at length he has surmounted all obstacles. He has made arrangements with the Beys of Egypt, and the Arabs, that by means of a slight annual subsidy, they are to furnish an adequate escort to the merchants over the desert. We shall soon have an arrêt of council to give a solid foundation to this enterprize, at the head of which is to be placed the Sieur Samondi, a rich merchant at Marseilles. The Baron de Tott has made a report of the places in Egypt proper for commercial stations, and which proves the importance and susceptible extent of this trade." — *Political Magazine*, vol. ix. p. 231. MDCCLXXXV.

In the same magazine for December, 1783, there is "a particular map of the route over the Desert." R. Webb.

Eastern Enormities. — Some (perhaps many) of the atrocities lately practised in India seem to have a precedent in Eastern story. In a letter,

for example, from the Caliph Haroun Alraschid to the King of Syria, in that tale of the *Arabian Night's Entertainments* entitled "The History of Ganem," we find the following passage: —

"It is my will that you cause his (Ganem's) house to be plundered; and when it shall be razed, order the materials to be carried out of the city into the middle of the plain. Besides this, if he has father, mother, sister, wives, daughters, or other kindred, cause them to be stripped; and when they are naked, expose them three days to the whole city, forbidding any person, on pain of death, to afford them any shelter. I expect you will without delay execute my command. — Haroun Alraschid."

E. W.

Great vulgar Error as to Fortunes made in India. — Major Scott, in his speech in the House of Commons, July, 1784, says:

"There is not a more mistaken idea, than that which has been so industriously circulated, and believed, of the rapid and enormous fortunes made by the Company's servants in Bengal. This list is warranted accurate, and it proves, that of 508 civil servants, appointed [1762 to 1784], 37 only have returned to this country, 150 *are gone from whence they can never return*; and according to every probable calculation, not 37 of the 321 now in Bengal will return in the next ten years with fortunes acquired in India. Of the 37 who have returned, not a man has brought home an enormous fortune; many less than 20,000*l.* — some *not a shilling*: nor has one fortune, to my knowledge, been rapidly acquired; and of the whole number, *two only* are Members of this House. . . . .

"The fortunes acquired by military gentlemen during these 22 years are still more inconsiderable. Of above 1200 officers, *not thirty* have returned with any fortunes at all; and two, Capt. Watherston and myself, sit in this House. Of this number I know only five who have brought home above 20,000*l.*, and many with less than 5000*l.* About thirty officers have returned, disabled by wounds and ill-health, and have now a *bare subsistence* from Lord Clive's military fund. . . . .

"It is worthy of remark, that of all the civil servants who have gone out in the last twelve years, that is, since Mr. Hastings became Governor, only one has returned, and that gentleman never profited sixpence by his appointment. . . . .

"It is equally worthy of remark, that not a single gentleman, who has been in the Governor General's family, civil or military, has returned to England, with any fortune, myself excepted; and I certainly did not acquire a fortune in Mr. Hastings's family: I brought with me, or left behind, about 7000*l.*, *being all that I acquired in sixteen years.* . . . .

"It will be found that the fortunes acquired at Madras and Bombay are still more inconsiderable."

R. Webb.

Dr. Jenner. — Every friend of science will rejoice that we are about to erect a statue in Trafalgar Square to this distinguished benefactor of his species. The learned Dr. Heberden, who, as a London physician, had during the period, about the middle of the last century, a most extensive practice, somewhat remarkably thus expresses himself, after lamenting that we had no specific for small-pox: —

"Et si reperiatur aliquando medicamentum, quod privatim valeat adversus hanc pestem, *posterorum* vel fortunæ, vel *ingenio* acceptum referendum erit." — Gul. Heberden, *Commentarii de Morborum Curatione*, p. 386.

This happy discovery was Jenner's, of whom the plainest but most just character ever given of any one, was that by T. F. Dibdin, in his *Reminiscences*: —

"I never knew a man of a simpler mind, or of a warmer heart than Dr. Jenner."

Amicus.

Bas-relief at Augsburg. — I send you a communication from Mr. Roach Smith, addressed to *The Times* a short time since on the "Destruction of Works of Art," believing that its insertion in the columns of "N. & Q." will aid in furthering the purpose of the writer in so doing. He says:

"One of the most curious and interesting Roman sculptures to be found in Germany is a bas-relief at Augsburg, representing the stowing away in cellars of newly-made wine. It has been engraved by Mr. Rich in his *Illust. Companion to Latin Dict. and Greek Lexicon* (p. 141.) in explanation of the *Cella Vinaria*. Wishing for a sketch from the stone itself, I asked my friend Mr. Fairholt, now at Augsburg, to procure one. I have just received his reply. 'On asking after the bas-relief of the Men Stowing away Wine, the keeper of the Museum told me its curious history. He says it is in the wall of a cellar under the Town Hall, — probably a wine cellar used by the Romans, — but some years ago alterations were made there which subdivided the place; the walls were strengthened, and the bas-relief was *absolutely built up* in the new wall. The keeper took much interest in finding this out, and he was also anxious to know the exact spot in which the monument was immured. After much trouble he was given the name of an old mason who had helped to build it in. This was four years ago, when the cholera was raging there, and on going to the mason's house he found the poor old man lying dead, and now he believes *no one* knows the spot.'

"Temple Place, Strand,
Sept. 11, 1857."

Henry W. S. Taylor.

Southampton.

Queries.

REV. JOHN ROBINSON OF LEYDEN.

In the Memoir prefixed to the works of *Robinson the Pilgrim Father*, I find it stated that "no complete life of Mr. Robinson was written by any of his contemporaries," and the materials for forming such a biography, more especially the particulars of his earlier years, are acknowledged to be imperfect and scanty. All that can be said of him with any certainty is, that he was born in 1575; that he graduated at Cambridge (though at what college is undetermined, — Emanuel and Corpus Christi* "presenting nearly equal claims to have been his *alma mater*"); and that he went

* "C. C. C. register exhibits a record which appears to identify Mr. Robinson of Leyden with her alumni:

"John Robinson E. Lincsh. — admitted 1592. Fell. 1598."

Memoir, (*ut suprà*), p. xiv., 1851.

there from the Midland Counties, either from Lincolnshire or Nottinghamshire.* The parish in which he laboured, after completing his university course, has not been ascertained;—that it was in Norfolk, near Norwich or Yarmouth, is all that can be gathered from contemporary sources. Joseph Hunter, Esq., F.S.A., has in his *Collections*, bestowed much inquiry on this point, and has suggested "Mundham in Norfolk as his parochial cure," but it has been satisfactorily ascertained that this was not the locality. After the resignation of his fellowship in 1604, he proceeded to "Lincolnshire, his county," and afterwards, under the auspices of Mr. Brewster, "a gentleman of fortune at Scrooby in Norfolk," assisted in the formation of the "first Separatist Church" there,—the "Mother Church of the Pilgrims,"—the "Cradle of Massachusetts." Agreeing with the writer of the Memoir, that "the parentage, education, youthful predilections, and exploits of a distinguished man are important to be known," and from the local interest attaching to this place, in connection with the pilgrim band, as the place of their embarkation in 1620, I have the hope that some of the numerous correspondents of "N. & Q." may be able to afford an additional ray of light on the earlier history of Robinson from private records or other documentary evidence hitherto deemed inaccessible.

HENRY W. S. TAYLOR.

Southampton.

* "Joseph Hall, afterwards Bishop of Norwich .... his contemporary at college, and who became the antagonist of Robinson, states that "Lincolnshire was his county." But the Rev. Dr. Lamb, Master of C. C. C., in his edition of Masters' work (published in 1749, and who identifies the above entry with Robinson of Leyden), "substitutes Nottinghamshire for Lincolnshire. The reason for such variation from the register and Masters is not given."—*Ibid.* pp. xiv. xv.

THE KENTISH HORSE.

The Horse of Kent is commonly attributed to Hengest and Horsa. But are we sure that this is a true ascription? I am aware that there is vulgarly supposed to be an affinity between the horse of the Kentish hop-pockets and the horse of the House of Hanover. But again I ask, what is the connection — of cause and effect — between the two horses? Hengest (slip-slop Hengist) and Horsa were Jutes — in no way contributes with Hanoverians of the fifth or any other century. I do not find that any of the Saxon or Angli tribes ever exhibited a horse as an emblem or a cognizance. The symbol (whatever be its meaning) is confined to Kent; what probable explanation can be given of its origin or its adoption in this county? I think that it has nothing whatever to do with the invaders of the fifth and sixth centuries, whether Jutish, Frisian, Saxon, or Angli. I think that it is the same equine type which Cunobelin mounted on his coins, and is only so far Kentish as (that interesting county being the only part of Britain which had a native coinage) it is to be found on Kentish metal only. On that coinage we find bad, wretchedly bad, reproductions of the Macedonian, perhaps the Carthaginian, horse, done to the best of the ability of the Cantuarian moneyer. It is beyond doubt that the ante-Roman coins of Britain contain no original type whatever. They are too unmeaning to allow any such supposition. But, on the assumption that they are copies of foreign types with which the Britons were familiar through the intercourse of commerce, they are quite as interesting as if they were original. Mr. H. Noel Humphreys observes, —

"The monetary issues both of Philip and his son Alexander, are known to have spread widely into barbarous nations, and copies of every degree of successive rudeness are found, from many bad imitations to almost indistinguishable ones."

Mr. Humphreys farther observes:

"These coins have neither been collected nor described with the same accuracy and frequency as coins bearing the names of British princes, and as they thus do not play a conspicuous part in scientific works on the subject, they have been proportionably neglected by ordinary collectors."

I quote the interesting and excellent work of Mr. Humphreys, published by Bohn in 1853. *En fin* I solicit the explanations of your archæological and numismatological readers. H. C. C.

ANONYMOUS BOOKS.

Who are the authors of these books, &c., now in my possession?—

1. *History of the Commons Warre of England throughout these Three Nations*, begun from 1640, and continued till this present year 1662, 12mo., pp. 140.: London, printed for Joshua Coniers, and are to be sold, &c., 1662. The dedicatory epistle to the Honourable Col. Nevil, signed W. C.

2. *Hexapla Jacobæa.* A specimen of loyalty towards his present Majesty James II., &c. In six pieces (in Sermons). By an Irish Protestant Bishop, and, as appears from the dedication, E. Bishop of Cork and Ossory. 12mo. Dublin, 1686.

[By Dr. Edward Wetenhall, Bishop of Cork and Ross, and afterwards of Kilmore and Ardagh.]

3. *A Replie to a Relation of the Conference between William Laude and Mr. Fisher the Jesuite.* By a witness of Jesus Christ. (No printer's name or place of publication.) 4to. Imprinted in 1640.

4. *Lord Bishops none of the Lords Bishops.* (No printer's name or place of publication.) 4to. Printed in the month of November, 1640. Mr. Petheram attributes this pamphlet to Prynne. It

is not, however, in P. Wood's list of Prynne's works; and, moreover, the year 1640 was one of those spent by Prynne in prison.

5. *England's Complaints to Jesus Christ against the Bishops' Canons, &c.* (No printer or place.) Printed, 4to., anno dom. 1640.

6. *Mercurius Rusticus;* or the Countries Complaint of the Barbarous Out-rages committed by the Sectaries of this late flourishing Kingdome. (No printer's name or place and publisher.) 12mo. Printed in the yeere 1646.

[By Dr. Bruno Ryves.]

7. *The Secret History of the Reigns of K. Charles II. and K. James II.* (No name or place.) 18mo. Printed in the year 1690.

8. *The Life and Reigne of King Charls, or the Pseudo-Martyr discovered.* 18mo. London, printed for W. Reybold, at the sign, &c., 1651.

[By John Milton.]

LETHREDIENSIS.

Minor Queries.

Scripture History. — Can I find a work which satisfies the following conditions? It is to be a Scripture History, in consecutive narrative, of both the Old and New Testaments, with the interval filled up; adapted to young people; free, or nearly free, from lengthened reflexion or exhortation, and not so visibly sectarian that young people should easily detect it; but distinctly recognising the supernatural in the events recorded, though without any particular dwelling on this point as regards the Old Testament narrative, in opposition to any kind of rationalism or anti-supernaturalism. Does such a work exist? If not, what comes nearest to it? M.

"*Sordet cognita veritas.*"—Where is this fine saying to be found? It is said to be in Seneca, but I almost doubt the assertion. H. W. C.

Howe's Sermon before the Parliament of 1659.—Although chaplain to the Protector, Howe appears to have preached but once before the Parliament. In an advertisement of the period, the sermon is entitled *Man's Duty in Magnifying God's Work*, by Jno. Howe, preacher at Westminster. Can any of the readers of "N. & Q." give any information as to the existence of and whereabouts of this sermon? Rogers, in his excellent *Life of Howe*, says:—

"I have searched the British Museum, and Dr. Williams' library (where, if anywhere, it might be expected to be found), as also the Catalogues of the Bodleian, Sion College, and Lambeth libraries, but without success."

J. W. DIBOLL.

Great Yarmouth.

Time of Residence allowed a Widow in Parsonage House.—Is there any legal time allowed to the widow or family of a clergyman for holding on the parsonage house after his decease, and how long? or is it a matter of custom or courtesy? Hodgson mentions none I think. HENRI.

"*Diurnale of Wurtzburg.*"—Can any of your correspondents inform me whether the beautiful little *Diurnale of Wurtzburg* (Herbipolensis), 24mo., printed at Basle, 1503, ought to have any title, or whether it begins with the Kalendar?

J. C. J.

"*Epithome seu Rudimentum Noviciorum.*"—I want a description of the first page of *Epithome seu Rudimentum Noviciorum*, printed at Lubeck, 1475, by Luk Brandis de Schak, large folio.

J. C. J.

Electric Fluid.—What is the effect of the electric fluid on the eyes as to appearance, &c., when a person is struck blind by lightning? And can such blindness ever be removed, either by time or any operation? ELISE.

Manchester.

Davenport and Dr. Johnson.—Can any of your correspondents favour me with particulars relating to the family to which William Davenport, the protégé of Dr. Johnson, belonged? W. T.

Tyndal's Sermon on Spilsbury. — In my collection of Worcestershire publications, I have a pamphlet of thirty-nine pages, with the following for the title-page, surrounded by a mourning border:

"The Consideration of our Latter End recommended, as the means of obtaining true Wisdom. A Sermon preached at Bromsgrove. On Occasion of the Death of Mr. John Spilsbury; who died the 27th of January, 1769, in the 75th Year of his Age. By Thomas Tyndal. Birmingham: Printed by John Baskerville. MDCCLXIX."

I believe this pamphlet to be very scarce; my copy has been carefully preserved by a previous possessor, and half-bound and lettered. It so far differs from other works by Baskerville, in being anything but a specimen of typographical beauty. I wish to know any particulars concerning the preacher, or the deceased. A wife of Mr. James Spilsbury, who died April 27, 1710, is buried at Kidderminster. (Nash's *Worcestershire*, ii. 53.)

CUTHBERT BEDE, B.A.

Suffragan Bishop. — I do not find in Lewis' and Pegge's account of suffragan bishops, or in MR. MACKENZIE WALCOTT'S list, published in "N. & Q.," 2nd S. ii. 1., the name of Marmaduke Bradley, the thirty-third and last Abbat of Fountains, who is said to have been suffragan bishop of Hull. Is there any authority for the statement? PATONCE.

Burning for Heresy. — It is stated by Mr. Amos, in his work on *The English Constitution in the Reign of Charles II.*, that the last persons burned for heresy were two Arminians who suf-

fered in the reign of James I. This I cannot understand. I know no means by which the tenets of Arminius could, according to the law of that time, be made out to be heresy. Is it not a mistake of the printer, who has substituted the word Arminian for Socinian? K. P. D. E.

"*Henley's wide-mouth'd sons.*" — Where is this line? Is it Drayton's? J. S. Burn.

Kaul Dereg. — In one of his essays, Goldsmith classes with Robin Hood among the English, and Johnny Armstrong amongst the Scotch, "Kaul Dereg among the Irish." I presume "Dereg" is *dearg* (or red, *i. e.* red-headed). But who is the Irish unknown? H. C. C.

Long Lane. — Will any of your readers inform me if Long Lane is an ordinary cognomen for long lanes *in the country*, and if there are any lanes still so called? There was and still is a Long Lane in London, but what is wanted is the locality of a Long Lane in the country, especially if one can be pointed out in Gloucestershire or Warwickshire. W. S. M.

The first Discoverer of Gold in Australia. — At my late departure from Sydney I was informed that some twenty-five years ago there had been in the colony a foreign gentleman, who, well supplied with mineralogical books and instruments, had explored the country in reference to its mineralogical capabilities. His endeavours, however, did not meet with encouragement, in consequence of the rather rude state our country was then in. Still, it is said that some document of his views remains behind, in a rather extensive notice inserted in several of the Sydney papers, about the years 1832 or 1833. The notice is entitled, "*Australian Mine Exploring Company.*" In this document some *anticipatory* allusions to the *finding of Gold* are said to have been expressed. As I should think that there must be files of the Australian journals of that date, either at Lloyd's or at the Colonial Office, the finding of this document would be interesting.

A Citizen of the Five Confederated Provinces of Australia.

Baker's Manuscripts. — In the Preface to Worthington's *Diary*, published in 1847, and edited by James Crossley, Esq., for the Chetham Society, occurs the following note: —

"The want of a minute and classified Index to the Baker MSS. at Cambridge and in the British Museum has been long felt. It will give great pleasure to all who know how important it is to facilitate the reference to these interesting collections, to learn that such an Index is now in the course of publication at Cambridge."

Was this separate Index to the Baker MSS. ever published? May I also ask, whether it is intended to publish an Index to the Rawlinson MSS. in the Bodleian? J. Y.

Minor Queries with Answers.

"*Secrets de Merry.*" — I once possessed an odd volume of an old French work called *Secrets de Merry;* it contained odd and old receipts in French for all sorts of trades, illnesses, floriculture, &c. It must have been in more than one volume; and, as far as I remember, was published at Amsterdam in the 17th century. I should be much obliged if any of your readers could afford information relative to the book. A. C.

[The work is entitled *Recueil de Curiositez des plus admirables Effets de la Nature et de l'Art*, par Nicolas Lémery, in 2 Parts: Paris, 1676, 8vo. The edition noticed by our correspondent is probably the following: *Nouveau Recueil des Secrets et Curiosités les plus rares*, Amsterdam, 1709, 2 vols. 8vo.]

Tupper's "Proverbial Philosophy." — In this very beautiful book, and in the piece "Of Indirect Influences," there is this line: "A sentence hath formed a character, and a character subdued a kingdom;" to which is appended this note: —

"A better instance of this can scarcely be found than in the late Lord Exmouth, who first directed his thoughts to the sea from a casual remark made by a groom. See his *Life.*"

I remember, when quite a child, (perhaps I was searching for some sentence to form my character,) meeting with this anecdote, but I thought it was in the *Life of Earl St. Vincent.* Can any one prove whether Martin Tupper is in error, or

Henri?

[In Tucker's *Memoirs of Earl St. Vincent*, vol. i. p. 6., occurs the following passage: "As would be likely, Mr. Jervis designed his son for that profession to which he belonged himself; but in 1747, being appointed counsel to the Admiralty, and auditor of Greenwich Hospital, by removing his residence from Staffordshire to the scene of his duties, and placing his son John at Swinden's academy at Greenwich, he in all probability did that which changed the boy's career from that of the bar to the navy; for whether it were, as the young sailor used afterwards to say, owing to the sage advice of his father's coachman, one Pinkhorne, a servant probably hired in the town, who advocated the sea and condemned 'all lawyers as rogues,' or to the naval character of his new associates, among them Dicky, the father of Admiral Sir Richard Strachan, still the change seems mainly due to the father's appointment to Greenwich."]

The Bible and Psalter. — Which is the oldest translation of the Psalms, the Bible or Prayer-Book? Humphry, in his *History of the Book of Common Prayer*, says:

"The Psalms in the Prayer-Book (commonly called the Psalter) are taken from the Translation of the Bible made by Tyndale and Coverdale, and from that edition which was published in the year 1539."

Now from a note I have, Tyndale and Coverdale only translated the Pentateuch, being prevented going farther by oppression. There appears a mistake somewhere. Tyndale was strangled and burnt at Augsburg in 1536, aged

thirty-six. Coverdale lived to the age of eighty-one, and died in 1580. Possibly he might have translated the remainder of the Old Testament. Farther information will oblige HENRI.

[The Bible was published in English by Coverdale in 1535, and by Tyndale's friends in 1537. In the latter edition at the end of Malachi, are Tyndale's initials in flourished ornamented capitals. In 1539, these translations were revised under the direction of Archbishop Cranmer and Lord Cromwell, and the new edition was called "The Great Bible." The Book of Common Prayer was first printed in 1549, and the Psalter, with the Epistles and Gospels, was of course copied from the then authorised version of 1539. On the revision of the Book of Common Prayer in 1661, it was ordered that the Epistles and Gospels should be taken from the authorised version of the Bible of 1611; but the Psalter itself was to remain with the old translation of "The Great Bible." Tyndale's age at the time of his martyrdom is not certain; but it is conjectured that he was about forty-nine. He was burnt at Vilford (not at Augsburg), near Brussels, in 1536. See Offor's Memoir of Tyndale, prefixed to the reprint of the first edition of *The New Testament* in English, Bagster, 1836.]

History of the Old and New Testament. — Can any correspondent inform me if a book entitled *Royaumont on the Old and New Testament* is either rare or valuable? The title-page is as follows:

"The History of the Old and New Testament, extracted out of Sacred Scripture and Writings of the Fathers, to which are added the Lives, Travels, and Sufferings of the Apostles; with a large and exact *Historical Chronology* of all the Affairs and Actions related in the Bible. The whole Illustrated with Two Hundred and Thirty-four Sculptures and Three Maps, Delineated and Engraved by good Artists. Translated from the *Sieur de Royaumont*, by several Hands; Supervised and Recommended by Dr. Horneck, and other orthodox Divines. The second Edition, Corrected. London: Printed for S. & J. Sprint, C. Browne, J. Nicholson, J. Pero, and Benjamin Tooke, 1699."

The *sculptures*, which are very quaint and amusing, are with very few exceptions dedicated to some particular person; and it appears from a list in the book, that the work was got up by subscription, the *sculptures* being dedicated to the various subscribers. HENRI.

[Le Sieur de Royaumont is a *pseudo, i.e.* Nicholas Fontaine, a voluminous French writer, born in 1625, and died in 1709. This work is frequently called "Blome's Bible," the name of the publisher. The original in French passed through several editions. Blome first published *The New Testament* in 1688, which was followed by *The Old Testament* in 1690, fol. There must have been two "Second Editions;" for there is one dated 1701, in which many of the plates are printed on both sides of a leaf, and which differs in other respects from the copy described by our correspondent. The third edition was published in 1705. The sculptures are not dedicated to the subscribers, but to the contributors of the drawings. Its value varies from 10*s.* to 40*s.*; as so much depends on the condition and binding.]

Olivet's Cicero. — Will you kindly inform me if Olivet's *Cicero*, 9 vols. 4to, "Amstelædami, apud J. Wetstenium, MDCCXLVII," is a good or scarce edition. I cannot find it in any bibliographical work or catalogue that I have consulted. R. C.

Cork.

[The following are the dates of the four quarto editions of Olivet's *Cicero*, as given by Dr. Dibdin (*Introduction to the Classics*, i. 404., ed. 1827):—Paris, 1730, 4to, 9 vols.; Paduæ, 1753, 4to. 9 vols.; Geneva, 1758, 4to. 9 vols.; Oxon. 1783, 4to. 10 vols. A well-bound copy of the Paris edition is worth 21*l.*; the Geneva about 7*l.* 7*s.* We have also consulted the ordinary bibliographical works, but cannot find that any edition of Cicero was printed at Amsterdam in 1747, which leads us to suspect that the title-page has been tampered with for some trick of trade, more especially as Dr. Parr had in his library the *Geneva* edition of 1758 with the *Amsterdam* title-page of 1745!]

Replies.

PYTHAGORAS.

(2nd S. iv. 250.)

It appears, on sufficient evidence from Plato, Timæus the Locrian *, Cicero and Plutarch, that, in the opinion of Pythagoras (known only from his followers), the seven then discovered planets, including the moon, and adding, "the firmament of the fixed stars," were separated by intervals analogous to the intervals in musical harmony — not as the seven chords of the lyre; but I can find no intimation, amongst the numerous musical intervals overleaped by such theory, of any gap or defective interval indicative of an unobserved planet, as De Staël, without belief probably, says is affirmed; although it is certain that mathematical calculation suggested to Bode one vacuum, betwixt Mars and Jupiter, subsequently filled up by a congeries of small planets, or one planet split into many, now forty-seven, as Vesta, Juno, Ceres, Pallas, &c.; as also to Kant, celestial bodies beyond Saturn, of which one was discovered by Herschel twenty-six years afterwards, named Uranus (*Allg. Naturgesch.*, 1755).

The following are the intervals of the planets compared with the intervals in music from Timæus the Locrian, and with Bode's empirical values, the earth's distance from the sun being taken as 10: —

	True Value.	Musical Intervals of Pythagoras.	Empirical Values of Bode.
Mercury	3·87	*Mi* E 3·84	4
Venus	7·23	*Fa* F 7·29	$7 = 4 + (3 \times 0)$
Earth	10·00	*Do* C 9·72	$10 = 4 + (3 \times 2)$
Mars	15·24	*Mi* E 15·36	$16 = 4 + (3 \times 2^2)$
Vesta	23·73		
Juno	26·67	- - -	$28 = 4 + (3 \times 2^3)$
Ceres	27·67		
Pallas	27·67		
Jupiter	52·03	*Sol* G 51·84	$52 = 4 + (3 \times 2^4)$
Saturn	95·39	*La* A 92·16	$100 = 4 + (3 \times 2^5)$
Uranus	191·83	- - -	$196 = 4 + (3 \times 2^6)$

* Whether Timæus the Locrian did write the treatise on the soul of the world, or some other Pythagorean, is not material to the present inquiry.

The above musical intervals are supplied by Batteux from the following table, taking as his basis the number 384 from Timæus, who followed Eudorus and Crantor, the object being to avoid fractions by means of a large integer.* E 384, D 432, C 486, B 512, A 576, G 648, F 729, E 768, D 864, C 972, B 1024, A 1152, G 1296, F 1458, E 1536, D 1728, C 1944, B 2048, B flat 2187, A 2304, G 2592, F 2916, E 3072, D 3456, C 3888, B flat 4374, A 4608, G 5184, F 5832, E 6144, E flat 6561, D 6912, C 7776, B flat 8748, A 9216, G 10368 : making a total of 114,695, being 36 intervals. (Plato, Timæ. Locr., 96 C.). It is worthy of observation that the first number of Timæus, 384, very nearly corresponds with Mercury's distance from the sun, and is equal to 3×2^7, and its octave, 768, is equal to 3×2^8; also that 384 happens to be the double of Uranus's distance, 192, as above; which last is Plato's integer number, according to Plutarch (*Anim. Proc.*, xvi.). The number 384 is also the product of $4 \cdot 8 \cdot 12$, an arithmetical progression whose common difference is 4. Saturn is 25 times the distance of Mercury from the sun, whilst the corresponding musical interval A, 9216, is equal only to 24 times E, 384, a difference of one integer exactly, but making a concord; whilst the analogy is very close in the other intervals required for the "music of the spheres."

An inspection of the actual musical intervals given by Batteux shows no correspondence with Bode's empirical 28·00, or the true distances 23·73, 26·67, and 27·67, of the split planet, as De Staël supposes.

Newton thought that the colours of the prismatic spectrum corresponded with musical intervals, which thought is now regarded as merely fanciful. (Lardner's *Newt. Opt.* U. K. S. 32.)

With the same integer, Newton's scale (Brewster's *Optics*, U. K. S. 23.) gives, — Violet, 384; indigo, 614; blue, 902; green, 1190; yellow, 1382; orange, 1512; and red, 1728.

The above will furnish examples of the truth of the Pythagorean axiom, "*τοὺς ἀριθμοὺς αἰτίους εἶναι τῆς οὐσίας*" (*Aristot. Met.*, i. 6.), meaning that the Creator works by weight and measure.

T. J. Buckton.

Lichfield.

Uneda may rest assured that no ancient author bears out the assertion that Pythagoras "predicted the new planet discovered between Mars and Jupiter." Nor does Mde. De Staël's expression bear out the assertion. She merely says "l'on affirme qu'il a pressenti les nouvelles planètes qui ont été découvertes entre Mars et Jupiter." The verb *a pressenti* does not mean "predicted," — but merely *had a presentiment.* Her authority is a *brochure* by M. Prévost of Geneva, a work which I have not seen, and therefore cannot decide how far she was justified even in using that expression.

All that can possibly be affirmed of Pythagoras is that he seems to have had a correcter idea of the solar system than any of the ancients, inasmuch as he maintained that the earth is not without motion, nor situated in the centre of the "spheres," but is one of those planets which make their revolution about the "sphere of *Fire.*" He was also tolerably correct in estimating some of the times of sidereal revolution: but the centre of his system was not the Sun. He said "Fire holds the middle place in the universe; or, in the midst of the four elements is placed the fiery globe of unity." Round this "sphere of Fire, he made the Sun itself revolve, and in the same time as Mercury and Venus!"

Madame De Staël's "seven chords of the lyre" does not express his theory as to the distances. He conceived that the "celestial spheres" *in* which the planets move, striking upon the ether through which they pass, must produce a sound; and that this must vary according to the diversity of their magnitude, velocity, and relative distances; and therefore argued that the distance of the several *celestial spheres* from the *earth* correspond to the proportion of *notes in the musical scale* — the diatonic (of which he is said to be the inventor) proceeding by tones and semitones. Now, although there is an obvious and necessary analogy between sound and light — the diatonic scale being as it were the prism of sound — it is evident that there is no analogy whatever between such musical intervals and the distances of the planets.* He believed that the moon and other planetary globes are habitable, — that the earth is a globe and admitted of antipodes. Philolaus of Crotona, one of his followers, and the first who divulged his doctrine, announced that the universe, the Cosmos, is one whole, which has a fiery centre, *Hestia*, about which the ten celestial spheres revolve, — heaven, the Sun, the planets, the earth, and the moon; that the sun has a vitreous surface, whence the fire diffused through the world is reflected, rendering the mirror from which it is reflected

* The ratio of the semitones in the octave being $4^4 : 3^5$, or $256 : 243 = 1\frac{13}{243}$, to get rid of the 3 in $\frac{13}{243}$, and to allow of adding $\frac{1}{8}$ for the perfect notes, he took 3 as his base multiplied by $8 = 24$, and $24 \times 8 = 192$, or $24 \times 16 = 384$, more than sufficient to avoid fractions, for which Plato's number, 192, suffices. In decimals $\frac{1}{8} = \cdot125$, and $\frac{13}{243} = \cdot0535$, showing that the semitone is not the exact half, or it would be ·0625 instead of ·0535: hence the extraordinary diversities in harmony.

* This theory of musical intervals occupied Kepler's mind for many years in investigating the mean distances of the planets and their revolutions; until, at length, after seventeen years of useless experiment, he discovered that "the squares of the times are proportional as the cubes of the greater axes of the orbits." — *La Place*, vi. 414.

visible; that all things are preserved in harmony by the law of necessity; and that the world is liable to destruction, both by fire and water. It is needless to say that we have all these doctrines at second-hand, and that the various sources differ in important particulars — some making the sun a centre, according to the views of interpreters.

Such are the leading points of this philosopher's astronomy. To assert that "in astronomy he taught the system adopted at this day" — as is stated in some of the books — is clearly not warranted by the evidence supplied by his disciples. The few points of resemblance do not lead to the general inference. If the modern Egyptians play on a single string, shall we therefore conclude that they must be Paganinis? But this must not detract from the merit of Pythagoras, his School, or its teachers the Priests of Egypt, the Chaldeans, the Brahmins, or whatever source is alleged whence he and his followers derived their knowledge. All knowledge is cumulative. Each age is a debtor to that which precedes it in the march of the human intellect. If the mere schoolboy of the present day might enlighten even Aristotle on many a point, it is nevertheless certain that the same boy's enlightenment must be traced up to the contributions of Aristotle to the mind of the boy's instructors.

The merit of Pythagoras, as an astronomer, consists in having introduced among the Greeks (concerning the nature, the form, the dimensions of the earth and the heavenly bodies and their movements) notions merely elementary indeed, but plausible and reasonable — notions which superseded the absurd systems then in vogue — although they were subsequently obscured and mystified by Plato. It was a system of astronomy sufficiently simple and coherent to guide observation and to connect its results; in fine, it proclaimed the absolute necessity of applying to astronomy the utmost rigour of mathematical calculation, and insisted upon bringing the aid of geometry and arithmetic to the investigation and generalisation of the celestial phenomena. Nor must we forget the beautiful originality of the Pythagorean doctrine in the intimate relation which it established between the harmony of music, the harmony of the spheres, and the harmony of the *soul* — meaning thereby that Virtue or Uprightness in which true happiness consists.

The discovery of the ultra-zodiacal planets between Jupiter and Mars was the result of modern scientific induction. After twenty-four years' hard study, Kepler announced his celebrated "laws," one of which now goes under the name of Bode's law — namely, that the intervals of the orbits of the planets go on doubling as we recede from the Sun, or nearly so. Thus, the interval between the orbits of the earth and Venus is nearly double that between those of Venus and Mercury; that between the orbits of Mars and the earth nearly double that between the earth and Venus; and so on. Now, the interval between the orbits of Jupiter and Mars was too great, and formed an exception to this law, which is, however, again resumed in the case of the three remoter planets. Professor Bode of Berlin, towards the end of the last century, reproduced Kepler's law, and suggested as a possible surmise that a planet might exist between Mars and Jupiter. And so it came to pass: not one planet — but a multitude of planetary bodies have been discovered, the first in 1801, the last very recently—to the number of forty-five — revolving in orbits tolerably well corresponding with the law in question.

"Presentient propositions of this nature," says Humboldt, "felicitous conjectures of that which was subsequently discovered, excited general interest, whilst none of Kepler's contemporaries, including Galileo, conferred any adequate praise on the discovery of the three laws, which, since Newton and the promulgation of the theory of gravitation, have immortalised the name of Kepler."— See Enfield, *Hist. of Phil.* b. II. c. 12. s. 1.; *Biog. Univ.* (Hoefer) art. *Bode*; Herschel, *Astron.* 276.; Humboldt, *Cosmos*, ii. 711.; Delambre, *Ast. Ancienne*, i.; *Encyc. des Gens du Monde*, Pythag.

Andrew Steinmetz.

P.S. Since writing this article I have endeavoured to procure the *brochure* of J. B. Prévost, but have not succeeded. It is not at the Museum — or rather it is not named in the Catalogues. I venture to suppose that it was one of the many articles published at the time of the discovery of the new planets, and that Prévost indulged in some speculations of his own as to the possibility of Pythagoras having had "a presentiment" of their existence or their equivalent — from his musical theory of the distances. It is impossible that Prévost could have any other ground for the "affirmation" of Mde. De Staël. But this very theory of Pythagoras — as handed down to us — seems to prove the very reverse of such a "presentiment." He made the distance of the Moon from the Earth one tone; from the Moon to Mercury a tone and semitone; from Mercury to Venus the same; from Venus to the Sun a tone and semitone; from the Sun to Mars a tone; from *Mars* to *Jupiter* a *semitone*; from Jupiter to Saturn the same, — in fine, from Saturn to the Sphere of the Stars a tone and semitone — thus making the octave of seven tones or the *diapason*. As he made only a *semitone* between Mars and Jupiter, it is evident that he did not even *observe* the *disproportionate* distance between those planets. How, then, could he have had a "presentiment" that a planet or planets existed between them? See Bailly, *Hist. de l'Astron. Ancienne*, a work which exhausts the subject of Astronomy among the Ancients, p. 214.

HANS HOLBEIN.

(2nd S. iv. p. 206.)

As no one has yet noticed the Query of Mr. J. Gough Nichols, permit me to add to what he has stated, that I have reason to know that many of the *Pell Records* were some years ago gone through without discovering any trace of Holbein, or of his asserted residence in this country. The importance of Holbein and his works in the history of art in this country has long been strongly felt, and by no one more than by the excellent keeper of the engravings at the British Museum. He has made it a point to acquire for our national repository such specimens of Holbein's drawings as have fallen in his way. By his exertions the British Museum has acquired the best collection of these drawings to be found anywhere, except at Basle. Mr. Nichols would find the study of them extremely useful with reference to the artist's biography. John Bruce.

I hope the following replies may be of use to Mr. Nichols: —

The latest life of Holbein is, I believe, that by Ulrich Hegner, *Hans Holbein der Jungere*, Berlin, 1827. Well do I remember translating to my kind friend, the late Mr. Douce, Hegner's hard criticisms on his early *Essay on the Dance of Death*. The task was not altogether an enviable one. I have called Hegner's the latest life, because Rumohr's *Hans Holbein der Jungere in seiner Verhaltniss zum deutschen Formschnittwesen* (Leipzig, 1836,) is a critical and not a biographical essay.

With reference to Holbein's residence in England, let me call attention to what Mr. Douce says on this subject in his *Dance of Death*, pp. 143, 144.: —

"There seems to be a doubt whether the Earl of Arundel recommended him (Holbein) to visit England; but certain it is, that in the year 1526 he came to London with a Letter of that date addressed by Erasmus to Sir Thomas More, accompanied with his portrait, with which More was so well satisfied, that he retained him at his house at Chelsea upwards of two years, until Henry VIII., from admiration of his works, appointed him his painter, with apartments at Whitehall. In 1529 he visited Basle, but returned to England in 1530. In 1535 he drew the portrait of his friend Nicholas Borbon or Borbonius at London, probably the before-mentioned drawing at Buckingham Palace, or some duplicate of it. In 1538, he painted the portrait of Sir Richard Southwell, a privy-Councillor to Henry VIII., which was afterwards in the Gallery of the Grand Duke of Tuscany.* About this time the Magistrates of the City of Basle settled an annuity on him; but conditionally that he should return in two years to his native place and family, with which terms he certainly did not comply, preferring to remain in England. In the last-mentioned year he was sent by the King into Burgundy to paint the portrait of the Duchess of Milan; and in 1539 to Germany, to paint that of Anne of Cleves. In some *Household Accounts of Henry VIII. there are payments to him in* 1538, 1539, 1540, *and* 1541, *on account of his Salary, which appears to have been thirty pounds per annum.** From this time, little more is recorded of him till 1553, when he painted Queen Mary's portrait, and shortly afterwards died of the plague at London in 1554."

No one who knows the care with which he investigated any question of literary or historical interest, or the scrupulous accuracy with which he recorded the result of his inquiries, can doubt but that my late excellent friend had good grounds for the foregoing statements. William J. Thoms.

* Baldinucci, *Notizie de' Professori de Disegno*, tom. ii. p. 317., 4to., where the inscription on it is given.

"BRAHM," DERIVATION OF.

(2nd S. iv. 267.)

Sir Wm. Jones, Bryant, and Nork, are not now esteemed good authorities on Indian mythology. Mill (i. 321.) has shown that "*Brahme*" in the neuter gender means the *Great one*, and is not only applied to *Brahma* (of the same meaning masculine), but also to Brahma's compeers, Vishnu and Sivah. In the *Oupnekat* he is made to say, "Whatever is, I am; and whatever is not, I am. I am Brahma; and I am also Brahme; and I am the causing cause." &c. (*Id.* i. 316.) Those who suppose Abraham to have supplied the name of Brahma should read Nork's argument to show that Abraham, conversely, took his name from, and was *de facto*, Brahma (*Braminen und Rabbinen*, c. iv. § 20, 21., p. 26.): such reasoning is wilder than Hindu mythology, for the latter is intended to be understood symbolically by the τέλειοι. See *Penny Cyc.*, art. *Brahma*, where it is said that *Brahme* or *Brahm* "designates the essence of the Supreme Being in the abstract, devoid of personal individuality;" also that "it is evidently connected with the verbal root *brĭh*, to grow, to expand, whence *brĭhat*, great." This root is written by Eichhoff *bhar*, whence Greek φέρω, Latin *fero*, *pario*, English *bear*, German *gebären*; also from the same root *bhrâtar*, brother, Greek φράτηρ, Latin *frater*, Gothic *brothar*. Abraham is a well-known compound Shemitic word, originally אברם, *chief father*, whose name was changed by the insertion of ה to represent *father of a great nation*. *Ab Raham* in Arabic has the same meaning. (Eichhorn's *Simonis Lex. Heb.*, i. 20.) T. J. Buckton.

Lichfield.

There is in Sanskrit a neuter noun, *Brahma*, which Bopp explains as signifying "the Supreme incorporeal Deity, the First Cause." The termination corresponds to that of the Latin *men* in *numen*. There is also a masculine noun *Brahmâ*,

* Norfolk MS., 97., now in the British Museum.

with termination analogous to that of *Homo*, which is used to signify both "Brahmâ," the first of the gods in the great Triad of the Hindoos, the Creator, and also "a Brahman," a member of the first or sacerdotal class. There is, thirdly, a masculine noun, *Brâhmanas*, with termination analogous to that of *Dominus*, which is exclusively used to signify a "Brahman." As to the derivation of these words there is some uncertainty; but it is quite certain that they have no connection with Abraham. No Brahmans look upon *him* as their patriarch; and the *m* is clearly a suffix or formative letter. The radical part of the word is *brah*. Professor Wilson has suggested that this is a transformation of the root *vrih*, "to grow;" but this seems far-fetched. May there not have been a root *brah*, if not in Sanskrit itself, in that more ancient language from which it is derived, signifying "to create," like the Hebrew ברא. We should have the neuter *Brahma*, signifying "creative energy, deity;" the masculine *Brahmâ*, denoting "the personal Creator;" and the *Brahman*, either as the Creator's image upon earth, or, taking the suffix passively (as suffixes of this sort often are taken), "the created," *κάτ' ἐξοχήν*, the chief of the creation, which the Brahmans pretend that they are. E. H. D. D.

THE BLACK DOG OF BUNGAY.

(2nd S. iv. 268.)

There is a scarce tract in the British Museum entitled, —

"A straunge and terrible Wunder wrought very late in the Parish Church of Bongay, a Town of no great distance from the Citie of Norwich, namely the fourth of this August, in ye yeere of our Lord 1577, in a great tempest of violent raine, lightning, and thunder, the like whereof hath been seldome seene. With the appeerance of an horrible shaped thing, sensibly perceived of the people then and there assembled. Drawen into a plain method according to the written copye by Abraham Fleming."

It has a rude woodcut on the title-page of a black dog with large claws, and at the end is stated to be "Imprinted at London by Frauncis Godly, dwelling at the West End of Paules."

It relates that with the force of the storm the church "quaked and staggered," and that —

"Immediately hereupō, there appeered in a moste horrible similitude and likenesse to the congregation then and there present a Dog as they might discerne it, of a Black colour: at the sight whereof, togither with the fearful flashes of fire then were seene, moved such admiration in the mindes of the assemblie, that they thought doomes day was already come.

"This Black Dog, or the Divel in such a likenesse (God hee knoweth who worketh all) running all along down the Church with great swiftnesse, and incredible haste, among the people, in a visible fourm and shape, passed between two persons, as they were kneeling upon their knees, and occupied in prayer as it seems, wrung the necks of them bothe at one instant clene backward, insomuch that even at a momēt where they kneeled they strāgely dyed.

"This is a wōderful example of God's wrath, no dout to terrifie us, that we might feare him for his justice, or putting back our footsteps from the pathes of sinne, to love him for his mercy.

"To our matter again. There was at ye same time another wonder wrought: for the same Black Dog, stil continuing and remaining in one and the selfsame shape, passing by an other man of the congregation in the Church, gave him such a gripe on the back, that therewith all he was presently drawen togither and shrunk up, as it were a peece of lether scorched in a hot fire; or as the mouth of a purse or bag, drawen togither with a string. The man, albeit hee was in so straunge a taking, dyed not, but, as it is thought, is yet alive: whiche thing is mervelous in the eyes of men, and offereth muche matter of amusing the minde.

. . . . . .

"Now for the verifying of this report (which to sōe will seem absurd, although the sensiblenesse of the thing itself confirmeth it to be a trueth) as testimonies of the force which rested in this strange shaped thing, there are remaining in the Stones of the Church, and likewise in the Church dore which are mervelously rēten and tornc, ye marks as it were of his claws or talans. Beside, that all the wires, the wheeles, and other things belonging to the clock were wrung in sunder and broken in pieces."

Stow, in his continuation of *Holinshed*, says that this storm —

"rent the parish church of Bongio, nine miles from Norwich, wroong in sunder the wiers and wheeles of the clock, slue two men which sat in the belfreie, when the others were at the procession or suffrages, and scorched another which hardly escaped."

Suckling, in his *History of Suffolk* (where most of the above tract is reprinted, and where a fuller account of this wonder will be found), says that —

"The register books of St. Mary's parish Church give a far less marvellous relation of this tempest, which was no doubt, even when divested of fiction, a very awful storm. The following is a copy:

"1577. John Fuller and Adam Walker slayne in the tempest in the belfry in the tyme of prayer, upon the Lords day, ye iiijth day of August."

The proverb, "To blush like a black or blue dog" will be found in the collections. Zeus.

A long account of the black dog of Bungay will be found in Suckling's *History of Suffolk*, vol. i. p. 125. Suckling quotes a tract in the British Museum without giving the reference. Its origin seems to have been a very disastrous thunderstorm which happened Oct. 4, 1577.

Thos. Wm. King, York Herald.

INDIA AND THE EFFLUX OF SILVER FROM EUROPE.

(2nd S. iv. 270.)

Your explanations on this subject will, I think, hardly satisfy your correspondent Scotus. The cause of the large export of silver to the East is

no doubt the "large annual balance of trade against Great Britain;" but this is only expressing the phenomenon itself in another way. Scotus wants, I dare say, to know why the balance continues to be so large, or why we continue to send so much silver, and so little calico and hardware. If he is sufficiently curious on the subject to study *Foster on Exchanges*, he may soon be convinced that, without some extraordinary disturbance in the value of the precious metals, they cannot continue for long periods, or in large quantities, to pass between countries neither of which produces them. But the value of silver in Europe has been greatly disturbed of late. The large influx of gold since 1848 has steadily depressed the value of gold relatively to silver, which is the same thing as saying that it has raised the value of silver relatively to gold. It has in fact raised the value of silver (in gold) higher than it is rated in the French coinage. Such being the case, nobody, while he can coin gold in France for a nominal charge, is foolish enough to pay debts in silver, as Frenchmen used to do. Everybody prefers to sell his silver coin to the bullion merchant for gold. The consequence has been that silver coin, in France alone, has within the last nine years been taken out of circulation to the amount of fifty millions sterling. What can the merchants do with this silver? They cannot, as we have seen, circulate it in France, as the government have rated it below its value. Neither can they circulate it in other European countries where a double standard still prevails; for the double standard having been settled before gold got cheap, the silver is there also rated too low. In those countries which, like England, have but one (gold) standard, they cannot of course find a market for such quantities. They, therefore, of necessity send it to the East, where a single silver standard is universal. Our merchants can, of course, force any amount of silver upon those countries while it is less valuable here than there. This explanation is simple enough to those acquainted with the law of value as it affects money; although newspaper writers appear to be much puzzled by the facts. The subject is very ably explained in an article in *The Athenæum* of Jan. 19, 1857, and in an article in the same journal reviewing Mr. Tooke's *History of Prices* (June 27, 1857). I would advise Scotus, or any one desiring to understand the reasons of the great silver efflux, to refer to these. J. S. M.

[We cannot agree with our correspondent with respect to the ultimate cause of the efflux of bullion, especially silver, to the East. Without the local knowledge of the practical working of exchanges abroad, writers sit down and study up their phenomena in the libraries; hence such fine-spun theories as those of Foster, Tooke, &c. That the discoveries of gold since 1847, and its immense importation into Europe, have reacted upon the value of commodities (the necessaries of life) and upon labour, may be true; but that these circumstances have materially heightened the *relative* value of silver in Europe is not practically correct — still less is it correct as regards the East. European merchants are far from "forcing silver" upon the produce markets of the East. Indeed they obviously pay in silver at a disadvantage (not so great indeed as J. S. M. seems to think), and are therefore interested in *avoiding* rather than "forcing" the payment in silver. Indeed, if they did so "force" it, it must be clear that such an effort would depreciate, not heighten, its *relative* value. Again — a fact — about one-eighth or one-ninth of the bullion shipments to India and China, whether from home or from the colonies (which is the same thing, because a mere transference of liability), is in gold. Still the Indian and Chinese populations, accustomed from time immemorial to a silver standard and silver currency, prefer silver. Wherefore the merchants, who frequent their produce markets on European account, are *themselves forced* to be prepared with a preponderating quantity of that metal in case of demand. Again, another fact, the Spanish Carolus dollar is the favourite in China. It is true that, intrinsically, it merits a premium of about 10 per cent.; but John Chinaman esteems it at above 80 per cent. premium. This is clearly a whimsical valuation, and not at all dependent upon a fixed law of exchange. Now for the staple of J. S. M.'s Foster-Tooke reasoning. He says the statement, "that the annual balance of trade is against Great Britain," is a mere substitution of words for "efflux of bullion." We beg his pardon. The balance is against Great Britain in *commodities:* because Great Britain uses largely of eastern produce, and the East requires comparatively little of British fabrics. Why is this? but because, 1stly, the Indian and Chinese populations are themselves manufacturers of what they want; 2ndly, because they are not yet imbued with much taste for European fabrics; 3rdly, because the chronic state of insecurity in which they live has made them characteristically fond of treasure, (that is, of property easily concealed, easily removed, and readily convertible, which from all time they know precious metal to be). India used to make all its own calicoes, and supply us too. Manchester learnt how to turn the tables to a great extent in that particular department. And the tendency of Orientals is *slowly* to become more and more consumers of our fabrics: until, by and bye, no doubt, the 150,000,000 Indians, and 350,000,000 (?) Chinese, will probably find comfort and pleasure in our goods. But we have meanwhile to invade the domain of prejudices of ages' duration. Lastly, J. S. M.'s Foster-Tooke theory is based on the assumption that the metals rule values and exchanges; whereas a minute's reflection upon the habitual impulses of mankind, and fluctuations of trade, will prove that commodities (the necessaries of life) rule the metals, and not the metals the commodities. If J. S. M. will spend a month at Bendigo, he will soon be convinced of that.]

THE RULE OF THUMB.

(2nd S. iv. 147.)

At Bordeaux, under the Duke in 1814, we often had to make cash issues to French contractors, whom we paid in Spanish dollars. This required, on the part of the recipients, a reduction of the dollars to French currency, which they generally worked with a pencil on the nail of the thumb. Such a *modus operandi* greatly amused the gentlemen of our military chest, who main-

tained that it was all a pretence, and that no man could reduce dollars to francs on the nail of his thumb. I satisfied myself, however, that the calculation was actually made. May not this practice, which is by no means confined to the gallant Gascons, have something to do with the above expression, "*the rule of thumb?*"

The phrase, however, has taken a more extensive range. The last joint of the thumb having been considered equivalent in length to one-twelfth of the Roman, of the French, and also of the English foot, and therefore available as an inch measure, has often been so used, and is still occasionally employed in measuring cloth. Of course this is no very exact measurement; and hence it comes to pass that any rough calculation or estimate is said to be done by "rule of thumb." I was once told that the sub-contractors for railway excavations, in estimating the number of cart-loads before making their tenders, often calculated by "rule of thumb," thus dispensing with technicalities, and taking their chance of a few loads more or less.

When searching for information respecting any English phrase, especially if it is more than usually striking, facetious, or significant, look for it in *Jamieson*. The mode of making "thumb-brewed ale," instanced by your correspondent as prevailing in Yorkshire, very aptly illustrates the use of the thumb, in operating "without a precise formula." But for the phrase itself as now used, "the rule of thumb," we appear to be indebted to the Scottish language. "To do any thing *by. rule of thoum* is to do it nearly in the way of guess-work, or at hap-hazard. 'No rule so good as rule of thumb, if it hit;' — when a thing falls out to be right which we did at a venture." (Jamieson, *Supplement;* where see also "Rule-o'er-thoum," *i.e.*, Rule o' the thumb.) THOMAS BOYS.

One of your correspondents says this refers to a practice of dipping the thumb in beer wort to test its degree of heat. I should like to know why any-one would dip his *thumb* in liquor for that purpose, if he had a finger. To find the meaning of the phrase there is no need to dip for it: I believe it will rather be found on the surface. Amongst country labourers, whose hands and fingers are enlarged by griping their tools at hard work, I have often seen the measure of length roughly taken (where no other means were at hand) in this way. Giles or Jim will very knowingly place his thumb close and firm on the surface of the thing to be measured, then his other thumb in front of the first, and so on alternately from one end to the other. "There," says he, "that's so many inches: my thumb will just cover an inch." "Rule of thumb" means, therefore, *a rough measurement.* BRAMBLE.

Replies to Minor Queries.

Aneroid (2nd S. iv. 239.) — H. W.'s derivation of this word is almost as amusing as that of *girkin* from Jeremiah King. It is merely a scientific Greek compound to express the principle of the instrument, namely, a *vacuum:* from *a, no,* ἀήρ, *air,* and εἶδος, *form,* with the usual *v* or *n* interposed in such compounds for the sake of euphony. The French is *aneroïde.* The upper lid of the instrument is made sufficiently thin to yield to atmospheric pressure over the vacuum, and according to that pressure motion is given to an index, whose divisions correspond to the scale of the ordinary barometer. It is much less fragile than the mercurial barometer, but its indications are less exact. It was invented in 1847 by M. Védy, not Vidil. See Bouillet, *Dict. des Sciences.*

Apropos of barometers, one of the best *bon-mots* ever uttered was that of the late Earl of Leicester, who, when a lubberly farmer entered his dining-room, and accidentally smashed the barometer, exclaimed: "Well, gentlemen, I never saw the mercury so low before in any weather."

ANDREW STEINMETZ.

St. Peter as a Trojan Hero (2nd S. iv. 249.) — In the passage quoted, Gibbon alludes to the system of Father Hardouin, a Jesuit, which he broached towards the end of the seventeenth century, in a pamphlet entitled *De numis Herodiadum.* He maintained the absurd and extravagant theory that in the thirteenth century there were very few books, merely the Vulgate, Pliny, the Georgics, the works of Cicero, and the satires and epistles of Horace. The Emperor Frederick II. formed the design to destroy the Christian religion, by disseminating all at once a multitude of books. He engaged for this purpose the Benedictines of Germany, Italy, France, and England; and all the authors, both profane and ecclesiastical, which we consider ancient, were the work of these monks. F. Hardouin was condemned by his superiors, and obliged to retract: he did so, but without really changing his absurd opinion.

F. C. H.

Blue Coat Boys at Aldermen's Funerals (2nd S. iv. 128.) — May I be permitted to mention (in reference to my query on this subject) that an instance of the Blue Coat Boys singing psalms at a funeral is recorded by Hearne in his *Diary,* under date November 22, 1720. He says:

"About a fortnight or three weeks since died at London, the lady Holford, widow of sir William Holford, baronett. Her maiden name was Elizabeth Lewis, being the daughter of one Lewis, a coachman, of Stanton St. John's, near Oxford. Being a handsome, plump, jolly wench, one Mr. Harbin, who belonged to the custom house, and very rich, married her, and dying, all he had came to her. For tho' she had a son by him, who was gentleman commoner of Christ Church (and the only child, as I have been informed, she ever had), yet he died very

young, to her great grief. After this, sir William Holford married her, chiefly for her wealth (her beauty being then much decayed,) he being but poor himself, but dyed before her, and what he had came to his son, sir William Holford, who dyed not a year agoe, being bachellor of arts and fellow of New college, a rakish drunken sot, and would never acknowledge his mother in law, for which she allowed him nothing, and so he dyed poor. This woman dyed very rich, (in the 70th year or thereabouts of her age,) and hath left a vast deal to several charitable uses. She was buried on Thursday night, (Nov. 17.) in great state, in the church of St. Alhallows Stayning, near that of sir William, her late husband. *The blew-coat boys belonging to Christ Hospital walked before the corps in procession, singing of psalms;* and twenty-seven clergymen attended at the funeral."

Hearne afterwards gives some particulars of the exhibitions left by Lady Holford for Charter-House scholars at Oxford, and says that each of the twenty-seven clergymen attending her funeral received a legacy of ten pounds.

It will be observed that this funeral took place as much as twenty-six years after the production of the play by D'Urfey, in which the allusion to the custom, quoted by me, is found. Sir William Holford does not appear to have been an alderman of London, but it is probable that he and his lady were governors of Christ's Hospital.

See 9th S. I 208 W. H. Husk.

Degeneracy of the Human Race (2nd S. iv. 288.) —I have lately dug up in a barrow some Romans, known to be such by the coin in their mouths. They were of average height. And a few years ago I discovered in a barrow a perfect skeleton of what must have been an aboriginal Briton, and from circumstances thought to be nearly as early as the Christian era. He was about 5 ft. 10 in. or 5 ft. 11 in., but the bones prodigiously strong.

Ovtis.

"*Fortune helps those who help themselves*" (2nd S. iv. 292.) — The Latin is, "Audaces fortuna juvat." Ovtis.

Esquire (2nd S. iv. 296.) — We are altogether got out of order and place. If your correspondents remonstrate against the indiscriminate use of the word *Esquire*, allow me to protest against the practice, now become common, of tradesmen sending their *compliments* upon payment of their bills. Their customers will, I suppose, shortly be expected to send their respects and thanks for the favour of letting them have goods. And I should hardly dare to say this, if I were not Ovtis.

The Case of Edward Drewe (2nd S. iv. 255.) — *The Case of Edward Drewe, late Major in the 35th Regiment of Foot*, is a pamphlet of 102 pages published by him at Exeter in 1782. It consists chiefly of Minutes of the Court-Martial held at St. Lucia on May 24, 1780, by the sentence of which he was cashiered. An Appendix comprises several letters and papers adduced by the late Major in defence of his character, and among them is the letter of Lieutenant, afterwards General, Simcoe, now brought forwards. The freedom of the city of Exeter was presented to Captain Drewe on November 23, 1755, "for his late gallant behaviour in America." He was a native of that city, being the son of Edward Drewe, Esq., Barrister-at-Law, and died there on February 21, 1793, at the age of forty-two years. J. D. S.

High Borlace (2nd S. iv. 248.) — The meaning of these words, for thus they should be written, will be discovered by reference to the interesting extracts from the Diaries of Thomas Hearne, lately edited by Dr. Bliss.

The High Borlace appears to have been a select club at Oxford, at the annual meeting of which, held at the King's Head Tavern, a lady was chosen to be patroness of the society for the year ensuing. The brooch described in the Query is doubtless the badge of this high office. August 18. appears to have been the anniversary of the High Borlace, at which members were elected.

As the *Reliquiæ Hearnianæ* is already, as my friend Mr. Toovey informs me, a scarce book, I venture to transcribe the following extract relative to this subject:

"1733. *August* 22. On Saturday, Aug. 18, 1733, was the annual meeting, called the High Borlace, at the King's head tavern in Oxford, when miss Molly Wickham, of Garsington, was chosen lady patroness, in room of miss Stonhouse, that was lady patroness last year."

"*August* 23. Dr. Leigh, master of Balliol coll., was of the High Borlace this year. This is the first time of a clergyman's being there."

"1734. *August* 20. Sunday (being the 18th) was the annual meeting of the High Borlase, but being the sabbath, the meeting was not held till yesterday, at the King's head tavern, as usual in Oxford, when the company was less than last year. They chose for their lady patroness miss Anne Cope, daughter of Sir Jonathan Cope of Bruem."

I should be glad to receive any farther information as to the constitution and objects of this society, and the source from which its title was derived. Vebna.

Captain Cook, Godfather to his own Wife (2nd S. iv. 225.)—There is nothing violently improbable in the above circumstance, if the following facts are strictly correct. Captain Cook was born in 1728; about the year 1835 I attended a funeral in Cambridge, said to be that of Capt. Cook's widow. If this were so, she survived her famous husband fifty-six years; and as he was killed at the age of fifty-one, it would seem to indicate that she must have been a much younger person, and might well have been his godchild. A reference to the register of Great St. Andrew's Church in Cambridge, where the funeral took place, will determine her age. Camul.

Hills of Shilston (2nd S. iv. 258.) —

"Sir Robert Hill, one of the Justices of the Common Pleas, temp. Henry IVth, Vth, and VIth. His son Robert Hill of Shilston, in Modbury parish, was High Sheriff of Devon, temp. Henry VIth, A.D. 1427. Hill's Court, Exeter, ancient seat of the family. Flor. A.D. 1460. R. R. Henry IVth. Tomb in Modbury Church, where is a curious acrostic epitaph, A.D. 1573, to Oliver Hill."—Genealogy in p. 365. Prince's *Worthies of Devon*, fol. edit. printed by S. Farley, Exeter, A.D. 1701.

WM. COLLYNS.

Haldon House.

Pedigrees of this family will be found in almost all of the Devonshire Visitations, and in the works of Pole, Westcott, and Prince. Mary Hill, wife of Sir Rob. Chichester of Ralegh, was daughter of Robert Hill, seventh in descent from Sir Rob. Hill of Shilston, Justice of the Common Pleas in 1414. J. D. S.

The Nine Gods (2nd S. iv. 249.) — According to the Etruscan theology, nine gods possessed the privilege of projecting the thunderbolt. "Tuscorum litteræ novem deos emittere fulmina existimant."—Plin. *N. H.* ii. 53. It is conjectured by Müller, *Etrusker*, vol. ii. p. 84. that eight of these nine gods were Jupiter, Juno, Minerva, Vejovis, Summanus, Vulcan, Saturn, and Mars. L.

These were the Novensiles of the Roman; the nine thunderers of the Etrurians: Juno, Minerva, Vulcan, Mars, Saturn, Hercules, Sumnanus, Vedius, Tinia being the chief deity.

MACKENZIE WALCOTT, M.A.

St. Ann's Wells (2nd S. iv. 216.) — F. C. H. is surely wrong in disconnecting St. Ann with wells. She is certainly the established saint of all sorts of thirst. How does he get over Shakspeare's —

"Think'st thou because thou art virtuous there shall be no more cakes and ale? Yes! by St. Anne; and ginger shall be hot i' the mouth too?"

Everyone almost is familiar with some bibulous association of the name; and ostlers, grooms, stable-boys, and poverty, go well along with the tutelary propensity. In fact, where St. Ann has *not* a well, she seems to have water of some sort in prospect. Thus in Berwickshire and East Lothian the popular rhyme, —

"St. Abb's upon the Nabs,
St. Helen's on the lea,
But St. Ann's upon Dunbar sands,
Stands *nearest to the sea.*"

The late Mr. T. Bailey, in his *Annals of Nottinghamshire* (i. 292.), takes occasion to introduce a whole essay on holy wells in coming to the fact, anno 1409:

"St. Anne's Chapel, on the confines of Thorneywood Chase, built this year, which sacred edifice gave its name likewise to the beautiful well of water which flowed from the rock immediately in its vicinity. There can be no doubt but that this well was through several ages the resort of pilgrims, and persons afflicted with various maladies who sought relief from their ailment by the efficacy of its healing streams blessed by that beneficent saint, *who was recognised in almost all parts of this country as the patroness of springs and wells possessing peculiar refreshing and restorative qualities.*"

Perhaps it may be urged that Mr. Bailey is unknown as a Hagiologist; but he gives evidence in this very place of having pursued his careful and curious researches as deeply into holy wells, as if he had expected to find truth really hid at the bottoms. After farther discourse concerning St. Anne's Well, he speaks of numerous other springs, of "The Lord's Well," "The Holy Well," and the "Lady Well" at Southwell, a place of wells, having a fourth (St. Catherine's Well) at the extremity of West Thorpe. There was another of these holy wells in Mr. Bailey's own churchyard at Basford. But the most famous well, after St. Anne's, in the whole county of Notts, was St. Catharine's Well at Newark; and certainly St. Catharine is a very *well* disposed saint likewise.

SHOLTO MACDUFF.

John Charles Brooke (2nd S. iv. 130.) — The arms of Mawhood were blazoned in the old church, Doncaster, as "three bars gemelles, a lion rampant." (Vide Miller's *History*, p. 86.)

W. H. LAMMIN.

Fulham.

Foreshadowing of the Electric Telegraph (2nd S. iv. 266.) — The passage quoted by X. X. X. is very similar to that given by MR. WM. MATTHEWS at 1st S. viii. 78. X. X. X., however, is in error in attributing the first electric telegraph to Lomond, 1787. Even Joseph Bozolus, 1760, would have precedence: but how came X. X. X. to overlook our countryman, Stephen Gray, 1729?

C. MANSFIELD INGLEBY.

Birmingham.

The Auction of Cats (2nd S. iv. 171. 237.) — This reminds me of the famous poem, *Canum cum Catis Certamen*, of about a hundred hexameter lines, every word beginning with the letter C. It is of course too long for "N. & Q.," but the opening lines may find admittance:

"Cattorum canimus certamina clara canumque,
Calliope concede chelyn; clariæque Camœnæ
Condite cum cytharis celso condigna cothurno
Carmina: certantes canibus committite cattos,
Commemorate canum casus casusque catorum,
Cumprimis causas certamina cuncta creantes."

F. C. H.

The words inquired for, and in part correctly recollected by P. Q., are to be found in *The Universal Songster*, vol. i., 1828, illustrated by Geo. Cruikshank. S. D. S.

Chairman's Second, or Casting Vote (2nd S. iv. 268.) — There is no law upon this subject but that of common sense, for surely no member of a

board or committee can be entitled to two votes, unless specially provided for by an act of parliament or the registered rules of a society. The ordinary duty of a chairman is not to be a partisan, but to collect and declare the number of votes for and against any motion, and if they are equal he may either declare the motion to be "*not carried*," or, if he did not vote, he may do that which no other member, who may have refrained from voting when the question was put, can do, he may then vote and thus give the *casting* vote. The guardians under the Poor Laws, and Boards of Works under the Metropolitan Act, have special clauses:

"And in case there be an equal number of votes upon any question, the chairman presiding at the meeting shall have a second or casting vote."

I cannot imagine why such a clause is inserted, if in ordinary cases any chairman is entitled to this *unjust* privilege. G. Offor.

Hackney.

I have been present on several occasions when this question has been discussed, and with one exception it has invariably been decided in favour of the chairman's double vote, it being generally considered that the fact of his being in the chair did not deprive him of the right, as a member, of expressing his opinion on any subject which came under discussion. In the cases to which I allude, the chairman has been appointed only for the meeting; when there is a permanent chairman, there might be some reason for not giving him a double vote.

In the case of the exception to which I have referred, the chairman was specially excluded by the rules from voting, except when the numbers were equal; but the rule was not long since altered, to make the practice harmonise with that of other societies. G. S.

Whipping of Women (1st S. v. vi., *passim.*) — The last woman who is said to have been publicly whipped in Scotland was Mary Douglas, in the summer of 1793; and the last man who is known to have been executed in chains was Andrew Marshall. He suffered for the crime of murder and highway robbery in October 1769; and the people were so much annoyed at the manner of his execution, that, without the knowledge or consent of the authorities, they quickly took down the body, and had it decently buried. W. W.

Malta.

"*Bring me the wine*," *&c.* (2nd S. iv. 149. 216.) — This song, the idea of which is taken from Hâfez, is one of a series written by William Reader, Jun., Esq., adapted to *Indian* melodies, arranged by Horn, and published by Power. The air of the song is entitled *Rewannah Kisty*. The third verse, which your correspondent J. S. D. supposes to be by another hand, appears in the work. William Kelly.

Leicester.

Sand-eels (2nd S. iv. 249.) — Sand-eels are just as different from whitebait, as common eels from carp. The sand-eel is a long fish with a round body, in shape like an eel, and with a bright silvery coat, and it takes its name from its *habitat* being in the sand on the sea shore, in which it lives, after the tide has retired. I should place it in the same class as eels, lamperns, and lampreys.

The whitebait is entirely different in all respects; it is about the size of a minnow, and of a similar shape; swims in the water of the Thames, and I think in some other rivers; and is, I believe, equally incapable either of burrowing or living in the sand after the reflux of the tide. It has been doubted whether the whitebait be a distinct species, or the young fry of a larger fish; but I believe it is now considered to be clear that it is a distinct species. I once saw a whitebait, which my fishmonger told me was of very extraordinary size; it was perhaps four inches long, and so like a fish common in the Trent and other rivers, called a bleak, that I think it would have required the one to be laid by the side of the other to see the difference. The whitebait takes its name from its very white appearance. C. S. Greaves.

"*It*" *for* "*its*" *or* "*his*" (1st S. viii. 254.; x. 235. &c.) — The earliest instance as yet adduced in your pages of the above usage is A.D. 1598. I have just met with the following in Udal's *Erasmus*, printed A.D. 1548:

"For loue and deuocion towardes god also hath *it* infancie, and it hath *it* commyng forewarde in growthe of age." — Luke, fol. 81. *rev.*

"The euangelicall simplicitie hath a politique cast of *it* own too." — *Ib.* fol. 161.

"Whereas it (the air) was for this purpose first ordeined and sette for manes use that with *it* holsome breath it should bothe geue and nourish life vnto al creatures." — *Ib.* fol. 165.

J. Eastwood.

Female Sextons (1st S. xi. 414.) — Your correspondent, who is in search of female sextons, may meet with one at each of the undermentioned city churches:

1. S. Mary, B. V., Aldermanbury; sextoness, Mrs. Crook.

2. S. Laurence Jewry, King Street; sextoness, E. Worley.

3. S. Michael, Wood Street; sextoness, Mrs. Stapleton. Mercator, A.B.

"*I live for those who love me*" (2nd S. iii. 448.) — Marie Stuart will find these lines published, set to music by their author (A. W. Pelzer), by D'Alcorn, Rathbone Place, Oxford Street.

R. W. Hackwood.

"*Oh! mean may seem this house of clay*" (2nd S. iv. 256.)—This noble hymn was written by Mr. T. H. Gill of Birmingham, and appears in the Hymn Book of the Church of the Saviour in that town. Will your correspondent oblige by saying where he saw it, if not in the volume named?

ESTE.

"*Triforium, Derivation of* (2nd S. iv. 269.)—The etymology of this much disputed word, owing to the very limited use of the term, except in modern times, no less than the original design of its ecclesiastical construction, must remain a matter of conjecture. Gervaise appears to be the only mediæval writer who has adopted it (see *Glossary*): a choice therefore of derivations is all that I can presume to offer your correspondents.

Mr. Fosbroke describes *triforia* as "upperways round the church for the convenience of suspending tapestry and similar ornaments, on festivals." Such an application of their use might suggest the origin of the *triple piercings* (terforo?), or the sets of *door*-like apertures (fores?) through which at intervals the "tapestry and similar ornaments" would be displayed. Possibly, however, your correspondent might prefer deriving this word from *fori* (Greek πορoι, from πορος, a passage,) defined (see *Facciolati Lex.*): "Parvæ illæ semitæ intra naves, per quas nautæ ultro citroque discurrunt." *Forus* is (see Smith's *Lat. Dict.*) a *gangway* in a *ship:* a definition which may present indeed some analogy to the high-pitched *gangways* of the *nave*, which in some instances were galleries running round the entire body of the church. I am aware that this is but a partial analysis of a compound term, and as such will probably be respected, as the *tres* would more correctly refer to the architectural arrangement of the *windows* or apertures that piercod the galleries, than to the galleries themselves.

Triforium has been conjectured to be a barbarous Latinisation of *thoroughfare*, a corruption however deemed inadmissible (see *The Glossary of Architecture*, s. v.). Opposed to the *triforium*, or blind-story, as it is sometimes called, was the clear-story, clerestory, through the *transparent* windows of which light was introduced into the body of the church.

F. PHILLOTT.

"*Ere around the huge oak*" (2nd S. iv. 251.)—May I point out an error in the Note respecting this song, where it is said that it is *not* in the original edition of the music in the *Farmer*. It will be found at p. 10. This, however, in itself, need not weaken the presumption that the air belongs to Michael Arne; since, although the music is said on the title-page to be *selected* and composed by W. Shield, there is no indication affixed to *any one* of the airs by which to distinguish the *selected* from the *original*.

That Mr. Shield's name appears on the single sheet copy of the music is hardly *conclusive* against Mr. Arne's claim, when it is known what *mistakes are actually made* upon such points. See, for instance, in "N. & Q." (1st S. ii. 495.) DR. RIMBAULT'S answer respecting the musical authorship of "The Owl is Abroad."

A. R.

Female Names borne by Men (2nd S. iv. 128.)—BRAMBLE tells us that there was a king of the East Angles whose name was *Anna*. The last king (so-called) of the House of Stuart, "Henry IX." (Cardinal York) also bore a female name, "Henry Benedict *Maria* Clement." Farther, T. W. KING, York Herald (2nd S. iv. 277.), speaks of a gentleman at Caen, in 1584, named Anna Wardell. All these are by-gone examples. I can cite a living one in the person of Michael Henry Mary Blount, of Mapledurham, a gentleman to whom MR. CARRUTHERS acknowledges to have been greatly indebted in preparing his last edition of the *Life of Pope* for the press. The name will be found in page 65.

J. DORAN.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

MASKELL'S ACCOUNT OF THE MARPRELATE CONTROVERSY.
LORD HERVEY'S MEMOIRS OF GEORGE THE SECOND. Edited by Croker. 8vo. 1848. *Volume the Second.*

Wanted by *William J. Thoms, Esq.*, 25. Holywell Street, Millbank, Westminster.

BELLUM MUSICALE. By Claudius Sebastiani, Metensis Organista. 1563. Especially the end.
ERASMUS' ENCHIRIDION MILITIS CHRISTIANI, OR MANDELL OF THE CHRISTEN KNYGHT. London: Wynkyn de Worde, for Johan Byddell. 1533. The *middle only* wanted, without title or ending.

Wanted by *Rev. J. C. Jackson*, Sutton Place, Lower Clapton.

CURTIS'S BOTANICAL MAGAZINE. Vols. LIII., LXVI., LXVIII., LXIX. & LXX.

Wanted by *Mr. Bailliere*, 219. Regent Street, W., London.

Notices to Correspondents.

Owing to the number of REPLIES *waiting for insertion we have been compelled to omit our usual* NOTES ON BOOKS *and to postpone several articles of great interest, including one on* The Marprelate Controversy; PROFESSOR DE MORGAN *on* Dr. Johnson *and* Dr. Maty; *an article on* John Dunton; *one on* Thomas Potter; *some valuable* Notes on Recent French Antiquarian Publications, *and some interesting* POPIANA.

R. C. L. *In the passage in which Cassius says*—

"The clock hath stricken three,"

Shakspeare is guilty of one of the many obvious anachronisms which are to be found in his works. The particular one has not been made the subject of discussion by the commentators.

FUIT. *If our Correspondent refers to the Index to our* 1st Series *he will find references to numerous articles in our* V. VI. IX. *and* XI. volumes *on the subject of* The Man in the Moon.

CHARLES WYLIE *has our best thanks. The selection to which he refers will probably form a portion of our* CHOICE NOTES, *the first volume of which is now at press.*

ERRATA.—2nd S. iv. 284. col. 1. l. 33., *for* "tooke" *read* "looke;" l. 59. *for* "Rixbrum" *read* "Rixbeum."

"NOTES AND QUERIES" *is published at noon on* Friday, *and is also issued in* MONTHLY PARTS. *The subscription for* STAMPED COPIES *for Six Months forwarded direct from the Publishers (including the Half-yearly* INDEX) *is* 11s. 4d., *which may be paid by Post Office Order in favour of* MESSRS. BELL AND DALDY, 186. FLEET STREET, E.C.; *to whom also all* COMMUNICATIONS FOR THE EDITOR *should be addressed.*

LONDON, SATURDAY, OCTOBER 24. 1857.

Notes.

MARTIN MAR-PRELATE.

Who was the author of one of the series of these Tracts entitled "Plaine Percevall the Peace Maker of England"?

It has been generally, and but with scarcely an exception, attributed to Thomas Nash, who, it is well known, was one of the chief writers against Martin Mar-Prelate. The Rev. W. Maskell, in his *History of the Mar-Prelate Controversy*, is the first to call in question this general consent, and concludes, with some plausibility, that "it is in fact a last gasp of the Puritans: an expression in their extremity of some desire of peace: a wish that they might for a time, until themselves spoke again, be let alone." — *H. M. C.* 199. But he fails to discover the author.

From its style alone we might conclude that Nash did not write it. It is remarkable also that the following lines, —

> "If any aske why thou art clad so garish
> Say thou are dubd the forehorse of the parish,"

which appear at the end of the Tract, are to be found, with a slight variation, in Gabriel Harvey's *Four Letters and Certain Sonnets*, 1592, as an epitaph on Robert Greene:

> "Heere Bedlam is: and heere a Poet garish
> Gaily bedecked like forehorse of the parish;"

and which there is good reason to believe were written by Gabriel Harvey, or his brother Richard. In this place, therefore, the direct testimony of Nash will be of importance.

> "Some what I am priuie to the cause of Greenes inueighing against the three brothers. Thy hot-spirited brother Richard (a notable ruffian with his pen) hauing first tooke vpon him in his *blundring Persiual* to play the Iacke of both sides twixt Martin and vs, and snarled priuily at Pap-hatchet, Pasquil, and others, that opposde themselues against the open slaunder of that mightie platformer of Atheisme, presently after dribbed forth another fooles bolt, a booke I should say, which be christened *The Lambe of God*." — Nash's *Strange Newes*, 1592, sig. 2.

Now if we refer to Plaine Percevall, we shall find evidence of this "privily snarling." The Dedication of it is, "To all whip Iohns and whip Iackes; not forgetting the Caualiero Pasquill [Thomas Nash], or the Cooke Ruffian that drest a dish for Martins diet [Pap with a Hatchet, by John Lyly], and the residue of light fingred younkers which make euery word a blow, and euery booke a bobbe." Whether Greene is included amongst the "whip Iohns," or "whip Iackes," or the "light fingred younkers," is doubtful; but scarcely a doubt can remain, after considering the character of the present Tract, in which the writer throughout plays the "Iacke of both sides," that it must be the "blundring Persiual," which Nash has fathered upon Richard Harvey.

The remarkable quarrel between Nash and Harvey is given in a very graphic manner by D'Israeli, in the *Calamities of Authors*. Unfortunately, however, but few facts can be gleaned from it; and it would appear, too, as if the origin of the quarrel had been misunderstood by him. The sketch which I have here given may serve to illustrate a very interesting period of our literary history; though so much of the contemporary literature of this period has perished, that it is not only a work of labour to give in a connected form any series of remarks on a like subject, but it renders on many occasions our conclusions doubtful or erroneous.

Gabriel Harvey, and his brothers Richard and John, were of good family, though their father carried on at Saffron Walden the humble trade of a ropemaker. This disagreeable fact becoming known, appears to have caused a great share of the annoyance which the brothers (and especially the elder of them) were fated to meet with in life. The circumstances of the father were sufficiently prosperous ("four sons him cost a thousand pounds at least") to enable him to send his three sons (four it is stated in Harvey's *Four Letters*) to Cambridge. The elder, born about 1545, was educated at Christ's college, and took both his degrees in arts. He obtained a fellowship in Trinity-hall, and served the office of proctor. Having studied civil law, he obtained his grace for a degree in that faculty; in 1585 he was admitted doctor of laws at Oxford, and subsequently practised as an advocate in the Prerogative Court of Canterbury at London. Richard, the second, we find in 1583 about to profess divinity; he subsequently entered the Church, and was presented to the vicarage of Saffron Walden. John, the younger, after obtaining his degree in medicine, settled at Lynn as a physician, and died in July, 1592.

As early as 1577, Gabriel Harvey had given to the world his *Rhetor*, and *Ciceronianus*; and in the following year his *Gratulatio Valdenensium*, and *Smithus*, a Latin poem on the death of Sir Thomas Smith, to whom it would appear he stood in the relation of nephew. It is to this period, or shortly after, we must refer the following autobiographical facts, mentioned in the *Four Letters*, 1592:

> "I was supposed not unmeet for the Oratorship of the University, which in that spring of mine age, for my exercise and credit I much affected; but mine own modest petition, my friends' diligent labour, our High Chancellor's most honourable and extraordinary commendation, were all peltingly defeated by a sly practice of the old Fox, whose acts and monuments shall never die." — Harvey's *Four Letters, &c.*, 1592, Reprint.

Whether the allusion here is to Harvey's "old

controller Dr. Perne," whom he accuses of "playing fast and loose," or to John Fox the martyrologist, is not clear; but if to the latter, the fact itself, and the possession of such influence as is here supposed, have nowhere, as I am aware of, been noticed by his biographers.

In 1580 appeared the celebrated Letters between Harvey and Spenser the poet, entitled:

"Three Proper, and wittie, familiar Letters; lately passed betvveene tvvo Vniuersitie men: touching the Earthquake in Aprill last, and our English refourmed Versifying. With the Preface of a well willer to them both."

To these were added shortly after, —

"Two other, very commendable Letters, of the same mens vvriting: both touching the foresaid Artificiall Versifying and certain other Particulars."

These letters would appear to have originated from his failure to obtain the Oratorship of the University. Shortly before this he had —

"curiously laboured some exact and exquisite points of study and practice, and greatly misliked the preposterous and untoward courses of divers good wits ill directed: there wanted not some sharp undeserved discourtesies to exasperate my mind." — Harvey's *Four Letters*, Reprint, p. 147.

Urged forward by various causes, (dislike, young and hot blood, and an invective vein,) these letters, written and circulated probably in manuscript amongst the friends of both, at last were surreptitiously printed.

"Letters may be privately written, that would not be publicly divulged. . . . Many communications and writings may secretly pass between friends, even for an exercise of speech and style, that are not otherwise convenient to be disclosed; it was the sinister hap of those unfortunate letters to fall into the hands of malicious enemies, or undiscreet friends, who ventured to imprint in earnest that was scribbled in jest (for the moody fit was soon over), and requited their private pleasure with my public displeasure: oh! my inestimable and infinite displeasure.

"When there was no remedy but melancholy patience, and the sharpest part of those unlucky letters had been over-read at the Council Table, I was advised, by certain honourable and divers worshipful persons, to interpret my intention in more express terms; and thereupon discoursed every particularity by way of articles or positions, in a large Apology of my dutiful and entire affection to that flourishing University, my dear Mother; which *Apology*, with not so few as forty such academical exercises, and sundry other politic discourses, I have hitherto suppressed, as unworthy the view of the busy world, or the entertainment of precious time: but peradventure these extraordinary provocations may work extraordinarily in me; and though not in a passion, yet in conceit stir me up, to publish many tracts and discourses, that in certain considerations I meant ever to conceal, and to dedicate unto none but unto obscure darkness, or famous Vulcan."— G. Harvey's *Four Letters*, Reprint, p. 15.

This "Apology" of Harvey does not appear to have been printed, and is probably for ever lost to us.

It must have been in the "Discourse touching the Earthquake in Aprill last," that the libellous matter was found which led to the interference of the Privy Council; and to this Lyly evidently alludes in the following sentence in *Pap with a Hatchet*:

"And one will we coniure vp, that writing a familiar Epistle about the naturall causes of an Earthquake, fell into the bowells of libelling, which made his eares quake for feare of clipping, he shall tickle you with taunts; all his works bound close, are at least sixe sheetes in quarto, and he calls them the first tome of his familiar Epistle. . . . If he ioyne with us *perijsti* Martin, thy wit wil be massacred: if the toy take him to close with thee, then haue I my wish, *for this tenne yeres haue I lookt to lambacke him.*" — Reprint, 17, 18.

Amongst the Letters between Harvey and Spenser is a poem by the former, entitled "Speculum Tuscanismi," which by Harvey's enemies was construed into a libel on Edward Vere, Earl of Oxford, the story of whose exile and residence at Florence has been told by D'Israeli. Harvey says that it was Lyly who betrayed him:

"And that was all the fleeting that ever I felt, saving that another company of special good fellows (whereof he was none of the meanest that bravely threatened to conjure up one which should massacre Martin's wit, or should be lambacked himself with ten years' provision) would needs forsooth very courtly persuade the Earl of Oxford, that something in those letters, and namely, the *Mirror of Tuscanismo* was palpably intended against him." — *Four Letters*, p. 17.

Though Harvey goes on to disclaim all reference to the Earl of Oxford, Nash tells us that he was "compelled to secrete himself for eight weeks in that noble mans house, for whom he had thus bladed," and that he afterwards was imprisoned in the Fleet, quoting the evidence of Thomas Watson in confirmation:

"But O what news of that good Gabriel Harvey
Knowne to the world for a foole, and clapt in the
Fleet for a rimer."

In one of his Sonnets Harvey replies:

"Whose eye but his that sits on slander's stool
Did ever him in Fleet or prison see."

He also alludes to this charge of Nash in *Pierce's Supererogation*:

"As for his lewd supposals, and imputations of counterfeit praises they are, like my imprisonment in the Fleet, of his strong phantasy, and do but imitate his own skill in falsifying of evidence, and suborning of witnesses to his purpose." — Reprint, p. 57.

Harvey and Lyly were in early life friends. The former, in the second book of *Pierce's Supererogation*, thus commences:

"Pap-hatchet (for the name of thy good nature is pitifully grown out of request) thy old acquaintance in the Savoy when young *Euphues* hatched the eggs that his elder friends laid, (surely *Euphues* was someway a pretty fellow: would God, *Lilly* had always been *Euphues* and never *Pap-hatchet*) that old acquaintance, now somewhat strangely saluted with a new remembrance, is

neither lullabied with thy sweet *Pap*, or scare-crowed with thy sour *Hatchet*." — Reprint, p. 81.

Lyly's *Euphues* came out in 1579: and from the prefatory matter we learn that its author had previously been rusticated at Oxford, for glancing at some abuses. One of his first patrons was the Earl of Oxford; but in 1582 he appears to have lost the favour of that nobleman; this circumstance is stated in a letter which Lyly wrote upon the occasion to Lord Burghley, in which he protests his innocence. In what capacity he served Lord Oxford is not mentioned, but it may be gathered from the terms of the letter, that he occupied a place of pecuniary trust, which he was supposed to have abused. (Collier's *Hist. of English Dramatic Poetry*, iii. 175.)

The quarrel between Lyly and Gabriel Harvey would appear to have begun about 1580, and it is not unreasonable to suppose that it had reference to the discharge of Lyly from his office in the family of the Earl of Oxford.

In 1583, Richard Harvey, being as he says, "shortly to profess Divinity," published *An Astrological Discourse vpon the great and notable Coniunction of the two superiour Planets, Saturne and Iupiter, which shall happen the 28. day of April*, 1583," which, having been submitted to the censorship of Doctor Squire, son-in-law to Abp. Whitgift, came out under his Lordship's express sanction and encouragement. The prediction in this absurd and foolish book did not take place, but the author, according to Nash, had pawned his credit upon it in these express terms: "If these things fall not out in euerie poynt as I haue wrote, let mee for euer hereafter loose the credit of my astronomie." [Nash's *Pierce Pennilesse*, 8vo. p. 44. reprint.] These express terms, however, do not appear in the book, although the substance of what is quoted is the same. (See R. Harvey's *Astrol. Discourse*, p. 17, 1583.)

"Wel, so it happend, that he happend not to be a man of his word: his astronomie broke his day with his creditors, and Saturne and Jupiter proued honester men than all the worlde tooke them for. Wherevpon the poore prognosticator was readie to runne himselfe through with his Jacob's staffe, and cast himselfe headlong from the top of a globe, (as a mountaine) and breake his necke. The whole uniuersitie hyst at him, Tarlton at the Theater made Iests of him, and Elderton consumed his ale-crammed nose to nothing in bear-bayting him with whole bundells of ballets." (Nash's *Pierce Pennilesse*, 1592, p. 44. reprint.)

Here, then, we see one of the Harveys, and presently shall find the three brothers, at variance with that gregarious herd of town wits, who, as actors or writers, were connected with the stage at this eventful period.

In 1589 * Nash gave to the world the "first-lings of his folly" in authorship, being a preface to his friend Greene's *Arcadia*, or *Menaphon*. This was addressed "To the Gentlemen Students of both Universities," and in it he takes occasion to bestow just praise on Harvey's Latin versification; hence we may conclude with certainty that the strife waged so many years between them had not then begun.

Whether any circumstances to us unknown occasioned the production of Lyly's *Pap with a Hatchet*, or merely his desire of attacking Gabriel Harvey under the mask of Martin Mar-prelate, is uncertain. Harvey tells us that he had been suspected by these mad copesmates (Greene, Lyly, and Nash) of being Martin; and Lyly, in the extract we have given above from *Pap with a Hatchet*, charges him with being the author of Martin's *Epitome*. It is most probable, however, that it was more for the purpose of attacking their common enemy that these writers engaged in a controversy so totally at variance in its object and end to their usual occupation, and not, as has been supposed, that they were patronised and encouraged by the dignitaries of the Church.

We have seen how Lyly attacked Gabriel Harvey in *Pap with a Hatchet*, on account of some old grudge, hoarded for ten years, and how, in the preface to *Blundring Persiual*, Richard Harvey attacked both him and Nash, and possibly Greene. We come now to another work of Richard Harvey, respecting which I wish it was in my power to give more accurate information. In the quotation from Nash's *Strange Newes*, above, a book called the *Lamb of God* is mentioned. The title is "*A Theologicall Discovrse of the Lamb of God and his enemies:* Contayning a briefe Commentarie of Christian faith and felicitie, together with a detection of old and new Barbarisme, now commonly called Martinisme. Newly published, &c. London, John Windet for W. P. Anno 1590," in 4to. A copy of this work belonged to the late Mr. B. H. Bright, and was sold by auction in 1845. Being unable, however, to ascertain into whose hands it had passed, and not finding it at the British Museum, or in any public collection in London, I applied to a gentleman at Oxford to whom literature is under great obligations, who with much kindness referred to the copy in the Bodleian Library. I am therefore enabled to state that what I am going to quote from Nash is not contained in that edition, and other circumstances, before the above fact was known, had led me to infer the existence of a prior edition to that of 1590.

After quoting the *Lamb of God*, Nash goes on to say:

"Not mee alone did hee renile and dare to the combat, but glickt at Pap-hatchet once more, and mistermed all our other Poets and writers about London, piperly make-plaies and make-bates. Hence Greene *being chiefe agent for the companie* (for he writ more than foure other, how well I will not say: but *Sat cito, si sat bene*) tooke oc-

* See Preface to the Reprint of *An Almond for a Parrot*, 1845, where the reasons for this conclusion are given.

casion to canuaze him a little in his Cloth-breeches and Veluet-breeches, and because by some probable collections hee gest the elder brothers hand was in it, he coupled them both in one yoake, and to fulfill the prouerbe *Tria sunt omnia*, thrust in the third brother, who made a perfect parriall of Pamphleters. About some seuen or eight lines it was which hath pluckt on an inuective of so many leaues." — Nash's *Strange Newes*, 1592, sig. C 2, 3.

In a subsequent work of Nash, which bears the date of 1596, occurs the following passage:

"Mast. Lilly neuer procured Greene or mee to write against him [Gabriel Harvey], but it was his own first seeking and beginning in *The Lamb of God*, where he and his Brother (that loues dauncing so well) [Richard Harvey] scummerd out betwixt them an Epistle to the Reader against all Poets and Writers, and M. Lilly and me by name he beruffianizd and berascald, compar'd to Martin, and termd vs piperly make-plaies and make-bates, yet bad vs holde our peace and not be so hardie as to answere him, for if we did, he would make a bloudie day in Paules Church-yard, and splinter our pens til they stradled again, as wide as a paire of Compasses." — Nash's *Haue with you to Saffron-walden*, 1596, sig. V. 2.

In another work of Nash there is an allusion to the same subject:

"The Lamb of God make thee a wiser bell-weather than thou art, for else, I doubt thou wilt be driuen to leaue all, and fall to thy father's occupation, which is, to goe and make a rope to hange thy selfe. *Neque enim lex æquior ulla est, quam necis artifices arte perira sua:* and so I leaue thee till a better opportunitie, to be tormented world without end of our poets and writers about London, whom thou hast called piperly make-plaies and make-bates: not doubting but he also whom thou tearmest the vayn Pap-hatchet, will haue a flurt at thee one day, all ioyntly driuing thee to this issue that thou shalt bee constrained to goe to the chiefe beame of thy benefice, and there, beginning a lamentable speech with *cur scripsi, cur perii*, ende with *pravum prava decent, juvat in concessa voluptas*, and with a trice trusse up thy life in the string of thy sance-bell. So be it, pray penne, inke, and paper, on their knees, that they may not be troubled with thee any more."—Nash's *Pierce Pennilesse*, 1592, Reprint, p. 44.

Here have we given from three several works of Nash the substance of what Richard Harvey, (or his brother Gabriel), in "The Epistle to the Reader" prefixed to the *Theologicall Discourse of the Lambe of God*, had charged upon Nash, Lyly, and other poets and writers about London. But in the copy in the Bodleian Library there is no Epistle to the Reader, the only preliminary matter being a Dedication by the author, to the Earl of Essex, and in no part of that is Lyly, Nash, or Greene named, nor is there in the whole work any allusion to them, and whether a single copy exists with this important "Epistle to the Reader" is perhaps doubtful. But whatever provocation the Harveys had received from one or from all of the above-named writers, it appears to have been the first act of open hostility, and soon called forth a rejoinder from Greene, in *A Quip for an Vpstart Courtier: Or, A Quaint Dispute between Veluet-breeches and Cloth-breeches*, 1592.

In this work Greene, as Nash remarks, took occasion to "canuaze" Richard Harvey and his brothers. It is remarkable, however, that no copy of the "Quaint Dispute" has come down to us which possesses the libellous matter. Mr. Dyce remarks, that in all likelihood the whole of the copies having it were suppressed. (Greene's *Works*, I. lxxxviii.)

Gabriel Harvey, in replying to Greene, says of him:

"In his extremest want, he offered ten, or rather than fail twenty shillings to the printer (a huge sum with him at that instant) to leave out the matter of the three brothers: with confession of his great feare to be called Coram for those forged imputations."— G. Harvey's *Four Letters*, Reprint, p. 3.

It was also his intention to seek in a court of law a remedy against Greene, for what the latter had reported against his father, but the death of Greene prevented it.

"I could have wished he [Greene] had taken his leave with a more charitable farewel, as also because I was deprived of that remedy in law that I intended against him, in the behalf of my father, whose honest reputation I was in many duties to tender." — G. Harvey's *Foure Letters*, Reprint, p. 7.

The substance of the "seven or eight lines," which called forth Harvey's *Foure Letters*, we can only collect from various allusions to them by Harvey and Nash. The father, it appears, was called a ropemaker and a knave; Gabriel Harvey was accused of having been a prisoner in the Fleet, and was nicknamed Gabriel Howliglasse; and Richard Harvey was charged with being too free with his parishioners' wives at Saffron Walden. "It was not for nothing, brother Richard, that *Greene told you* you kist your Parisnioners wives with holy kisses." — Nash's *Strange Newes*, 1592, sig. C. 4. The charge against John Harvey does not appear.

In his *Foure Letters and Certain Sonnets*, Harvey took his great revenge. In this work he laid open the dissolute and abandoned life of Greene, adding with sickening minuteness the particulars of his last hours, his death and funeral, apparently for no other purpose but to gratify a selfish and brutal malignity. Among the Sonnets there is one, supposed to be addressed by Gabriel's youngest brother, who was then just dead, to Greene; which, though often quoted for its great originality and vigour of conception, will bear quoting once more; it is entitled:

"*John Harveys Welcome to Robert Greene.*

"Come fellow Greene, comé to thy gaping graue:
Bidd Vanity, and Foolery farewell:
Thou ouer-long hast plaid the madbrained knaue:
And ouer-lowd hast rung the bawdy bell.
Vermine to Vermine must repaire at last,
No fitter house for busy folke to dwell:
Thy Coney-catching Pageants are past:
Some other must those arrant Stories tell.

These hungry wormes thinke long for their repast:
Come on: I pardon thy offence to me:
It was thy liuing: he not so aghast:
A Foole, and [a] Physition may agree.
And for my Brothers neuer vex thyselfe:
They are not to disease a buried Elfe."

G. Harvey's *Foure Letters, &c.*, p. 71.

It was probably in the Preface to the *Theological Discourse of the Lamb of God*, that Gabriel Harvey attacked Nash's "Epistle" prefixed to *Menaphon*. In his *Pierce Pennilesse*, the latter thus replies: —

I would tell you in what booke it is, but I am afrayde it would make hys booke sell in hys latter dayes, which hetherto hath lien dead, & bin a great losse to the printer.

"Put case (since I am not yet out of the theame of Wrath) that some tyred jade belonging to the presse, whome I neuer wronged in my life, hath named me expressly in print (as I will not doo him), and accused me of want of learning, vpbraiding me for reuiuing, in an epistle of mine, the reuerend memorie of Sir Thomas Moore, Sir John Cheeke, Doctor Watson, Doctor Haddon, Dr. Carre, Master Ascham, as if they were no meate but for his masterships mouth, or none but some such, as the sonne of a ropemaker, were worthie to mention them. To shewe how I can rayle, thus would I begin to rayle on him: — Thou that hadst thy hood turned ouer thy eares, when thou wert a bachelor, for abusing of Aristotle, and setting him vpon the schoole gates, painted with asses eares on his head, is it anie discredit for me, thou great bahoune, thou pigmee braggart, thou pampheter of nothing but *pæans*, to bee censured by thee, that hast scorned the prince of philosophers: thou, that in thy dialogues soldst hunnie for a halfepenie, and the choysest writers extant for cues a peece; that cam'st to the logick schooles when thou wert a fresh-man, and writst phrases; off with thy gowne, and vntrusse, for I meane to lash thee sightily. Thou hast a brother, hast thou not, student in almanackes? Go too! He stand to it, he fathered one of thy bastards (a booke I meane), which, being of thy begetting, was set forth vnder his name. . . . . Poor slaue! I pitie thee that thou hadst no more grace but to come in my way. Why could not you haue sate quyet at home, and writ catechismes, hut you must be comparing me to Martin, and exclayme against me for reckning vp the high scholers of worthie memorie?" — Nash's *Pierce Pennilesse*, 43-5. Reprint, *Shakspeare Society*, 1842.

Looke at the chandler's shop, or at the flax-wives stall, if you see no tow nor sope wrapt vp in the title page of such a pamphlet as Incerti authoris, Io Pæan.

In Nash's *Epistle to the Students of the Two Universities*, we look in vain for anything which could give offence to either of the Harveys. What then but his connexion with Lyly and Greene could have originated the attack in the Preface to the *Lamb of God* that called forth the above rejoinder?

Can any one of your correspondents refer me to a copy of the *Lamb of God* which has this suppressed Preface? — from which, and with other evidence in my possession, it will not, I think, be difficult to identify most of the writers of the *Mar-Prelate* tracts. J. P.

CHATTERTON AND SOUTHEY — UNPUBLISHED LETTER OF SOUTHEY.

When a monument to Chatterton was first talked of in Bristol, Dr. Southey was solicited to furnish an inscription, himself a citizen, and having granted a similar request in 1834 to the memory of Bishop Butler; but he declined in the following terms:

"Keswick, 23rd Feb. 1838.

"Dear Sir,

"It so happens that many years ago when a monument was projected to the memory of Burns, Mr. Wordsworth and I had some conversation upon the subject. We agreed in thinking that such monuments are fitting marks of respect for men whose public services ought to be held in remembrance in honour to themselves and an example to others, — soldiers and sailors, statesmen, discoverers in the sciences or useful arts, and persons who in any other way have been eminently useful to their fellow-citizens or their fellow-creatures; but that of all men they are least required for authors, and of all authors, least for poets, who have raised their own monuments in their works.

"I have seen Mr. Wordsworth since your second letter reached me, and he has authorized me to say that his views upon this subject, like mine, have undergone no alteration. But tho' a tribute of this kind is by no means necessary for the honour of Chatterton, it would be highly becoming that the wealthier inhabitants of Bristol should erect one for the honour of the city.

"With regard to an Inscription, there would be so much presumption in composing one for Chatterton's monument, that he must be a bold person who should attempt it. All circumstances considered, a plain sentence saying that the monument was erected by some of his townsmen to Thomas Chatterton, would seem to me to be more suitable than the most elaborate epitaph. For these reasons, even if I had leisure, I should think it right to decline the task of furnishing one. But my time is fully occupied, and indeed, my tribute to Chatterton's memory was paid when, with the assistance of my old friend Mr. Cottle, I published the only collection of his works for the benefit of his sister and niece.

"I remain, dear Sir,

"Yours with sincere good will,

"Robert Southey."

Campbell and W. S. Landor (whose letters are also in my possession) likewise declined in terms equally complimentary to the "marvellous boy." But at last a Bristolian, Rev. J. Eagles, the well-known author of *The Sketcher*, accomplished the task, and kindly favoured the committee with these beautiful lines:

1.

"A poor and friendless Boy was he, — to whom
Is raised this Monument, without a Tomb.
There seek his dust, there o'er his genius sigh,
Where famished outcasts unrecorded lie.
Here let his name, for *here* his genius rose
To might of ancient days, in peace repose!

2.

"The wondrous Boy! to more than want consigned,
To cold neglect — worse famine of the mind;
All uncongenial the bright world within
To that without of darkness and of sin.
He lived a mystery — died! Here, Reader, pause:
Let God be judge, and Mercy plead the cause!"

Bristoliensis.

STONEHENGE.

Being lately at Wyld's Great Globe Exhibition, I noticed in that strange Turkish gallery, and the more strongly from the contrasts — which is one important point of this, as of the Crystal Palace arrangements — a model of the remains of Stonehenge, and another, its restoration. This last promptly supplied a solution of the great question to which I had promised myself a serious application some day.

The five larger shrines or tri-liths, and the two smaller, enclosing a circle of upright stones and one recumbent; the peculiar divisions of the circle embracing all these; and the structure of the third and outermost circle, leave no question as to the date of the work, which its phonetic linguisticism assigns to the nineteenth century of the world; nor as to the race, which at the same period crossed over in seven — *i.e.* nine — divisions from Africa to America, leaving one, eighth — *i.e.* tenth — at Carthage: as shown in various inscriptions of theirs, at Carthage, Wejh, the Orinoco, Yucatan, both in hieroglyphic and alphabetically written characters. The Mississippi mounds and Amesbury Serpent are evidently on the same amphoneidal principle.

The Druids, to whom Stonehenge has been referred, seem, as "grove-worshippers," and "cultivators of mystery," descendants, perhaps degenerated from, the Idan-thur'-si: perhaps the second or military class of these; and forming, as such, the learned class among the Cumru or Welsh; from the earliest ages a purely military caste.

To the Stonehenge period must also be referred the White Horse of Marlborough Downs; as the Ek-Sos, or Hyc-Sos, not peculiar to Egypt and Manetho, Guelfi, Hanover, or Argippæi of Herodotus.

About sixteen years since I came to a similar conclusion, as to date, about some other British antiquity: but dropped the idea as preposterous; for I had not then seen the Phœnician inscriptions alluded to above, and have not a moment for thought to recall even what it could be, just now.

The fact of this discovery — its confirmatory details I need not and cannot give to any extent at this moment — shows the extreme value of models, as tangibly superior to pictured representations, for the sense.

The amphoneidal system identifies the builders of Stonehenge with the Tolteks, or Wandering-Masons, of America; is written in hieroglyphics in Yucatan; in alphabetic characters on the Phœnician stones still preserved near the site of Carthage; in another form of hieroglyphics in Java; and a third in the Nimroud Gallery of Assyria at the British Museum.

On a closer inspection I find specified the priestesses', the sages', and the warriors' class; as found also in the Assyrian Nimroud Gallery. The first class — perhaps from my own miserable ignorance — I have never discovered elsewhere, save in Javan hieroglyphics; and the third, there, and in Yucatan: nor had I any idea of these last in England; though the sages (Buri) are evident from the passage in Cæsar's *Commentaries*, that the Gauls derived their learning from the Britons.

We thus get a clue to Ela and the early History of England, which has been so carefully excluded hitherto from early English History. No wonder now that Egyptian pottery was stated, ten years since, as found in the bed of the Thames.

R. G. Pote.

P.S. I have a hundred of your Queries also to answer; only time for two:

1. Why should *sect* and *sept* have the same origin? — since *sectare* meant, in my school days at least, to hold a different opinion, and derived from *sec*, cut: while *sept* is the cartilaginous *septum* of the nostrils, derived from *sep*; and

> "Ut flos in *septis* secretus nascitur hortis:"
>
> "As blooms in *fenced* glades the unnoted flower."

2. What difficulty as to *aneroid*? Is it not ἀν, privative; and ἐρρύω, from ῥέω, flow; that is, without fluid.

And by the way, the sages who translated Oannes of Berosus as ζῶον ἄφρενον, "without reason," did this egotistically: the α is obviously intensitive: the "animal" would not teach without sense, though the translators did.

JOHN DUNTON.

There are few readers of "N. & Q." unacquainted with *The Life and Errors of John Dunton*, 8vo., 1705, reprinted by Nichols in 2 vols. 8vo., 1818. Lowndes, without saying so, leads to the inference that the original book should have a portrait; and some who possess the work, not finding it conformable, are under the impression that their exemplars are imperfect. I have had two copies of *The Life and Errors* in my time, and have seen a few others, but in no instance have I found this imaginary *Effigies Auctoris*; indeed, a very slight inspection of the volume shows that it never had one, for, in his *Speaking Pictures, drawn by Himself*, which faces the title, Dunton says expressly: —

> "Fain would the Graver here my picture place,
> But I myself have drawn my truer Face:
> Reader, behold my VISAGE in my book,
> My true idea most exactly took;
> My very Soul may (naked) here be seen,
> Both what I was, and what I shou'd ha' been."

The portrait of the author, found in the reprint, is taken from that by Vandergucht in *Athenianism, or the New Projects of Mr. J. D.*, 8vo., 1710, where the reader will find it, with "an Heroick Poem upon Mr. D.'s picture, which we may infer is a

good likeness; being, as our comical subject adds, "drawn so much ALIVE as to be a protection to the public and his book against such false and imperfect copies as may be issued by pyratical printers."

The Life and Errors, it will be remembered, include "The Lives and Characters of a Thousand Persons now Living in London," &c. A specimen of this biography had been previously published by Dunton, under the title of *The History of Living Men: or Characters of the Royal Family, the Ministers of State, &c., being an Essay on a Thousand Persons that are now Living, with a Poem upon Each*, small 8vo., pp. 118., London, E. Mallet, 1702; dedicated to Prince George. I note this little book of mine in consequence of not finding it in any list of the author's works; it contains a characteristic address to the Prince, and a Preface; with the Lives of the Queen, the Prince, Catherine Q. Dowager, Princess Sophia, Dukes of Ormond and Queensberry, Earl of Rochester, Abp. Tillotson, Sir T. Littleton, and Alderman Heathcoat.

In "N. & Q.," 2nd S. ii. 132., we are told that Dunton's *Summer Ramble* is in the Bodleian in a prepared state for the press; this is, no doubt, *A Ramble through Six Kingdoms*, which he advertises in his *Life and Errors* as forthcoming. The eccentric John Dunton has his admirers, notwithstanding the philippic of D'Israeli; and if the *Rambles* possess half the interest attaching to the Autobiography, may we not hope that measures will shortly be taken to give to the world a work which cannot fail to be acceptable to the curious?

J. O.

Minor Notes.

Havelock. — Lord Byron's implicit faith in small and delicate hands, as a sign of high birth, is well known. See his *Works* (Murray's edition, 1833), vol. i. p. 294. and vol. xvi. pp. 23. 99. There is a curious illustration of this notion in that strange old legend of Havelock — to which many antiquarian eyes have doubtless been recalled of late — in Gaimar's *Estorie des Engles*. It occurs in the description of Havelock's person, whilst disguised, under the name of Cuheran, as cook and *jugleur* to King Edelsi: —

> "Cil Cuheran estait quistrun
> Mes mult par ert bel valetun.
> Bel vis aveit, e *bele mains*,
> Cors eschevi, suef e plains."
>
> L. 105-8.

By the bye, I presume there is about as much certainty in the genealogical deduction of our gallant countryman Sir H. Havelock (whom may God long preserve and bless!) from his Danish namesake, if he ever existed anywhere but in Gaimar's imagination, as there would be in tracing the pedigree of Mr. Gunter, of Berkeley Square, from the father of the illustrious cook — King Gunter.

Any authentic information as to the origin of the name and family of Havelock would, I am sure, be acceptable to your readers.

C. W. Bingham.

Lord Bacon's Mother. — On the title-page of a copy of *Moschopulus*, printed by Robert Stephens, 1545, and in my possession, is the following note in the handwriting of Anne Cooke, one of the learned daughters of Sir Anthony Cooke, and the mother of Lord Bacon: —

> "My father delyvered this booke to me and my brother Anthony, who was myne elder brother and scoolefellow w^th^ me, to follow for wrytyng of Greke. Hys chance was to dye of the swett. A° 1555."

To this note she has affixed her name, both before marriage and after, "Anne Cooke" and "A. Bacon," with the date 1558. Over the words "Hys chance" is written in a somewhat different hand, possibly Lady Bacon's at a more advanced period of life, "God's ordinance." J. H. Mn.

Smoke Consumption. — A paragraph has been going the round of the newspapers announcing, as a *new* and surprising *discovery*, the invention of an apparatus for consuming or destroying smoke by exposing it to jets of water, sprinkled over it somewhat on the plan of a shower-bath.

It may be worth recording, perhaps, in "N. & Q.," that so far from this being a new discovery, a patent was obtained for it upwards of a quarter of a century ago.

The inventor was the late Mr. Humphrey Jeffreys, a gentleman of independent fortune at Bristol. It has been remarked that *gentlemen's* patents seldom succeed, and I believe the invention referred to was not much used; but I remember being told at the time that the principal reason why it did not succeed was that it was only applicable to ordinary smoke, and that the so-called *smokes* most injurious to health, viz. *metallic vapours*, were not in fact destroyed by it.

This may serve as a hint, perhaps, to the present supposed inventor, whom I by no means charge with piracy or plagiarism, as it is very possible that he may not have heard of the previous discovery. But "fair play is a jewel," and should any fame attach to an ingenious and useful invention like this, I feel it but a duty to a deceased friend to claim it as due to the late Mr. Jeffreys.

M. H. R.

Mutiny in India. —

"We learn that a mutiny had happened in the 52nd regiment, that the mutineers seized the magazine, and took out sixty rounds a man; they then proceeded to the commanding officer's quarters, with a determination of putting him to death; but he, having notice of their intention, made his escape. Two thousand men

were ordered to march against them, but on the approach of this body, they drew up the drawbridge of the fort, where they were in garrison, and planted four pieces of cannon at the gate, resolving to oppose who would come against them. It was then thought most prudent to send and know their demands; upon which they complained of their pay being withheld from them, and insisted on receiving it before they would return to their duty; and likewise the *release of two officers* whom the Lieutenant-Colonel had put under arrest. *These terms being complied with*, peace was soon restored." — *Political Magazine*, vol. ix. p. 344., Nov. 1785.

R. Webb.

Gen. Wolfe. — On the obelisk to Wolfe's memory at Stow is the motto: "Ostendunt terris nunc tantum Fata." His proclamation or placart is in *Ann. Reg.*, ii. p. 240.; his letter dated Sept. 2, 1759, p. 241.; and his character, p. 281.; an Essay to an Epitaph, p. 452.; and an Ode on his death, p. 451. An Elegy is in vol. vi. p. 239. Mackenzie Walcott, M.A.

Monumental Inscriptions at Florence. — I could scarcely have expected my inquiry relative to Edward Windsor would have received so ample and interesting a reply as that in "N. & Q.," 2nd S. iv. 270., and I am therefore induced to solicit information concerning Antonio Guidotto, whose monumental inscription I subjoin, which I met with when travelling in Italy. In the church of S. Marco at Florence, there is a marble slab to one of the senate of 48 under Cosmo de Medici. The inscription is as follows:

"D. O. M.

"Antonio Guidotto ob pacem inter Anglorum et Francorum reges confectam, ab Edouardo VI. equestrem gradum ab utrisque insignia munera consequuoto, in Patria ab Optimo Duce Cosmo in XLVIII. virorum numerum cooptato, Volaterris demum prætura et vita functo, gentiles ejus absentibus filius p. — Obiit IIII Kal. Decembr. MDLV. Vix. An. LXIII. MENS. VI."

In the same church was buried John of Mirandula, and his epitaph, although it may be elsewhere recorded, some of your readers may not object to having repeated:

"D. M. S.

"Joannes jacet hîc Mirandula, cætera nôrunt
Et Tagus et Ganges forsan et Antipodes.
Ob. Ann. Sal. MCCCCLXXXXIIII. Vix. an. XXXII."

In the same tomb is buried Angiolo Politianzo (a distinguished poet at fourteen, and a great scholar), who died Sept. 24, 1494, not two months before his friend Mirandula. They were both patronised by Lorenzo de Medici (il Magnifico), who himself had died in their arms in 1492.

Delta.

Queries.

NEGLECTED BIOGRAPHY.

I am anxious to ascertain the dates of the decease of the following gentlemen, who were more or less of a literary character, and were most of them friends or correspondents of Dr. Percy, Bishop of Dromore.

1. David Robertson, Esq., author of a *Tour through the Isle of Man*, living 1790.

2. Rev. Edward Berwick, of Ireland, editor of the *Rawdon Papers*, and author of various works, living 1819.

3. Rev. Joseph Stirling, author of a volume of *Poems*, 1789, living 1791.

4. George Mason, Esq., of Havering, Essex, author of *Glossary to Hoccleve* and other works, living 1796. [Ob. Nov. 4, 1806.]

5. John Davidson, Esq., Writer to the Signet, Edinburgh, living 1792.

6. Rev. Dr. Wm. Hales, of Trinity College, Dublin, the eminent theologian, living 1819. [Ob. Jan. 30, 1831.]

7. John Heysham, M.D., of Carlisle, living 1801.

8. Hugh Revely, Esq., secretary to Lord Redesdale when Lord Chancellor of Ireland, living 1802.

9. Aylmer Conolly, Esq., of Bally Castle, author of *The Friar's Tale, or Memoirs of the Chevalier Orsino*, &c., 1805.

10. Rev. George Somers Clarke, D.D., of Trinity College, Oxford, and vicar of Great Waltham, Essex, living 1807.

11. Mrs. Tighe, author of *Pysche*, a Poem. [Ob. March 24, 1810.]

12. Right Hon. Thomas Orde, Under Secretary of State for Ireland, 1785. [Afterwards assumed the name of Paulet; created Baron Bolton of Bolton Castle, co. York, Oct. 20, 1797; ob. July 30, 1807.]

13. Rev. David Rivers, author of *Memoirs of Living Authors*, 1798; he lived many years afterwards in very straitened circumstances.

14. Dr. Bruce, master of a respectable school at Belfast, living 1808.

15. Mr. Charles Bucke, editor of the *Ecclesiastical and University Register*, living 1809.

16. Rev. J. D. Haslewood.

17. Rev. James Johnstone, editor of *Lodbrokar-Quida, or the Death-song of Lodbroc*, and others relative to northern literature, living 1787.

18. Rev. Edward Ryan, Prebendary of St. Patrick's, Dublin, living 1807. [Ob. Jan. 1819.]

19. Rev. David Irving, of Edinburgh, author of *Elements of English Composition*.

20. Wm. Hamilton Drummond, D.D., of Belfast, author of *The Battle of Trafalgar*, living 1812.

21. Mr. Ramsay, of Ochtertyre, a relative of David Dundas, Esq., M.P., the Jonathan Oldbuck of Walter Scott.

22. The Rev. George Bally, Seatonian Prizeman.

23. John Young, Professor of Greek at Glasgow. [Ob. Nov. 18. 1820.]

24. Rev. Wm. Allen, Senior Fellow of Trinity College, Cambridge.

25. Mrs. Anne Francis, translator of Solomon's Song, living 1783. [Ob. Nov. 7, 1800.]

26. Edward Poore, Esq., F.R.S., a friend of Bp. Horsley, living 1784.

27. James Macknight, D.D., translator of the Thessalonians, living 1787. [Ob. January, 1800.]

28. Edward Hay, Esq., M.R.I.A., author of a *History of the Insurrection of Wexford in* 1798, living 1803. [? Ob. Oct. 13, 1826. Cf. *Gent. Mag.*, Nov. 1826, p. 477., with *Biog. Dict. of Living Authors*, 1816, p. 150.]

29. Alexander Marsden, Esq., Under Secretary of State in Ireland in 1803.

30. William Beauford, Esq., M.R.I.A., 1787.

31. Professor Richards, of Glasgow, author of *An Essay on the Mythology of Ossian's Poems.* [Ob. Nov. 3, 1814.] John Bowyer Nichols.

GERMAN HERALDIC ENGRAVINGS.

I have come into possession of a series of German heraldic engravings, concerning which I should be glad of information. They are quarto size, printed on very good paper, consisting in all of 115 plates, numbered from 1 to 100, with 15 additional ones inserted: these additions contain the arms of some of the European sovereigns, one shield on each page; there are also in the regular series a few of these royal arms, but nearly all are occupied with the armorial insignia of German nobles, four shields on each page. That the insertions belong to this series there can be no doubt, for there is always a note stating the fact on the plate immediately succeeding one of these. For example, between numbers 62. and 63. occur the royal arms of Great Britain, and at the bottom of plate 63. there is the following notice of the fact, "*dar Zwischen das König Gross Britt*^{schs} *Wappen.*"

The first 36 plates are undated, the rest are marked with the year of their issue, from 1785 to 1791 inclusive. From their size it is evident that these plates have been intended either to form a volume in themselves, or to illustrate some other book.

I am anxious to know whether I have a complete set? whether there is a title-page belonging to the series? and whether, if complete, they contain the arms of all the noble families of Germany that were in existence at the time of their publication? K. P. D. E.

Minor Queries.

Elizabeth Vauce. — I have an old painting on panel, *temp.* Q. Elizabeth apparently, representing an abbess or nun in a white dress, with a black covering or hood, the corners of which are square, and she is represented holding a volume of prayers in her hands (clasped), and on the top occurs the following, "ELIZABETH VAVCE," and unfortunately no date.

It has all the appearance of the reign of Q. Elizabeth, and is well painted. I wish to know if any of your correspondents can inform me who she was, and her history? and inform me where I may find any biography of her? Query, Is she connected with a Glamorganshire family? I have not consulted the *Visitations of Counties.*

A. B. C.

"*My ancestors,*" *&c.* — Who is the author of the lines commencing? —

"My ancestors are Englishmen, an Englishman am I,
And 'tis my boast that I was born beneath a British sky."

T. Greenwood.

Weymouth.

Diana de Monfort. — Can any of your worthy correspondents inform me who this person was? I have several entire autograph letters signed by such a person. They are all in French, and addressed chiefly to the "Duc de Montfort." All about the reign of our Q. Elizabeth. A. B. C.

Sir John Powell. — Can any of your correspondents inform me what were the arms of Sir John Powell of Broadway, Carmarthenshire, a judge of the Court of King's Bench *tempore* William III. His son, I believe, was created a baronet in 1698, and the title became extinct in 1721. I have searched the ordinary authorities for the arms of the family, but without success.

Tyro.

Collecting Postage Stamps. — A number of persons are collecting old postage stamps, under the idea that they will be able, by presenting them, to gain admission for a child to some benevolent institution. None seem to know what institution; can any of your correspondents inform me? A. B. M.

Duke of Newburgh. — In the year 1657, and in the castle of the Duke of Newburgh, near Bruges on the Rhine, certain Cavaliers, members of Charles II.'s tiny court, put to death Captain Manning, whom, though in the service of Charles, they found to be a creature of the great Oliver Cromwell, placed there by him to betray Charles's secrets.

I want some farther information of this Duke of Newburgh, and of his castle, who he was, and whether his castle be still in existence, or if not, when it was destroyed. Sheridan Wilson.

Richard Aston.—I shall feel much obliged if Mr. Foss, or any one else, can give me any account of Richard Aston, brother of Sir Willoughby Aston

of Aston, fifth baronet? He was, with his brother, educated at Magdalen College School, *circa* 1723. Afterwards barrister-at-law, constituted one of the judges of the Court of King's Bench in 1765, and received the honour of knighthood. He married, first, Miss Eldred; and, secondly, the relict of Sir David Williams, Bart.

MAGDALENENSIS OXON.

Sherry. — The following notes on the subject of *sack* are from Malone's *Shakspeare*, vol. xvi. p. 272.:

"Dr. Warburton does not consider that *sack* in Shakspeare is most probably thought to mean what we now call *sherry*, which, when it is drank, is *still drank with sugar.*" — *Johnson.*

"*Rhenish* is drank with sugar, but never *sherry.*" — *Steevens.*

If Dr. Johnson had only recorded his individual taste we should not be surprised that he considered "sherry with sugar in it" a suitable beverage to allay the thirst which "an insatiable appetite for fish sauces, and veal pie with plums," might occasion; but we may infer, from his assertion, that till 1765 (when his edition of *Shakspeare* appeared) sherry was very rarely met with. In his later years he abstained altogether from wine, and in those times when he did indulge, port seems to have been "his particular vanity."

Steevens rescues our ancestors from the charge with regard to sherry, but hardly mends matters, according to our notions, when he transfers the sugar to Rhenish wine.

However great our respect for these commentators, we should not, in American phraseology, have chosen "to liquor" with either of them.

When did sherry come into general use in England?

CHARLES WYLIE.

"*Travels in Andamothia.*" — The following is from the Introduction to *Travels in Andamothia*, London, 1799, a feeble satire on the French revolutionary governments, and things in general, but showing some learning and taste. Can any of your correspondents tell me who is the writer so exorbitantly praised? —

"The love of fame impels me to leave something which posterity may approve, and I am suited to fiction, as nothing worthy of note has really occurred to me. So though the only truth which I tell is that I lie, in telling it I hope to escape censure for narrating those things which I did not see, nor do, nor suffer, nor hear from others, and which neither were nor could be. So said a finer wit than Sterne, and a sounder philosopher than Plato."

W. M. J.

"*The Book of Common-Prayer.*" —

"The Book of Common-Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England: Illustrated by Notes and Annotations on the whole Liturgy, explaining the difficult, and vindicating the objectionable Parts of it; and Containing the whole Service so transposed and methodized, as that all the Prayers may be found in the same Order they are publickly read, and the whole appear in one regular and continued Point of View. By W. Lewis, A.M., Rector of Barnsdale, and other Divines. Newark-upon-Trent: Printed and Sold by J. Tomlinson and S. Creswell, 1778."

Is there anything remarkable in the appearance of this book in the provinces, and in such a shape? if so, is it an early instance? Who are the "other Divines?" It contains illustrations which appear to be copies from those of Queen Anne's Prayer-books.

S. F. CRESWELL.

Radford.

Reading of the Sentences: Public Fires: Assignations. — Anthony à Wood, *Athenæ Oxon.*, ii. 341. (2nd edit., 1721, by Tanner), speaking of Jeremy Stephens, says, "in 1628 he was admitted to the *Reading of the Sentences.*" Can any of your readers inform me what this implied, *at that period*, at Oxford?

Also, what does Wood mean in his Preface, when, regretting that the execution of his work had not fallen into better hands, he says: —

"It had been a great deal more fit . . . . for one who frequents much society in Common Rooms, at *Public Fires*, in Coffee houses, *Assignations*, Clubbs," &c.

What do "Public Fires" and "Assignations" mean in this sentence?

L. H.

Oxford.

Bampfylde-Moore Carew. — Who was the author of *An Apology for the Life of Mr. Bampfylde-Moore Carew?*"* I have now before me what is called the third edition, London, printed for R. Goadby and W. Owen, bookseller, at Temple Bar. It is without date, in 6s. The Preface to the Reader is dated Feb. 10, 1750. Is this the date of the first edition?

There seems a peculiarity about this edition worth noting: pp. 17, 18. are printed in very much smaller type than the rest of the work, which is the case also with pp. 35—38.: both appear to be insertions after the book was printed, and in both there is some hearty abuse of Fielding and his hero Tom Jones. This part of it taken away would leave about sufficient of the true narrative, with slight alterations, to be printed in the ordinary type. Could Fielding have offended, or in his judicial capacity have punished the author in any way? for there is an allusion to "devoting a fellow-creature to misery, want, &c., for *springing of hares.*" In the dedication to the "Worshipful Justice Fielding," is a parallel drawn, after the manner of Plutarch, between Mr. Bampfylde-Moore Carew and Mr. Thomas Jones; and at the end, after the glossary of gipsy-words, "The Full and True History of Tom Jones, a

[* See "N. & Q." 2nd S. iii. 4.]

Foundling; without *Pattering*," — a pretty rough analysis of the work. J. P. O.

"*Thoughts in Rhyme*." — Who is the author of *Thoughts in Rhyme*. By an East Anglian. 1825. Iota.

"*Tancred, a Tale*." — Who is the author of *Tancred, a Tale; and other Poems*. By the author of *Conrad*, a Tragedy, lately performed at the Theatre Royal, Birmingham. 1819. Iota.

Hunger in Hell. — According to an ancient mediæval legend, alluded to by a writer of the seventeenth century, one of the punishments of the condemned was incessant hunger without the slightest hope of its being satisfied. The reference is not accompanied by any clue to the authority, but probably some of your readers, better acquainted with such subjects, may be able to oblige me with a record of this legend. C. N. B.

Honourable W. Fitzgerald, Irish Chancellor of the Exchequer. — Does any of this family exist? if so, where? He was most violently attacked for his treachery by the celebrated Mrs. Mary Anne Clarke, in a pamphlet she issued in 1813, beyond all bounds of moderation, and which created so much excitement, that copies were eagerly snatched from the public by the friends of both parties. In these times, such a pamphlet would be a nice slice for the gentlemen of the long robe. A. B. C.

Minor Queries with Answers.

"*History of the Civil Wars*." — Who is the author of —

"The History of the Civil Wars in Germany, from the Year 1630 to 1635: Also, Genuine Memoirs of the Wars of England, in the Unhappy Reign of Charles the First. . . . . Written by a Shropshire Gentleman, who personally served under the King of Sweden, in Germany; and on the Royal Side, during the unhappy Contests in England. Newark: printed by James Tomlinson, for the Publisher, in 1782."

It purports to have been written by a gentleman born in Shropshire in 1608, his father's property lying near Shrewsbury; the annual value of the estate being above 500*l*., and the house about six miles from the town. He went to Oxford, served under Gustavus Adolphus, adopted the king's side, and was sent from York to Durham with proposals to the Scots in the second year the army lay at York. At this time his father led a regiment raised by himself, and the writer served in the troop of guards; was volunteer under Rupert in his father's regiment at Pershore, and led his regiment of horse, the first, against Brentford Bridge; commanded the cavalry at Roundway Down; was one of the colonels of cavalry from Oxford appointed for the relief of York, the others being Goring, Byron, and Smith; commanded a support of 800 at Chester, in an attack on Sir W. Brereton by a Colonel Morrough. His father was taken prisoner in the surprise of Shrewsbury by Colonel Mitton, and taken to Beeston Castle. On the road to Leicester took a large part in an action near Coventry, under Sir M. Langdale, also between Harborough and Leicester, and near Melton Mowbray; and assisted in the relief of Newark and Pontefract. Commanded the attack on Hawksly House, having previously missed a convoy for Brereton; also three regiments of horse in the attack on Leicester. His regiment engaged the enemy near Lichfield; he commanded the attack on the bridge at Huntingdon; and his regiment was, in his absence, dispersed in the rout by Poyntz before Chester, the Lieut.-Col., a near relation of his mother's, being taken prisoner. Held a secret meeting at Worcester, landed at St. Ives in Cornwall, and was one of the hostages for the performance of conditions of capitulation at Truro. He states that his father lent 20,000*l*. to the king, and compounded for 7000*l*., a sum, by the assistance of the Earl of Denbigh, reduced to 4000*l*. In the above are omitted particulars which would not much help to single him out from others, as that he was at Edgehill, &c.; but if he existed at all, the above indications are sufficient to extract his name from the County History, the Civil War Tracts, the list of Compositions, or perhaps Watt, to none of which have I access. In the work are specimens of dialects, and a short account of the costume and arms of the Highlanders. It was edited by E. Staveley, Newark. Is this book scarce, or otherwise valuable? S. F. Creswell.

Radford.

[This work was unknown to Watt and Lowndes, nor is it to be found in the Catalogues of the Bodleian or British Museum. It seems to have been compiled from the MS. Collections of Sir Francis Ottley of Pitchford, in Shropshire, which had been consulted by Thomas Carte in his *History of England*, iv. 455, as well as by Messrs. Owen and Blakeway, in their *History of Shrewsbury*, i. 415—444. In 1825, these MS. papers were in the custody of the Hon. Cecil Jenkinson, M.P., of Pitchford, who permitted the editors of the latter work to make extracts from them. From the brief notice of Sir F. Ottley in the *History of Shrewsbury*, we learn that he was born in 1601, and admitted at Lincoln College, Oxford, in 1618. In 1624, he married Lucy, daughter of Thomas Edwards, Esq., of the College, and relict of Thomas Pope, Esq.]

Inflammatory Indian Tracts: the Indian Mutinies. — Among the various surmises made as to the origin and exciting cause of these fearful scenes of crime and bloodshed, I have been surprised that no one has referred to a fact mentioned some two or three years ago in Allen's *Indian Mail*. It was there stated, that some most inflammatory tracts were being published and widely circulated among the Mahommedan popu-

lation of India. The titles of some were given, but the only one I can recall to mind (for I have not the paper to refer to) was *The Sword the Key to Heaven!* Surely it would be worth some one's while to hunt this matter out, and in it we might yet find the key to solve this horrible enigma. It seems to have been a fated blindness in our Indian government, that they should have so disregarded this handwriting of fire, this muttering under-set of the billow which has broken with such fury over our heads, that even *now* this sign of a coming time has been utterly forgotten. Will any of your correspondents send you this cutting from Allen's *Mail* for re-publication? I wish I could refer them to the date; which, however, is not farther back than 1854. E. E. Byng.

[*The Way to lose India* is now not only circulated in English, but extensively in native translations. The Indian Press (we speak of the *Bombay Gazette*) complain that whilst they are prevented from making comments even on the conduct of Government, the law *does not* and CANNOT touch this. The writer is stated to be a well-known Civil Servant, whose name is given in the leading article of the above journal about six weeks ago. We have not seen this mentioned in any of the *English* papers.]

Sidney's "Arcadia." — In my impression of this work (the 11th edit., 1662), two supplements are furnished continuing the narrative from its abrupt termination in the third book: the one in the body of the volume by Sir W. A.; the other, at the end, by Ja. Johnstoun. The sixth book is said to be "written by R. B. of Lincoln's Inn, Esquire." Can you inform me of the names for which the above initials, namely, Sir W. A. and R. B. stand? Charles Wylie.

[The addition to the third book is by Sir William Alexander, afterwards Earl of Stirling. It was first published separately as *A Supplement of a Defect in the Third Part of Sidney's Arcadia*, Dublin, 1621, fol., and afterwards included in the *Arcadia*, London, 1633, fol. "Sir William Alexander," says Mr. Crossley, "has attempted to supply the defect in the third book as an imitator not unworthy of Sidney." The sixth book is by Richard Beling, born in Dublin, 1613, and was written whilst a student. He died in 1677.]

Michael Scott.—I should be much obliged for particulars or legends respecting Michael Scott, the wizard, whose tombstone is in Melrose Abbey, and who is mentioned in the *Lay of the Last Minstrel.* When did he die? and why did he obtain the appellation of a wizard? At Abbotsford is shown the cast of a skull said to be his. Was he ever disinterred? and if so, in what year, and for what purpose? B.

[Our correspondent cannot do better than consult a valuable article on Michael Scott in the *Penny Cyclopædia*, and the following authorities quoted by the writer: "Dempster, *Historia Ecclesiastica Scotorum*, which is full of lies; and Dr. Mackenzie's *Lives of the Scottish Writers*, a compilation of the beginning of the last century, abounding also in apocryphal matter, and destitute of anything like critical spirit. There is a short article on Scott in Bayle; and one of more detail in the *Biographie Universelle.*"]

"*Missour.*" — What is the meaning of the following Scottish proverb, in Bohn's *Handbook of Proverbs:* "He that forsakes missour, missour forsakes him." Zeus.

[A sad misprint in this useful book; for *missour* read *measure.* "He that forsakes measure, measure forsakes him;" that is, he who is immoderate in any thing, design, or action, shall meet with treatment accordingly. See Kelly's *Scottish Proverbs*, p. 98.]

"*The Sectarian,*" *&c.* — Amongst many novels which have served to attract notice, some may be found of very great merit. We may, for instance, mention *The Sectarian, or the Church and the Meeting-House*, 3 vols. 12mo., Lond., 1829, Colburn. The two first volumes are admirable; the third is, upon the whole, a failure. Is the author known? J. Mt.

[By Andrew Picken, born at Paisley in 1788, author of *Tales and Sketches of the West of Scotland*, and *The Dominie's Legacy.* A short time previous to his death appeared his *Traditionary Stories of Old Families*, in 2 vols., the first of a series intended to embrace the legendary history of Great Britain and Ireland. He died in November, 1833, and a novel entitled *The Black Watch*, which he had just completed, was afterwards published.]

Looting the Treasury.—What is the exact meaning and origin of this phrase? Ignoramus.

[Plundering the treasury; from "*Lút, Loot*, Hindustání, plunder, robbery, pillage." See Wilson's *Glossary of Indian Terms.* In the *Political Magazine* for 1781 will be found five pages of Indian terms, given, as there stated, in order that its readers may understand the Debates, in which Burke made an early attack upon the Company.]

Replies.

TOMB OF QUEEN KATHERINE PARR.

(2nd S. iv. 107.)

An interesting account was given me some years ago of the interment of Lady Catherine Parr, Queen of King Henry VIII., by the daughter of the late Mr. Brooks of Reading, who was present at the finding of the body.

After giving extracts from a MS. in the College of Arms, London, intitled "A Booke of Buryalls of trew and noble P'sons," Nos. 1. 15. pp. 98, 99, he says:

"In the Summer of the year 1782 the Earth in which Qu. K. Par lay inter'd was removed, and at the depth of about two feet (or very little more) her leaden Coffin or Chest was found quite whole, and on the lid of it when well cleaned there appeared a very bad though legible inscription of which the under written is a close copy:

"K. P.
VTH AND LAST WIFE OF KING HEN. THE VIIITH
1548."

"Mr. Jno. Lucas (who occupied the land of Lord Rrivers whereon the ruins of the chapel stand) had the

curiosity to rip up the top of the Coffin expecting to discover within it only the bones of the deced, but to his great surprize found the whole body wrap'd in 6 or 7 Seer Cloths of Linnen entire and *uncorrupted*, although it had lain there upwards of 230 years. His unwarrantable curiosity led him also to make an incision through the seer cloths which covered one of the Arms of the Corps, the flesh of which at that time was white and moist. I was very much displeased at the forwardness of Lucas, who of his own head *open'd* the Coffin. It would have been quite sufficient to have found it; and then to have made a report of it, to Lord Rivers or myself.

"In the Summer of the year following, 1783, his Lordship's business made it necessary for me and my Son to be at Sudely Castle, and on being told what had been done the year before by Lucas, I directed the earth to be once more remov'd to satisfy my own curiosity; and found Lucas's account of the Coffin and Corps to be just as he had represented them; with this difference, that the body was then grown quite fetid, and the flesh where the incision had been made was brown and in a state of putrefaction; in consequence of the air having been let in upon it. The stench of the corps made my son quite sick, whilst he copied the inscription which is on the lid of the Coffin; he went thro' it, however, with great exactness.

"I afterwards directed that a stone slab should be placed over the Grave to prevent any future and improper inspection," &c.

"*Inscription on a Leaden Coffin in the Chapel of Sudely Castle, Gloucestershire, May* 1783.

"K. P.
HE LYE QUEN
VI. WIFE TO KYNG
HORY THE VIII. AND
THE WIF OF THOMAS
LORD OF SUDEY HIGH
DMY LL OF ENGLOND
AND VNKLE TO KYNG
EDWARD THE VJ
DYED
SEPTEMBER
07 IICCC
XLVIIJ
1548."

JULIA R. BOCKETT.

Southcote Lodge, near Reading.

[Some additional particulars relating to this inspection of Queen Katherine Parr's corpse, by Dr. Nash, are given in *Archæologia*, ix. 1. — ED.]

MOLIÈRE.

(2nd S. iv. 288.)

In answer to LYBIA's questions I beg to inform her that a *Conte bleu*, *jaune*, or *violet*, is simply "a pretty nothing," or "nonsense," — the origin of the expression, except it is traceable to the *colour*, is as mysterious as *par bleu*. "Ce fleuret les coupés" are "expressions de danse," tolerably well rendered in English by "flourish and cuts." Black was for a long time, and it may be still for what I know to the contrary, the aristocratic colour amongst the Spaniards, and if ever your correspondent should be at Antwerp on a festival, she may remark that amongst certain classes there (no longer *fashionable*), "wearing their best on holidays," might still be well rendered in French by "porter le noir aux bons jours." As *L'E'cole des Maris* was written in 1661, it is very possible that the Spanish "fashions" introduced twenty years before by Anne of Austria still formed the code by which Sganarelle's class dressed themselves, though they may have become *rococo* at the court. If *ruelle* were a word ever met with in scientific works, "une spirituelle qui ne parlerait rien que cercle et que ruelle" would simply mean "a blue stocking;" but as this is not the case, we must find another meaning for *cercle*. Under the *ancien régime* the *cercle* at court was the privileged throng of *grandes dames* around the Queen, amongst whom duchesses alone claimed "the tabouret," all the rest standing. The *ruelle* was, strictly speaking, the narrow *lane* between the bed and the wall, and when grand dames received their intimate friends at *levée* or *couchée*, it was in this *ruelle* that their visitors sat and talked. The word is frequently used by Molière in the sense of the lady's "own room," a meaning now quite forgotten, as the *boudoir* has long superseded the *ruelle*. "Parler cercle et ruelle" is to talk in such a manner as to imply an equal acquaintance with the "grand monde" at court or in the boudoir — on ceremony or off — a custom that has outlived the days of Molière. SIGNET.

I am not aware that black was a fashionable colour in Molière's time, but it was the colour in which all women went to church.

Bon jours are the great festivals of the Roman Catholic religion. Sganarelle's wife would therefore wear black on those days in order to go to church.

Contes bleus are defined in the dictionary of the Academy, *discours en l'air*, *mensonges*.

Fleuret, a term of the art of dancing, *pas de bourrée*. What step that is I do not know.

Ruelle, the space between the bed and the wall of the alcove in which it stands. Here the visitors sat who were admitted before the lady was up, and here the gossip and scandal of the day were the main topics of conversation.

See any of the memoirs of the 17th and 18th centuries. S. G.

DR. MOOR, PROF. YOUNG, AND THE POET GRAY.

(2nd S. iv. 35. 234.)

If the first edition of *Criticism on the Elegy written in a Country Churchyard* was not published till 1783, Dr. Moor could not have had any hand

in bringing it out, as he died on Sept. 17, 1779,* though very possibly, from his well-known satirical, ironical, and critical powers, he may have contributed to its composition; but of this there is no evidence, so far as I have seen, in various investigations which I have made on several points connected with the chequered life of the Doctor. From infirm health he resigned the Greek chair of the University of Glasgow in 1774, and was succeeded by Prof. Young, who had the reputation of being an amiable man and a good scholar; familiarly termed by his students *Cockie Bung*, from, as I have understood, his father having followed the business of a *cooper* in the city of old St. Mungo. He held the Professorship till 1821. It is in the highest degree probable that Dr. Moor, who was an enthusiast in the teaching of Greek, would have much correspondence with his successor in the course of the last four or five years of his life, when he was *out of harness;* besides his history proves that he was always a friendly gentleman in assisting with his literary talents, both as an author and extensive editor, those who required help; for which he appears in certain cases to have been but ill rewarded, and the latter the cause of some of his adversities.

I have not had the pleasure of seeing the *criticism* referred to; but from what I can guess of it, through the opinions of the *two reviewers* quoted, I should feel much more inclined to ascribe the authorship of it to the ready and accomplished genius of Moor, than to that of Young, who, during his long University career, perhaps never troubled the world with anything from his pen, either *anonymous* or not — at least, that the authorship is a question which may fairly be allowed to rest upon debateable ground with a leaning in favour of Dr. Moor.

I append another of the "manuscript notes of Dr. Moor," to those which have formerly appeared in "N. & Q.," and from the same source: —

"Muse mount me up to a Pindaric,
That I may sing Guy Earl of Warwick,
High tip top of Parnassus I haunt,
To sound the Slayer of the Giant.
'Twas when the mighty Thomas Thumb
By Compass sail'd on every Rhumb."

"*Strophe.*

"Were I but once as fat and bright
As honest Sancho Panza,
By good St. George I would not write
One other single Stanza."

"*Antistrophe.*

"Nay, even to be so bright as he,
I shan't so much as seek,
My only future wish will be
To make me but as sleek."

"*Epode.*

"Yet no hard case the Poet puts,
For here's the size, but where's the guts?"

"*Hyper-Epode.*

"Some Horace reader here, for higher fun goes,
Crys '*in seipso totus, teres atque rotundus.*'"

G. N.

* In the Burial Records of the college churchyard (then named *Blackfriars*), where so many eminent men repose, I find the following entry: —

"1779, September 20th, Mr. James Muir, Greek Professor, Decay."

No age is stated, but he had completed his sixty-seventh year. He was the son of James (or Robert) Moor, teacher of the Mathematics in Glasgow. The surname is indifferently spelled Muir, Mure, Moor, Moore. No stone marks the Doctor's grave, although he had a most original poetical epitaph composed by and for himself, committed into the hands of his beloved friend "Dear Willy," the late William Richardson, A.M., Professor of Humanity, 1773—1815.

MILTON'S AUTOGRAPH.

(2nd S. iv. 287.)

I send, for the information of your correspondent LETHREDIENSIS, a tracing of the autograph of Milton, from a document formerly under my care in the Manuscript Library at Stowe, being a warrant under the sign-manual of the Protector, Oliver Cromwell, dated January 1, 1654, directing the payment of salaries due to certain officers of the parliament and others, with the autograph signatures of the receivers. The only names of note in the tabular statement are those of Thurloe and Milton, the quarter's salary of the latter being 72*l.* 4*s.* 7½*d.*, and it appears to have been paid on the 12th February, 1654.

I will not enter into the question of the date of Milton's blindness; I am aware that his biographers do not agree as to the exact period of his *total* loss of sight; some have placed it as early as the close of the year 1652.

In this uncertainty I have always entertained some degree of doubt whether this signature were really that of Milton himself, or written by another person under his authority. The character of the capital letter M differs materially from the facsimiles which have been given in some editions of his works.

I may add that the document from which the enclosed tracing was made, together with the entire collection of manuscripts from the library at Stowe, passed, some years since, by purchase, into the possession of the Earl of Ashburnham.

WILLIAM JAMES SMITH.

Some years ago examining a Bible I had purchased, on the back of the title-page to the New Testament, to my great surprise, there appeared the autograph of "John Milton;" it is in a bold Italic hand. The Bible is of the present translation, small 4to., Imprinted at London by Robert

Barker, 1614. The writing ink bears the tint of age, certainly about the middle of the seventeenth century. Above the name of Milton is the autograph of "Robert Robert Colcraft." Query, was he connected with Milton? Bound with the Bible is a Concordance, 1615, and on the reverse of the title is "Robert Colcraft," and in a very small hand, "John Milton;" this is under a calculation showing how many barleycorns would reach round the earth. The Milton State Papers are in the library of the Society of Antiquaries. I must take my old Bible and get permission to compare the handwriting. Was any other John Milton known about his time? It would afford me pleasure to show it to any collector of autographs and hear his opinion of it.

George Offor.

Hackney.

The signature of John Milton is not so very rare as supposed by your correspondent. I have seen five or six, not including those in the British Museum. Preserved in the State Paper Office is a letter of his to Andrew Marvel, and also his treatise *De Doctrinâ Christianâ*, a translation of which was published in 1825, by the present Bishop of Winchester. I have also been informed that some gentleman in the country has in his possession several letters of the great poet. Cl. Hopper.

Replies to Minor Queries.

Vinegar Bible (2nd S. iv. 291.) — I have in my possession a copy of the "Vinegar Bible," printed by Baskett at Oxford, in 1717, in two volumes, folio, *on vellum*. Brunet mentions that there were three copies printed on vellum, and that for one of these the Duke of Chandos was supposed to have given 500*l*. This is the copy in my possession. It is bound in velvet, with rich silver clasps, and plates on the sides engraved with the arms of the Duke of Chandos. It was bought by an ancestor of mine (I believe) at the sale at Cannons; and there is an old manuscript with it, stating that there were only three copies printed *on vellum*, and that the Duke of Chandos gave 500*l*. for this one; but it does not state what it was sold for afterwards. Foley.

Worksop Manor.

Joseph Bushnan, Esq. (2nd S. iv. 227.) — Joseph Bushnan, Esq. was the well-known and much-esteemed Comptroller of the Chamber of London, to which office (having previously been City Solicitor) he succeeded his father in 1796. Mr. Bushnan died at Southampton in 1831. The present representative of the family is Dr. J. Stevenson Bushnan, an eminent physician and distinguished author.

A somewhat remarkable circumstance is connected with this family, and accounts for the singular and peculiar name they bear. They are of Scottish origin and of the Buchanan race; but having suffered severely in the '45, they fled to England, where changing the *c* into an *s*, and sinking the first *a* in their then name of Buchanan, then became *Bushnan*. Mr. Bushnan, the first Comptroller, who died in 1797, having married a very wealthy heiress, took out a new coat of arms in the Heralds' Office, and thus founded the English family of Bushnan. X. X. X.

Chichester (2nd S. iv. 169.) — Dorcas, daughter of John Hill of Honncly, Warwick, first wife of Arthur Lord Viscount Chichester: her only daughter, Mary, married John Saint Leger of Doneraile. Wm. Collyns.

Sir Philip Francis and Lord Mansfield (2nd S. iv. 285.) — Your correspondent G. N. speaks of the serious and important charge of bribery in the Douglas Cause, brought against Lord Mansfield, having been repeated by Sir Philip Francis in the House of Commons without receiving contradiction. Will G. N. be good enough to give his authority for this statement? I have consulted those familiar with the history of this case, but in vain. I have looked also into Taylor's *Junius Identified*, which, as the writer's object is to identify Francis and Junius, is almost a biography of Francis, and I have failed in discovering in its pages any foundation for such an assertion.

Again, G. N. quotes Malcom's *Literary Gleanings*, in which that writer asserts that Dr. Johnson "agreed most cordially with David Hume as to the injustice of the final judgment of the peers," and that "neither of those very eminent persons ever entertained the slightest doubt of the imposture which had been perpetrated by Sir John Stewart and his wife Lady Jane Douglas." Now I have no right to ask G. N. to substantiate this statement, but I should be obliged to him, or to any other reader of "N. & Q.," to give the authority on which it is founded. It is certainly not in Boswell's inimitable life of the great moralist. F. M.

Signs painted by eminent Artists (2nd S. iv. 299.) — Five years ago Millais had been staying some time at Vidler's Inn, at Hayes, in Kent, painting oak and fern on the common; the landlord's sign — the "George and Dragon" — had been hanging there so long (he tells me) "you could see nothing of it left:" the artist leaving offered to paint it afresh, so it was sent up to London, and returned by him to the landlord, — St. George on horseback killing the dragon, with emblematical grapes, &c. around. Another living Associate of the Royal Academy and a Royal Academician, each painted one side of an inn sign for Singleton

in Lancashire: the one a pilgrim wearied, the other side refreshed. This has never been hung up at the inn for which it was designed, and the artists' names I am advised not to publish.

PEWTER POT.

Second Queen of Frederick I. of Prussia (2nd S. iv. 288.) — The third wife (and second queen) of Frederic I. the first King of Prussia, was Sophia Luisa, daughter of Frederic, Duke of Mecklenburg, in Grahau; born May 6th, 1685, married at Schwerin, November 19, at Berlin, November 28, 1708. Frederic I. died half an hour after twelve at noon, Feb. 25, 1713, leaving her his widow without issue. Vide Anderson's *Royal Genealogies*, table 213, p. 499., table 242., p. 535.

P. H. F.

"*Singular Matrimonial Alliance*" (2nd S. iv. 225.) — A celebrated instance of a man marrying his god-daughter is stated to have occurred in 1822. The great Norfolk agriculturist, Thos. William Coke, afterwards Earl of Leicester, then in his seventieth year, married his god-daughter Lady Anne Keppel, then in her twentieth year. She was mother of the present Earl. Whether, at the time of the baptism, Mr. Coke, like Capt. Cook, made a vow to marry the lady, I do not know.

E. G.

Index to Baker's MSS. (2nd S. iv. 309.) — In 1848 appeared the *Index to the Baker Manuscripts*. By Four Members of the Cambridge Antiquarian Society. Cambridge: sold by Macmillan, Barclay, and Macmillan. London: John W. Parker. In the Catalogue of MSS. in the Cambridge University Library, of which two volumes have already appeared, that portion of *Baker's MSS.* which he bequeathed to the University will be catalogued, and references added to the publications in which any of them may since have been printed. Meanwhile the Index of 1848 will be found a sufficiently trustworthy guide, as I can testify from constant use of it.

J. E. B. MAYOR.

St. John's College, Cambridge.

Degeneracy of the Human Race (2nd S. iv. 288.) —It may interest your correspondent W. of Bombay to hear that not a few of the knights at Lord Eglintoun's tournament had some difficulty in finding armour *large enough* for them to wear. From what I have seen, few of the Egyptian mummy-cases would contain an average-sized native of the British Isles; but the Æthiopians were a larger race than the Egyptians, their descendants the Nubians yet surpassing the Copts in size and form. The Romans and Greeks of old were a shorter, slighter race than the Gauls, from whom at first they shrunk in turn. The sentries suffocated at Pompeii (if we may take them as an average specimen of the Roman *rank and file*) are quite as short as the smallest French linesman, without the broad well-set look (I judge from their armour) so often observable in the latter sturdy little race. To judge from the Italian soldiery of Central and Southern Italy (for in the North the substature of the population is rather Gallic and Teutonic) they are recruited from a taller, slighter, race than that which supplies the French line. Such I should imagine to have inhabited Greece and Italy in the olden time; middle sized and formed rather for grace and activity than for remarkable feats of strength. Where the modern Italians fall off from their progenitors may easily be seen by an attentive observer on the Pincio at Rome. Seldom will he see the broad brow and firm square jaw, so traceable in the busts of the illustrious dead, amongst the Italians of the present day.

SIGNET.

Arched Instep (2nd S. iv. 289.) — The arched instep is very commonly considered a sign of race. Lady Hester Stanhope used to suit her manners to the *insteps* of her visitors, *snubbing* those she thought inclined to be *flat-feet*. It is in reality only the mark of a well-made man, and is essential for activity, no *flat feet* ever being admitted into light infantry, rifle, or the flank companies, who consequently designate the battalion-men by that name. A flat foot is more decidedly *servile* than is an arched instep *gentle*.

SIGNET.

Country Midwives Opusculum (2nd S. iv. 251. 295.) — Perceiving that DR. MUNK asks in "N. & Q." for the inscription to the memory of Dr. Willoughby in St. Peter's Church, Derby, I have pleasure in forwarding it as given by Glover, as follows:

"Hic jacet corpus Percivalli Willoughby, M.D., fillii Percivalli Willoughby de Woolerton in Commitatu Nottingham, militis, obiit 2 die Octob. anno salutis 1685, ætatis suæ 89."

On the slab are the arms of Willoughby, and on another stone near it is an inscription to the memory of Elizabeth, wife of Dr. Willoughby:

"Hic jacet Elizabetha uxor Perciva. Willughby gen. filia Francisci Coke de Trusley milit. ipsa obiit 15 Feb. 1666, ætatis suæ 67."

This lady was daughter of Sir Francis Coke of Trusley, by, I believe, his first wife Frances, daughter of Denzil Hollis, and his wife Ellen, daughter of Lord Sheffield. Sir Francis Coke was brother to Sir John Coke, Secretary of State.

L. JEWITT, F.S.A.

Derby.

Oddities in Printing (2nd S. iii. 308.)—The most interesting specimen of the kind of book alluded to by MR. OFFOR, is that by Joshua Sylvester, entitled *Lachrimæ Lachrimarum, or, The Distillation of Teares Shede For the Vntymely Death of The Incomparable Prince PANARETUS*, i. e. Prince

Henry, for whom all the poets of the day had an elegy.

Sylvester's contribution to the *national wail* is a small quarto: the title a black ground, with the Prince's arms in a garter at top; and underneath, the foregoing in a white letter. The book contains fifteen leaves: the *Teares* occupy the front, in black upon white, as usual, with a deep black band at top and bottom, and skeleton supporters down the sides. The reverse throughout, the Prince's arms, with coronets, white on a black ground; and it is, perhaps, among the earliest specimens of this *oddity* in printing. J. O.

Remains of Francis Turner, Bishop of Ely (1st S. vii. 287.) — J. J. J. will find a letter of Bishop Turner's in the *European Magazine*, June, 1797, p. 389., and others in Lady Russell's *Letters*. In the second volume of *The Christian's* (not *Christian*) *Magazine* (1761), several of Turner's works are printed, beside the *Life of Ferrar*. From Prior's verses "To the Rev. Dr. F. Turner, Bishop of Ely, who had advised a translation of Prudentius," we know that Turner had a liking for Prudentius, and the editors of the magazine tell us that he afterwards himself accomplished the task which Prior declined. (*Christ. Mag.*, p. 230.) These translations, and others from Thomas à Kempis and Gregory Nazianzen, together with some original pieces, were in the editors' hands, and they printed some specimens, the most interesting of which is that —

"On the prospect of the University of Cambridge, from the top of the hill near my house at Therfield. Translated out of Latin by Bp. T."

This begins, "Hail to those sacred mansions great and high."

See farther about Turner, Brydges' *Restituta*, i. 149, 150.; D'Oyly's *Life of Sancroft* (1st ed.), ii. 123.; Todd's *Deans of Canterbury*, p. 131.; *Life of Isaac Milles*, pp. 20. 119, 120.; Patrick's *Autobiography*, pp. 138, 139, 168.; and the Index to Evelyn's *Diary*. J. E. B. Mayor.

St. John's Coll., Cambridge.

The English "Ginevra" (2nd S. iv. 248.) — A correspondent has inquired whether there is not an English story nearly resembling that told by Rogers, in his *Italy*, under the title of "Ginevra." I do not know whether the following memorandum will answer his question, but it may help in the elucidation of the matter.

There was once a merry Christmas gathering at a hall in the county of Rutland. Among other recreations proposed was the enactment of a play in which a funeral occurs. It was accordingly performed, and a young lady was lowered into a chest, which was intended to represent the coffin in this mimic funeral. The lid was closed over her. No one thought for a moment she was in any danger, but when the lid was raised she was found to be a corpse.

I was told this story more than thirty years ago, by an aged relative, before I had read Rogers's poem or any similar story. The tradition reaches me in this way: my great-grandfather, John William Noel Reynolds, was the son of a Dorothy Noel, who (I have been informed) stated she was one of the party present when the melancholy affair occurred. From Mrs. Reynolds (*née* Dorothy Noel) to her son, and from him to my nearer relations, the tradition comes direct.

Dorothy Noel was born in the year 1692. It is probable, therefore (if she was present as a girl), that the event took place between the years 1702 and 1712, when she would be between ten and twenty years of age.

I have been told that Exton Hall, the ancient seat of the Noels, was the scene of the tragedy, and that no plays were afterwards performed in that mansion. James Thompson.

Leicester.

[The story of Ginevra has been noticed in our 1st Ser. v. 129. 209. 333.]

"*Sowing light*" (2nd S. iv. 114.) — In commenting on the authenticity of the lines attributed to Cowper (p. 4.), Jaydee takes exception to the phrase "sowing light," as being "rather a strange expression." I would beg to remind him that it is a scriptural one, and will be found in the 11th verse of the 95th Psalm, —. "Light is sown for the righteous." I am aware the LXX. rendering of the passage, φῶς ἀνέτειλε, does not convey the full force of the original, but it has been suggested to me by a friend that, possibly the translators mistook זרח (the kindred verb from the same root), for זרע the true reading of which our version is the correct translation. (Cf. this passage (in Gr.) with Matt. iv. 16., where the same phrase occurs: see also Ps. lxxxv. 11.; lxv. 10., &c. for other forms of the expression.) "Sowing light," then, is not so "strange an expression" as appears at first sight, and in my view contains a bold and beautiful figure, perhaps of a mixed kind, borrowed from the rising light of early day, or the springing of the hidden seed from the opening earth. Thus Calvin:

"Some think that gladness is sown for the just as seed when cast into the ground dies or lies buried in the earth a long time ere it germinates:"

following the Targum paraphrase, — "Lux vita et conservata est justis." See also Calmet, art. "Nergal" (quoting Montfaucon), for the connexion (among the ancients) of corn with the emblem of light. Other instances, I imagine, of the use of this figure could be readily adduced from the writings of classic authors.

Henry W. S. Taylor.

Southampton.

Erasmus and Sir Thomas More (2nd S. iv. 248.) —The anecdote is *not* related very differently, but verbatim et literatim. Erasmus did not borrow a horse of some German prince. He was passing through London, and visited Sir Thomas More in his way from Cambridge, when the conversation took place about transubstantiation. Sir Thomas ordered a servant with a couple of horses to convey him to Gravesend, where he was to embark. From this place, having sold one of the horses, he sent back the other with the witty note which is alluded to by F. C. H. in 2nd S. iv. 294.

R. R. F. refers F. C. H. to Dr. Adam Clarke's *Life*, vol. iii. pp. 243, 244., where the anecdote is related, and should thank him to state the source of his version of the story:

"How can I, said Erasmus to Sir Thomas, believe and eat the flesh and drink the blood of our Lord Jesus, when, to all my senses, nothing but *mere bread* is apparent."

Sir Thomas answered, "Crede quod edes et edes." R. R. F.

Havering Parsonage.

[Our correspondent has omitted to add Dr. Adam Clarke's authority for the anecdote. "I had this anecdote," he remarked, "from my father, nearly sixty years ago (*circa* 1770); I never met with it elsewhere, but from what we know of the parties, it bears every internal evidence of authenticity." The earliest notice of the lines yet discovered occurs in the Lansdowne MS., 762. fol. 99., a volume partly on vellum, and partly on paper, consisting of a collection of Latin and English verses on miscellaneous subjects, some proverbial, and others calculated to help the memory on various occasions, as in history, music, &c. Mr. Halliwell (see "N. & Q.," 1st S. ii. 263.) states that this MS. is of the time of Henry VII.; but the compilers of the Lansdowne Catalogue describe it as about the time of Henry VIII. The lines are —

"Tu dixisti de corpore Christi, crede et habes,
De palefrido sic tibi scribo, crede et habes."]

W. S. Landor's Ode (2nd S. iv. 249.) —Eurydice is meant. The lines in Ovid and Virgil are too well known to be cited.

Mackenzie Walcott, M.A.

Solidus (2nd S. iv. 250.) —I have examined several old arithmetics in order to ascertain the value of the solidus mentioned by Mr. Offor, whose book was purchased at Lugduni (Lyons), 1531.

Mellis, in his edition of *Record's Arithmetick, or The Grovnd of Arts*, 1648, says, p. 551:

"At Lyon they use Franks, Souln, and Deniers Turnois. A Frank maketh (containeth) 20 Souln, and one Souln 12 Deniers."

And at p. 548.:

"The pound sterling maketh 8*l.* 8*sh.* French, that is to say $8\frac{2}{3}$ pounds: the shillings $8\frac{2}{3}s.$ and the peny $8\frac{2}{3}d.$ French."

Humphrey Baker's *Well Spring of Sciences*, 1646 (first edition, 1562), p. 262. says:

"And here you must note that in France they make their account by deniers Tournois, whereof 12 deniers maketh 1 Souse Tournois, and 20 Souse Tournois maketh 1*l.* Tournois, which they call a Livre or Franc, and the French crowne is current among merchants for 51 Souse Tournois, but by exchange it is otherwise, for they will deliver but 50 Souse Tournois, which is 2*l.* 10*s.* Souse Tournois for a Crown."

Hence the solidus must be the old French sous, $= \frac{1}{50}$ of a French crown. Mr. Offor's book would therefore cost $\frac{2}{3}$ of a French crown. Or, according to Mellis, about $3\frac{1}{3}s.$ sterling. C. D. H.

Keighley.

Saint Margaret (2nd S. iv. 209.) — There was printed at Douay in 1660 a Life of this Saint, which was translated by a J. R. and printed at Paris in 1661, under the title of

"The Idea of a perfect Princesse in the Life of St. Margaret, Queen of Scotland; with Elogiums on her Children, David, King of Scotland, and Mathilda, Queen of England, also a Postscript clearly proving Charles II.'s Right and Title to the Crown of England."

It is in small 8vo., and now very rare. A copy was priced lately in a catalogue at 2*l.* 12*s.* 6*d.* A Life of this Saint was, I understand, written in Spanish in 1617, and also in Italian in 1674. "Memoires" of her also appeared in French in 1629, but I have never fallen in with them. They must be all very scarce. T. G. S.

Edinburgh.

Abbotsford Catalogue (2nd S. iv. 249.) — Please permit me to correct a few mistakes of your correspondent, "An Old Subscriber," in respect to the *Catalogue of the Library of Sir Walter Scott at Abbotsford*. It was *compiled* by Mr. J. G. Cochrane, late bookseller, London, and printed in 1838 at the expense of the family trustees, and copies thereof were by Major Sir Walter Scott, Bart., "Presented to the President and Members of the 'Bannatyne' and 'Maitland' clubs, as a slight return for their liberality and kindness in agreeing to continue to that Library the various valuable works printed under their superintendence." It was *not published* by the "*Abbotsford Club*." In a bibliographical point of view I consider that there is a great difference in the expression "*Published*" (for sale), while the work was only "*Printed*" (for private circulation), and also between that of its being "Compiled and Edited." T. G. S.

Edinburgh.

Shank's Nag (2nd S. iv. 86. 115.) — Considerable labour has been bestowed to explain this very usual and obvious phrase. In Scotland almost every boy as well as grown-up people understand their *shanks* to denote their *legs*, and hence to *ride on shanks' naigie*, may be said to be universally known as the healthful exercise of *walking on foot*. There is a modern phrase meaning the same excellent thing — *Walker's omnibus*. A late witty advocate in Edinburgh being waited on by

a client with a timber leg, was advised by him to consult another counsel—*one* SHANK MORE.

G. N.

Sir George Leman Tuthill, M.D., was *physician* to the hospitals of Bridewell and Bethlem, not president, as stated by your correspondent G., 2nd S. iv. 294. W. Munk, M.D.

Finsbury Place.

Guillotine (2nd S. iv. 264.)—All interested in the pedigree of the guillotine should turn to Camden, in whose pages they will see a picture of the famous Halifax gibbet, a perfect type of the Doctor's supposed invention, on which all thieves taken *hand-habend* or *back-berond* were summarily executed, if the property stolen passed the value of thirteen pence. In the case of catch-lifters, the quaint ingenuity of those rough times contrived that the stolen animal should itself execute the felon by pulling the rope that released the axe; but in default of a "beast," the bailiff of the manor or his deputy officiated, the time always chosen being market day. The Halifax gibbet is supposed to have suggested to Earl Morton the idea of "the Maiden," grimly famous in the annals of Edinburgh, and alluded to by Scott in *The Abbot*. Nor was Germany ignorant of such a machine, for in a print by Aldegraft of Westphalia, dated 1553, and mentioned by Gough, Titus Manlius is represented as expiating his disobedience on a similar scaffold. Signet.

Miscellaneous.

NOTES ON BOOKS, ETC.

The new number of the *Quarterly Review*, like every other publication of the day, exhibits traces of the great interest which the Indian Question is exciting in the public mind. Its chief political article is of course on the Indian Mutiny, and it has besides one on that important subject, Communication with India, in which the relative merits of the Suez and Euphrates Routes are discussed. An article entitled "The Parish Priest," on the duties, difficulties, and responsibilities of the clergy, will be read with considerable interest by all who desire to see the ministrations of the Church spread yet more widely, and crowned with greater results. There is a pleasant biographical article on George Stephenson, and an amusing historical one based on Mr. Rawdon Brown's (as yet unpublished) translation of the Diaries of the Venetian Embassy to the Court of James I. A chatty semi-antiquarian article on Cornwall, and a pleasant review of Lord Dufferin's Yacht Voyage, make the piquant side dishes of this quarterly banquet; with the addition, by-the-bye, of an article on Tom Brown, in which that admirable book is highly praised, and in which too great justice is done to the memory of Dr. Arnold.

The mention of the last book, *Tom Brown's School Days*, reminds us of a little volume from another great master of his art, Mr. Charles Reade. *The Course of True Love never did run Smooth*, one of Bentley's Cheap Series, consists of three tales illustrative of Shakspeare's well-worn proverb. The *Bloomer*, and *Art, a Dramatic Tale*, have, we believe, already appeared; but *Clouds and Sunshine*, the new story, is a perfect little gem — showing, in its limited compass and free outline, the hand of the master as plainly as ever Raphael's was seen in any of those wondrous sketches which so delight all true lovers of art.

Books Received. — *Critical and Miscellaneous Essays collected and republished by* Thomas Carlyle, Vol. III. In this volume we have several of Mr. Carlyle's admirable expositions of the Life and Writings of Göthe; his memorable article on *Boswell's Johnson*; his Count Cagliostro, and numerous other of his shrewd and most original disquisitions.

Mantell's Wonders of Geology, Seventh Edition, revised and augmented by T. Rupert Jones, Vol. I., is the new issue of Bohn's *Scientific Library*. The popularity of the book is shown by its having reached a seventh edition, while the fact that the present edition is most profusely illustrated, and the knowledge it communicates is brought down by the editor to the latest time, will go far to increase it.

Memoirs of the Court of England during the Reign of the Stuarts, including the Protectorate, by J. H. Jesse, Vol. III. This new edition of Jesse's chatty volume, with its numerous illustrative portraits, is now completed. If Mr. Bohn reproduces in his *Historical Library* many such works, he will do good service to historical readers: and we have no doubt add another successful *Library* to those he is already publishing.

George Herbert's Temple, with the Priest to the Temple, or Country Parson. This neat little reprint, issued with red edges, and in an antique style, by Washbourne & Co., shows how wide-spread is the love for the writings of this most christian poet.

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Notices to Correspondents.

We are this week compelled by want of space to omit many articles of great interest which are in type, as well as some Notices to Correspondents.

R. W. Dixon. *We shall be glad to receive the Note from Fordun.*

Bells. *We have two or three curious articles on this subject waiting for insertion. They shall have our early attention.*

Professor Young's Criticism on Gray's Elegy. *Our attention has been called by the writer on this subject in* "N. & Q." *Sept. 5, to a strange typographical error, by which he is made to say at* p. 197; "*I learned that it was the veritable production of Professor* Conway," *whereas, of course, it should be Professor* Young. *We must lay some portion of the blame in this case on the handwriting of our, in all other respects, excellent Correspondent.*

Henri. *Ritualists are not agreed as to the response of the congregation in the Lord's Prayer, at the commencement of the service of the Holy Communion. The subject has been frequently discussed in Church periodicals, but after all that has been said, "the custom of the unreformed service," as Mr. Proctor remarks, "has prevailed over the general rubric* (1662) *on the first occurrence of the Lord's Prayer, ordering that the people should repeat it with the minister* wheresoever else it is used in Divine Service." *See also the* British Magazine, xvii. 292.

Erratum. — 2nd S. iv. 320. col. 1. l. 36., *for* "respected" *read* "reflected."

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LONDON, SATURDAY, OCTOBER 31. 1857.

Notes.

DR. JOHNSON AND DR. MATY.

According to Boswell (anno 1756), when Dr. Johnson was contemplating a review of literature —

"Dr. Adams suggested, that as Dr. Maty had just then finished his *Bibliothèque Britannique*, which was a well executed work, giving foreigners an account of British publications, he might with great advantage assume him as an assistant. '*He* (said Johnson) the little black dog! I'd throw him into the Thames.' The scheme, however, was dropped."

Dr. Maty (or Dr. Matthew Maty, the father, for there are two), born 1718, died 1776, settled in England in 1740, and was successively Secretary of the Royal Society, and principal librarian of the British Museum. Having occasion to look through the *Journal Britannique*, the real name of his periodical, which appeared in numbers from 1750 to 1755, I found what I suppose is the true cause of Johnson's dislike of the editor.

Mr. Croker suggested that it was to be traced to Maty being the friend of Lord Chesterfield, and afterwards his editor; but this is hardly sufficient. It is true that Maty and Lord Chesterfield were friends. Maty was the especial friend, and Lord Chesterfield the pupil, of De Moivre, who lived till 1754, and seems to have kept his friend and his old pupils together in a kind of clique. Maty, I find in the *Journal*, is very careful to notice every work of one of De Moivre's pupils. Lord Macclesfield was one of them, and his association with Lord Chesterfield in forwarding the change of style may possibly be connected with their youthful intimacy * as fellow pupils; Daval, who drew the bill, was a third pupil.

But the cause of Johnson's dislike must have lain in the review which was given of his *Dictionary*. This review, though doing full justice to the work, and making a very fair approximation to the verdict of posterity, contains a passage or two which could hardly have been palatable. As follows: —

". . . et l'on pourrait souhaiter que dans des pièces destinées à l'instruction il eût daigné abaisser son vol. Son style est pur, fort, et majestueux; mais il abonde en figures et en antitheses, on y trouve souvent de l'enflure, et presque toujours une affectation de symétrie, de cadence, et d'obscurité."

"Quand on voit sous les noms de *Torys* et des *Whigs*, et dans quelques autres articles également délicats, des descriptions, qui certainement ne sauraient plaire à ceux qui s'interessent à l'Administration présente, n'est-on pas tenté de reprocher à l'Auteur, comme un second défaut, la foiblesse qu'il a eue de faire connoitre ses principes de politique et de religion?"

* Had Boswell known this, he would never have supposed that Lord Chesterfield's picture of a *respectable Hottentot* was intended for Lord Macclesfield.

Nevertheless, it is difficult to know an author's style, unless his name be also known. Johnson wrote a pamphlet on finding the longitude for Zachariah Williams, under whose name it appeared. Maty, in reviewing this pamphlet, which was written in ordinary Johnsonese, says "Elle est écrite avec simplicité, et même avec élégance."

But the principal cause of offence must have been the following: —

"Dès l'année 1747, on put voir le plan qu'il se proposait de remplir, dans une lettre addressée a Mylord Chesterfield. Les vues neuves et approfondies, que contenoit ce projet, prévinrent en faveur d'un travail entrepris sous de tels auspices et dirigé par de telles régles. On a lieu d'être surpris que cette pièce ne se trouve point à la tête du dictionnaire, dont elle contenoit l'annonce. Elle eût épargné à l'Auteur la composition d'une nouvelle préface, qui ne contient qu'en partie les mêmes choses, et qu'on est tenté de regarder comme destinée a faire perdre de vue quelques unes des obligations, que M. Johnson avoit contractées, et le Mécène qu'il avoit choisi."

Johnson had good right to be angry with this affected innocence, and wilful suppression of the circumstances of the attack on Lord Chesterfield, and the allegations which that attack contained. To be represented as sneaking out of acknowledgment, when he had thrown it in the alleged patron's face that he had been no patron at all; and this in a publication to be circulated among those who could hardly hear of what had really taken place, was enough to rouse a more lamb-like son of Adam than Sam. Johnson. And as this provocation was given in the number for July and August, 1755, which could hardly have appeared before October, and Johnson's ideas upon the disposal of Dr. Maty's body were uttered before the end of the year, we may even say that the sentence was moderate, considering the *quid* and the *de quoque viro* both.

In speaking of the *Journal Britannique*, I may note that a very rare Life of *De Moivre*, which I have used elsewhere, written by Maty, is a reprint from the number for September and October, 1755. It has an anecdote or two of Newton which can be found nowhere else. And we learn that De Moivre, to whom Newton used to send questioners in his old age, as to one who knew the *Principia* better than himself, once whispered to a friend (*horresco referens*), that he would rather have been Molière than Newton.

A. De Morgan.

POPIANA.

Durgen.—I have lately met with a copy of the Satire in which Ned Ward replied to Pope's attack upon him in *The Dunciad*, —

"Or ship'd with *Ward* to Ape and Monkey lands."

It is entitled *Durgen, or, a Plain Satyr upon a Pompous Satyrist:*

"in trutinâ ponetur eadem."—Hor.

Amicably inscrib'd, by the AUTHOR, *to those Worthy and Ingenious Gentlemen misrepresented in a late invective Poem, call'd* THE DUNCIAD. *London: Printed for T. Warner at the Black-Boy in Paternoster-Row,* MDCCXXIX. Price 1*s*.

As the work is not, I believe, very common, I will preface the one or two queries I wish to make on it with a few extracts. I will begin by quoting the writer's statement that he did not attack Pope in the first instance, and that Pope's statement to the contrary is "utterly false:"—

"*The only excuse made in the Preface to the* Dunciad, *for the scurrilous liberties taken by the Author of that invidious Poem, is, that* no Man living is attack'd therein, who had not before Printed and Publish'd against this particular Gentleman, *meaning the Author. This Apology, at first sight, may seem to the friendly Reader no less than reasonable; but, in short, his unguarded assertion, tho' express'd in positive terms, without the least exception, happens to fall under the misfortune of being utterly false; for the Author of the following Poem, in answer to his general Charge, does solemnly protest, that he never, till now, ever wrote a line that could give to the little Gentleman the minutest Provocation; therefore thinks himself at liberty, without a breach of good Manners, to return him a scratch for his bite, for a Man may love peace and yet be provok'd to enter into a Quarrel* [sic]."

Can this statement—clear and positive as it is—be confirmed or confuted by any of your readers?

My next Query is, what is the meaning of the Title of the Poem? "DURGEN" is the name given by the writer to Pope, as will be seen by the following extract from p. 3.; but what does "DURGEN" signify?

"*Durgen*, thy proud ill-natur'd Muse restrain,
Reform thy Genius and correct thy Pen,
Forbear to pass, with such unguarded heat,
Heroick Scandal on the World for Wit,
No more with epick Satyrs teaze the Town,
And in false Characters betray thy own;
What Bard, but you, could think it worth his while,
To dress Lampoon in such a lofty style?
As if good language would your Malice drown,
And make the gilded Pill go glibly down;
Tho' the choice Words you lavishly bestow,
Are too sonif'rous for a Theme so low,
Like Kettle-drums and Trumpets to a Puppit-show."

Perhaps, too, some of the readers of "N. & Q." can throw light upon the charges, true or false, which the Satirist makes against Pope in the following passages from pp. 11, 12.:—

"Nor is the *T*—— ——*m* Bard intirely free
From mercenary throws of Obloquie;
The Lust of Mammon led him once astray,
And made him tag scurrility for pay;
If false, than let him clear up the mistake,
And to the following Queries answer make.

"Who, for the lucre of a golden Fee,
Broke thro' the Bounds of Christian Charity,
To animate the Rabble, to abuse!
A Worthy, far above so vile a Muse?
Tho', all in vain, for merit kept him free
From your intended base severity:
What envious Lady brib'd thee to express
Her Fury, in the Days of his distress?
And caus'd thy Muse to execrate so poor
A Libel on so brave a Sufferer?
What Power, but Gold, could stupify thy Brain,
And make thee act so far below a Man,
As with inglorious Scandal to pursue
A gallant Pris'ner, when expos'd to view?
A cruel Insult, at so wrong a Time,
That should by Law be punish'd as a Crime:
'Tis strange, so wise a Bard should lay aside
His Senses, and be led by female Pride
Into a fault, so permanent and great,
That Man can scarce forgive, or Time forget:
But Gold and Beauty make the wisest Fools,
For these, the pious Christian breaks his Rules,
And Poets, for the same, we find, turn Womens Fools."

The following allusion to Pope's "initial Types or Hyphens," seems worth extracting:—

"Nor will initial Types, or Hyphens, skreen
A Man, at whom an Author darts his spleen,
Without a Name, the Character alone
Will speak the Person, if its truly drawn:
Then how much more is he that writes to blame,
If to false Scandal he applies a Name?
Or, by a Capital before a dash,
Points out the Object he's about to lash?
What, if in his defence the Poet says,
Initials may be constru'd several ways,
And that a thousand Names, as well as one,
May with the same Great-letter be begun.
If that's a Plea sufficient, then, I hope,
A *P* may stand for *Puppit* or for *P-pe*,
Or *C* that with a dash may pass for Churl,
Be meant as well for *Coxcomb* or for *C---l*:
Poor shifts, t'evade the Law, and only fit
To show the Author's Fear, instead of Wit."

Nor will your readers, I hope, grudge the space occupied by the following allusion to Dryden:—

"Unhappy *Dryden*, tho' superiour far,
To all that ever wrong'd his Character,
By one ill-tim'd unlucky Poem lost
More Fame than any Rival Bard could boast,
Was forc'd from Honour, loaded with Disgrace,
And to inferiour Wit resign'd his Place.
O *Durgen!* may thy proud, but peevish Muse,
Fond of her strength, and forward to abuse,
Escape the like, or worse, impending Fate,
Than crush'd the Prince of Poets, once so great;
For he, bless'd Worthy, only stood accus'd
Of flatt'ring Pow'rs that you have ev'ly us'd,
Which, if resented, and your *Dunciad* Stars
Be constru'd by the Bench-Astrologers,
They, by your angry Planets, may foresee
You're near some unsuspected Destinie,
By which your Honour may be more defil'd
Than his, you so maliciously revil'd,
A Label o'er your Head may spread your fame,
And what the Hens now lay, compleat your shame.
Then, surely, will your own dejected state,
Incline you to repent, when 'tis too late,
The publick Rage your malice strove to draw
On those beneath the censure of the Law;
A Crime so odious in a Man of Thought,
That in one Satyr, with resentment wrote,
It may be twice chastis'd and not be deem'd a fau't."

The last passage I will quote contains a curious reference to the six years on which, as the author alleges, Pope was occupied in the composition of *The Dunciad*. The author in the preface has

already made the same statement, where he contrasts Pope's "six years' Retirement from all pleasurable avocations"—of which *The Dunciad* was the result—and the "few hours snatched out of less than six weeks clog'd and interspersed with variety of Interruptions," during which he had written "Durgen": —

"*Durgen*'s sweet Pen, we know, the World admires,
He's bless'd with a kind Muse that never tires;
Skill'd in all antient Tongues, and modern Arts,
A prodigy in Person, and in Parts;
A half-bred Deity, made up of Thought,
A something, but no mortal Man knows what;
A living *Chaos*, whose prolifick Brain,
Does e'ery thing in miniature contain;
Has Wit at Will, and is, without dispute,
A wondrous Creature, neither Man nor Brute;
Who, to delight himself, and vex the Town,
Spent twice three Years in writing one Lampoon;
And, if no Rival does his Scheme defeat,
Will waste six more to make the work compleat;
A task, that when it's finish'd, must command
Laudative Poems from each skilful Hand,
Especially each poor neglected Muse,
His gen'rous Satyr does so kindly use,
Forgetful of the hard unhappy fate
Of Poets more sublime, and Wits more great,
Than those that wrong the Mem'ry of the Dead,
And stifle Conscience for the sake of Bread,
Slander the living, with a spightful Pen,
And prostitute the Fame of worthy Men.
So the proud Cit, possess'd of an Estate,
For nothing good, tho' worshipfully Great,
Triumphs o'er Dealers of a low Degree,
More honest, tho' less prosperous than he."

And here I leave "Durgen" for the illustration of abler hands than D. P. S.

Pope's Half-sister, Mrs. Rackett (2nd S. iii. 462.) —In reply to P. F.'s inquiry about Robert and George Rackett, I regret to say that I can find no trace whatever of any individuals of that name resident in this city at the period referred to (1779). Seven years afterwards, I find a Mrs. Racketta advertising herself as landlady of the "Coach and Horses Inn," in Northgate Street, a house at that time of considerable standing, and a lodge-room of the ancient Order of Freemasons. Possibly this lady may have been one of the family inquired after.

I find, on reference to the Assembly Books of the Corporation of Chester, that "Charles Rackett, innholder, was made free of the city, June 17, 1776." The *Mrs.* Racketta named was, therefore, no doubt, his widow. T. Hughes.

Chester.

Dr. Stephen Hales. — Dr. Stephen Hales, or "plain parson Hale," Rector of Teddington, has been immortalised by a single line in Pope, rather than by the scientific works he himself published. He seems to have been an amiable man, content to do his duty in his quiet little village, and find recreation in the pursuit of natural and experimental philosophy, somewhat to the horror of Pope, who told Spence, —

"I shall be very glad to see Dr. Hales, and always love to see him, he is so worthy and good a man. Yes, he is a very good man; only I'm sorry he has his hands so much imbrued in blood. What, he cuts up rats? Ay, and dogs too! [with what emphasis and concern he spoke it!] Indeed he commits most of those barbarities, with the thought of being of use to man! but how do we know that we have a right to kill creatures that we are so little above as dogs, for our curiosity, or even for some use to us; they had reason as well as we."

Hales, I fear, had his troubles as others have. He was, I suspect, a brother, or very near relation, to William Hales, who was tried and found guilty in 1728 on four or five different indictments for forgery, and, as part of his sentence, twice stood in the pillory.

William Hales had been in partnership with Sir Stephen Evans, but the firm failed. His brother Robert Hales, Clerk of the Privy Council, was apprehended on the charge of confederating with William Hales, and subsequently tried and found guilty. William Hales published a paper wherein he set forth and stated circumstances in proof that his brother was innocent. I infer that Dr. Stephen Hales was intimately related, because when Robert was apprehended, "the Rev. Mr. Hales of Teddington" was one of his bail. L. L.

Ethic Epistles.—I submit to the amateurs of Pope and Popiana the following Note and Query. I happen to possess a printed sheet (four pages, 53, 54, 55, 56.) of a small edition of the first of Pope's *Moral Essays on the Characters of Men;* on this printed sheet there have been made several corrections and transpositions, bringing the original to pretty much the state in which we now have it. But I cannot ascertain to what edition my printed sheet may have belonged; its first page is 53, and the first line of that page,

"*There's some peculiar in each leaf and grain,*"

is the fifteenth line of the poem: and the last of my four printed pages is 56, and the last line, —

"*Friendly at Acton, faithless at Whitehall,*"

is the 135th of the poem. What I am desirous of inquiring from the contributors to "N. & Q." is, whether they can point out to what edition of Pope this sheet belonged. The question is of very great importance to the history of the *Moral Essays*, and is narrowed to this simple point — in what edition does the 53rd page begin with the 15th line of the poem? It is not so in any that I have ever seen. C.

[The above is the last communication forwarded to "N. & Q." by the late Rt. Hon. John Wilson Croker. It reached us a week or two before his death, and had scarcely been put into type when we were enabled to inform him, that the edition of which he was in search was

one printed in 1735. Our readers will, we are sure, appreciate the feelings which induce us, under these circumstances, to include in the POPIANA of our present No. the last communication which we received from this accomplished scholar.]

The Hon. John Caryl.—Is it worth recording in the columns of "N. & Q.," for the information of future biographers of Pope, (and rumour, by the bye, speaks of two or more such being now at work—one for Mr. Murray, and one Mr. Joseph Hunter, who has already given proof of his acquaintance with the biography of some of our Poets,—) that John Caryl, at whose suggestion Pope wrote his *Rape of the Lock*, had the honour of having a poem, on a very different subject, dedicated to him in 1716:—*The Resurrection; a Poem in Three Cantos. Written by Edw. Worlidge: London, printed for John Morphew, near Stationers' Hall*, 1716. In the Dedication the author thus alludes to Caryl's character as a critic and a man:—"But however, this, I am sure, that where there are faults, the name of CARYL will make 'em appear less." I am afraid the poem requires all the influence of the "name of Caryl" to make it pass muster. The only contemporary allusion in it worth transcribing is the following to "Mrs. S. G.":—

"Hail charming Virgin, whose illustrious name
Exulting mounts upon the Wings of Fame.
S——h whose Sacred Name Tunes every Lyre,
And do's my Muse with boundless thoughts inspire,
Upon her brow a thousand Graces meet,
Where they in Thrones of spotless Goodness sit.
In that blest day those Joys she shall partake,
Calm and serene from mouldering Dust awake.
Then, then with Joy, she shall survive above,
And Hand in Hand with Saints and Angels move."

P. B.

Jacob Tonson and his two left Legs.—Pope, if I remember rightly, has immortalised Jacob Tonson and his "two left legs." I cannot at this moment refer to the passage, but am pretty sure that my memory does not deceive. The following portrait of that celebrated bookseller, which shows that Pope had been anticipated in his joke, seems to me worth preserving in "N. & Q." It is from *Faction Display'd*, and will be found at p. 26. of the edition of 1705:

"Now the Assembly to adjourn prepar'd,
When Bibliopolo from behind appear'd,
As well describ'd by th' old Satyrick Bard,
With leering looks bull fac'd and Freckled fair,
With two left Legs, and Judas colour'd Hair,
With frowzy pores, that taint the ambient air,
Sweating and puffing for a while he stood,
And then broke forth in this insulting mood,
I am the Toutchstone of all modern wit,
Without my stamp in vain you poets write.
Those only purchase everliving fame,
That in my miscellany plant their name.
Nor therefore think that I can bring no aid,
I'll print your Pamphlets, and your Rumours Spread.
I am the founder of your lov'd Kit Kat,
A Club, that gave Direction to the State.
'Twas there we first instructed all our Youth,
To talk prophane and Laugh at Sacred Truth.
We taught them how to toast, and Rhime and bite,
To sleep away the day and drink away the night.
Some this Fantastick Speech approved, some sneer'd,
The Wight grew choleric and disappear'd."

M. S.

SIR WALTER SCOTT AND THE LATE LORD DUNDRENNAN.

There seems to be a common error amongst English booksellers in ascribing to Sir Walter Scott the editorship of Bellenden's translations of Livy and Boethius. Such was not the case. The late Thomas Maitland, Esq., Advocate, afterwards Her Majesty's Solicitor-General for Scotland, M.P. for the Stewartry of Kircudbright, and lastly a judge of the Court of Session—besides the title of Lord Dundrennan—wrote the prefatory notices to both works, and revised the sheets whilst passing through the press.

Mr. Maitland was the editor of the following books, all of which are beautifully printed in crown 8vo.

1. *Mynshull's Essays*, from the original very rare edition.
2. Sympson's *Account of Galloway*, from the MS. in the Library of the Faculty of Advocates.
3. Carew's *Poems*.
4. Herrick's *Hesperides*, 2 vols.
5. Hall's *Satires*.

Prefatory notices are prefixed to each of these works. Of Herrick a few copies were thrown off in 4to.; both the small and large paper copies are scarce.

The same gentleman also printed some thirty or forty copies of a work on *Good Manners*, written by one Petrie, a Scotchman, which had attracted the attention of Sir Walter Scott, who urged a republication from the very rare original published at Edinburgh more than a hundred years before. By subscribing one guinea, a party was entitled to a copy; and in this way the expenses of the reprint, now very rare, were defrayed. It is exceedingly well got up, and has a frontispiece etched from a drawing of the late C. K. Sharpe, Esq., the friend of Scott.

After obtaining a seat on the bench, Lord Dundrennan gave up editing; but being a zealous bibliomaniac, continued making additions to his really admirable collection of books, which for choice editions and superior binding had no rival *then* in Scotland. Upon his lordship's unexpected and regretted demise, his library was sold by Mr. T. Nisbet, and realised a considerable sum. Lord Dundrennan was a member of the Bannatyne and Maitland Clubs, to the former of which he contributed "Les Affairs de Conte De Bodwell," of which a translation had previously appeared in the *New Monthly Magazine*. In the

preface he notices the existence of one work from the library of this far-famed earl. Since his death a second book on mathematics and algebra has turned up; both this volume and the former one are in the original binding, and more exquisite specimens of the bibliopegestic art can hardly be figured; the latter would have satisfied even Lord Dundrennan's fastidious taste in this respect.

The contribution to the Maitland Club was a joint one; the late Lord Cockburn, who had married Dundrennan's wife's sister, being the coadjutor. It was the collected works of "George Dulgarno," an Oberdonian, who had been praised by Dugald Stewart, but who nevertheless was but little known.

Before he obtained a judgeship Mr. Maitland edited for a few friends the *Clavis Universalis* of Collier. This was a private publication, and originated out of a notion that the original edition of the book was of extraordinary rarity — the modern Athenians not being aware that it often turned up on English book-stands, and might be bought for a mere trifle — and that it had been reprinted about the end of last century. It was, as usual with everything of the kind the editor had any concern with, beautifully printed in 8vo., and had a biographical account of the supposed author. After two or three copies had gone abroad it was discovered that the individual whose life had been given was not the author of the *Clavis*, but his brother. The sketch was consequently cancelled, and bibliomaniacs who have copies with it may congratulate themselves as possessing a volume which is entitled to be enrolled among the *Libri rarissimi*.

J. Maidment.

NOTES ON SOME RECENT FRENCH ARCHÆOLOGICAL PUBLICATIONS.

Le Trésor des Pièces rares ou inédites, publié par Auguste Aubry, Paris, 8°., vols. i.—x.

We cannot complain just now that the study of antiquarian lore is neglected, nor lament at the paucity of our resources, when we sit down to examine the annals of the past. In a short time, we do believe, there will not remain a single MS. unpublished, and every black-letter volume now so fondly petted, handled, cherished, and preserved by bibliomaniacs will have been vulgarised by reprints. This consummation may perhaps, to amateurs of rarities, seem little short of an act of Vandalism; but it should be proved first that historical documents are the less valuable because they do not appear on coarse, dirty-looking, worm-eaten paper, grotesquely printed, and bound in pig-skin.

Commend us to M. Aubry's *Trésor des Pièces rares ou inédites*, therefore, and let all those amongst our readers who are fond of *analecta curiosa* rescued from oblivion and carefully edited —let them just open a volume or two of this interesting collection. These are not, however, honest friend, books that thou couldst read, as Charles Lamb delighted to do, with fingers soiled by the contact of buttered muffins. No! respect the neat cloth binding, the broad margin, the elegant impression, and the beautiful paper.

The first volume we take up contains some works of Ronsard, hitherto unpublished or little known.* About thirty years ago, when the poetic crusade, led on in France by Victor Hugo and the other *romantic* writers, broke out, Ronsard became the great authority of the innovators. His style was assiduously studied, his authority considerably quoted, and his reputation exaggerated in the same proportion as it had till then been despised and slighted. Like every other reaction, the romantic movement went too far, and after the brilliant example set by M. Sainte-Beuve in his *Histoire de la Poésie Française au Seizième Siècle*, many critics spent their time in endeavouring to discover throughout Ronsard's works merits which he did not possess. But in spite of this transitory delusion, we must say that the author of the *Franciade* was a man of great powers and a consummate writer. His literary merits sufficiently justify every attempt made to illustrate his life, explain his influence, and, in order to this last-mentioned object, publish a complete edition of his poems. This task has been undertaken by M. Prosper Blanchemain, who is already engaged upon a reprint of the *Gentilhomme Vendômois* for M. Jannet's *Bibliothèque Elzivirienne*, and the volume we are now noticing will form a most useful and necessary supplement to the acknowledged writings of the poet. It contains, 1°, Colletet's biographical memoir of Ronsard, printed for the first time from a MS. in the library of the Louvre; 2°, seventeen sonnets, elegies, &c., likewise here first printed; 3°, a number of poems scattered in various *recueils* or collections, and which had never hitherto been included in any edition of the *œuvres complètes*: 4°, pieces which, although of uncertain origin, may be ascribed to Ronsard; 5°, the poet's prose compositions. M. Blanchemain has edited these curious *reliquiæ* with the utmost care; his notes are short but sufficient, and the bibliographical indications will be found very useful by those whose taste leads them to researches connected with French literature.

Belonging to the school represented by Villon, Henri Baude, whose poems are now introduced to

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* "Oeuvres Inedites de P. De Ronsard, Gentilhomme Vandosmois, publiées par M. Prosper Blanchemain, de la société des Bibliophiles françois, bibliothécaire-adjoint au ministère de l'intérieur, ornées du portrait de Ronsard, de ses armoiries et du fac-simile de sa signature, gravés sur bois."

the public by M. Quicherat*, is a perfect contrast to Ronsard. His humorous, and sometimes too unbridled, genius discourses of every-day subjects, and his effusions interest us from the allusions they contain to contemporary events. The piece, for instance, entitled "Les dix Visions Baude" (pp. 88—90.) is, under an allegorical form, a kind of political *résumé*, and we are able to fix very approximately the date of the "Dict Moral sur le Maintien de Justice," by a glance at the following stanza, which refers to the conquest of Guienne and Normandy over the English:

> "Qui augmenta le royaulme de France?
> Qui luy donna si grant magnificence?
> Qui recouvra Guyenne et Normandye
> *Puis quarante ans*, sans faire vyolance,
> En si brief temps, à petite puissance?
> Ce fut justice, qui y fut accomplye."

The editor has subjoined, by way of appendix, a variety of documents relating to Henry Baude, and establishing certain leading points in his biography. He was born at Moulins in Bourbonnais about the year 1430, and died towards the beginning of the sixteenth century. Clement Marot borrowed most unscrupulously from the poems of Baude, whose place as a French writer would probably never have been ascertained but for the industry of M. Quicherat. Lacroix du Maine, Duverdier de Vauprivaz and Goujet do not make the slightest mention of him, although they have given, in their respective compilations, many a long column to poets far inferior to him in many respects.

The third volume which we purpose noticing here contains two short pieces published now for the first time from a MS. in the Imperial Library at Paris. The *Mémoire dv Voiage en Rvssie*† is no doubt scientifically unimportant; but the anecdotes which the worthy sailor Sauvage has put together are amusing, and the second fragment, the *Voiage dv Sievr Drach*, is particularly valuable as a *pièce justificative* for one of the greatest events in the reign of Queen Elizabeth. The narrator has recorded several details previously unknown; and, as the learned editor, M. Louis Lacour, very aptly remarks, his journal completes the accounts given by Camden, Harris, Lediard, and Hackluyt.

Since the celebrated publication of M. Quicherat‡, we may say that we are acquainted with all the particulars relating to the tragical death of the Maid of Orleans; but, on the other hand, the incidents of her early life continue still, at least in their authentic form, comparatively concealed from the majority of general readers, as they are to be found only in the *brochures* of Charles du Lis, which have become positively *introuvables*. For this reason we are glad that M. Vallet de Viriville has reprinted the pamphlet* *De l'Extraction et Parenté de la Pucelle d'Orléans*, and the still more important *Traité Sommaire*. The appendix to his volume includes, amongst other documents, 1°, the patent of nobility granted by Charles VII. to the Darc family; 2°, another patent granted by Louis XIII. to Charles du Lys; and, 3°, two genealogical tables of the Darcs.

M. Bordier's volume on the churches and monasteries of Paris† is a very welcome contribution to the topographical literature of our neighbours. We have here, in the first place, a correct and annotated reprint of the piece *Les Moustiers de Paris*, published already by M. Méon in his collection of tales and fabliaux.‡ The next *morçeau* is likewise a poem; but it is much longer than the preceding one; it contains a greater number of particulars, and is therefore of far greater value, historically speaking, than the *Moustiers*. The reader will find an imperfect extract of it in M. Jubinal's *recueil*.§ The third text is a Latin notice, never printed before, of the lands possessed within Paris by the abbey of Saint-Maur, then called Saint-Pierre-des-Fossés. This curious description has been found by M. Bordier on a fly-leaf of a Bible of the ninth century, belonging to the Imperial Library. The concluding pieces, from the pen of the editor himself, are a succinct account of all the churches and monasteries which existed in Paris between 1325 and 1789; and a complete list of the present ecclesiastical buildings, with the date of their foundation.‖

In finishing this short notice we would draw the attention of our readers to M. Aubry's *Bulletin du Bouquiniste*, a periodical issued once a fortnight, and deserving the patronage of all *littérateurs*. Accounts of book-sales, annotated catalogues of bibliographical rarities, notices of important new publications, render M. Aubry's *Bulletin* particularly useful. Each number is en-

* "Les Vers de Maitre Henri Baude, poëte du xv^e^ siècle, recueillis et publiés par M. J. Quicherat."

† "Mémoire dv Voiage en Rvssie fait en 1586 per Jehan Savvage, Dieppois, suivi de l'expédition de Drake en Amérique à la même époque, publiés pour la première fois d'après les manuscrits de la bibliothèque Impériale, par M. Louis Lacour."

‡ *Procès de la Pucelle*, in the collection of historical documents published under the reign of Louis Philippe.

* "Charles du Lis. — Opuscules Historiques relatifs à Jeanne Darc, dite la Pucelle d'Orléans, nouvelle edition, précédée d'une Notice Historique sur l'Auteur accompagnée de diverses notes et développements et de deux Tableaux Généalogiques inédits avec Blasons, par M. Vallet de Viriville."

† Edit. 1808, cf. vol. ii. p. 287.

‡ Edit. 1808, cf. vol. ii. p. 287.

§ Edit. 1842, cf. vol. ii. p. 102.

‖ "Les Eglises et les Monastères de Paris, Pièces en Prose et en Vers des ix^e^, xiii^e^, et xiv^e^ Siècles, publiées avec Notes et Préface d'après les Manuscrits. Par M. H. L. Bordier, Membre de la Société impériale des Antiquaires de France."

riched besides with an essay or review contributed by some of the leading *savans* of the day.

ANON.

PASSAGE IN THE "DIABLE BOITEUX."

In the ninth chapter of the *Diable Boiteux*, in the description of the madhouse, Le Sage tells us that Doña Beatrix postponed the prosecution of a cavalier who had killed her brother, because he intended to fight a certain other cavalier who had preferred another woman to herself.

"C'est ainsi (he continues) qu'en use Pallas, lorsqu' Ajax a violé Cassandre; la déesse ne punit point à l'heure même le Grec sacrilége qui vient de profaner son temple; elle veut auparavant qu'il contribue à la venger du jugement de Paris. Mais hélas! doña Béatrix, moins heureuse que Minerve, n'a pas goûté le plaisir de la vengeance."

It is difficult to understand the meaning of the allusion which Le Sage here makes to the story of Ajax. Ajax, the son of Oïleus, is related to have profaned the temple of Minerva, by dragging Cassandra, though a suppliant, from the altar, and even, according to some accounts, by offering violence to her person within its holy precincts. For this sacrilegious act, he was, on his return from Troy, wrecked by Minerva on the Capharean rock, at the extremity of the island of Eubœa, and struck with lightning. See Æn. i. 39., xi. 260. This punishment is not deferred, but follows speedily after the offence. It seems that Minerva could only have avenged herself upon Paris by causing Ajax to be the instrument of his death; but Paris was killed by Philoctetes at the taking of Troy with one of the arrows of Hercules, and Ajax had no share in the act. See Soph. Phil., 1426.

In the tenth chapter, Le Sage illustrates some of his anecdotes by a reference to Villius, Bolanus, Fufidius and Marsæus, as mentioned in the second and ninth of the first book of Horace's *Satires*. The word Longarenus has puzzled the printer, who prints it in Italics, without a capital letter, whereas it is a proper name. L.

Minor Notes.

MS. Verses in the "Eikon Basilike." — The following verses on Charles I., in an old hand, are preserved in a copy of the *Eikon Basilike*, formerly belonging to the library of an ancient Essex family.

"Thus died this potent Prince and king of ours
Beeing too much ouer-awed by Tyrants powers.
Such Monsters sure in nature near were bred,
Did ere the feete combine against the head.
But I forget; i'le tell you the licke nuse;
I haue red they crusifyed the king o' th' Iwes.
Accurst bee hee who gaue that fatall blow,
Whence England first receiued its ouer-throw.
The ages past did ner produce a king
Whence soe much piety goodnesse zeale did spring:
His wisdome was of that transcendent height,
Little inferior to man's first state
For his diuinity read thou and see
In's booke enough to saue thy soule may bee.
Sure nature onely framed him that wee
Might see by him how perfect man should bee.
Maruil not at his transmutation then
Beeing company for Angels not for men."

"Copied from a MS. on the fly-leaf of a little book entitled EIKΩN BAΣIΛIKH. Printed 1649."

J. C.

Thomas Sarsfeld's Petition to Bishop Lyon of Cork to present William Ffeld to the Rectory of Tempellosky ats Glenmeyr. — The following document preserved amongst the numerous MSS. of the Sarsfield family is curious, as exhibiting probably one of the first petitions addressed to an Anglo-Catholic prelate in the south of Ireland after the Reformation. The dignity and importance attached to the episcopal office at that period may be inferred from the terms in which a member of a very aristocratic and wealthy Cork family (existing here from the reign of Edw. I. to the present time) then addressed the first Protestant (born) bishop of Cork.

"My dutie to yor good l'p alwey remembred, Understanding that yor l'p was to dep't herehense before sunday towards Rosse I thought it my p'te, now having a lytle helth, lesst sicknes might not p'mitt me to do the same hereafter before yr going, to writ and seale my p'nt'acon of Tamplelosky, w'ch I send yor l'p hereinclosed, w'th a blank therein, to nōate & appoint whome yor l'p shall thinke mete, assuring yor l'p if it were a better request myne abilitie serving thereunto it shold be at yor l'ps disposicon; but in trouth I have writen syth the last incumbents death to a kinsman of myne in lym'yke named Richard Sarsfeld, an english man borne, who hath not taken of orders, that if it pleased him, getting yor l'ps good will, I wold willingly bestowe that pore lyving upon him for his better maintenance, syth w'ch tyme I understand from Mr Philip ffeld that my said kinsman will not dep't lym'yke & prayed me to p'ferr thereunto Mr Will'm ffeld, p'sen of Christs Church, who is my kinsman & friend, of whome or any other discrete man yor l'p shall appoint I shall very well lyke of. And so referring the same to yor l'ps det'mynacon & good discretion wth my dutieful comendacon, I betake yon to thalmighty, who graunt yor l'p all happines wth health both of body & soule to his glory, from my chamber in Cork this xxij. m'ch. 1593.

"Yor l'ps to cōond alway
"THOMAS SARSFELD.

"To the Rev'end father in god
my verey good l the l
byssop of Cork."

The right of presentation to this living remained in the gift of the Sarsfield family until the close of the last century. R. C.

English Cemetery at Verdun. — In travelling, if I make a sojourn at a place of two or three days, or even a few hours, and I can spare time, I generally feel disposed to visit the receptacle of those who once moved in the busy scene; —

whether it be a *Campo santo* like the superb one of Pisa, or where in England,

"The rude forefathers of the hamlet sleep."

A few years ago I was returning home from Baden Baden, and stopping at Verdun (where the unfortunate *détenus* and prisoners of war of our countrymen were by the arbitrary mandate of Buonaparte placed in confinement in the early part of this century), I went up to *la cimetière* on the left of the road to Metz, about a mile out of the town of Verdun. There the Roman Catholics are buried within an enclosure, and those who died out of the pale of that church are buried separately on the outside. There were three or four stones erected to the memory of those who had died in captivity; but the stone itself was of so soft a nature, that time and weather were fast operating to render the inscriptions on them illegible. One was quite covered with the rude brier, but this removed, it was seen to be inscribed to Dr. Alexander Allen, and there was one to a John Wyatt; but the most distinct was "to Jackson Pearson, late Midshipman of H. B. M. ship Minerve, youngest son of Sir Richard Pearson *, late Lieut.-Governor of Greenwich Hospital; — Died at Verdun, March 11, 1807; aged 21 years." Of one stone a large piece was broken off, so that the name was quite lost, and I left the ground, grieved that such "frail memorials" only should mark the spot where my countrymen lie. Φ.

A Note of the Past. — The following may possibly be interesting to some of the readers of "N. & Q.," royalist, if not republican.

On the front of the "Tree Inn," at Stratton in Cornwall, is a tablet with the following inscription: —

"In this place ye army of ye Rebells under ye command of ye Earl of Stamford, receivd a signall ouerthrow by ye Valor of Sr Bevill Granville and ye Cornish Army on Tuesday ye 16th of May, 1643."

The words, "in this place," convey an incorrect idea of the locality of the battle: the tablet was *originally* placed on the field of strife *near* the town, — Stamford Hill, on which the remains of a circular fortification are still to be seen. Major Fortescue of Widmouth (now aged and infirm) raised, we are told, some years ago, small subscriptions from the inhabitants of the town, adding something himself, and caused the old tablet to be repaired and renovated with cement. This done, the tablet was enclosed in a frame of oak, and it was placed in its present position on May 16, 1843, — exactly 200 years after the date of the battle. As a preserver of an interesting historic memorandum, the Major is entitled to the thanks of those who value or venerate the relics of the past.

To him, by the bye, who enjoys the wild and the desolate in nature, we would say: Go, take your stand beside the Major's lonely dwelling (three or four miles from Bude) during a wintry storm; and thence contemplate the grim Black Rock in front, and the magnificently tumbling waves of Widmouth Bay. In the evening you might perhaps appropriately wind up, by the fireside, with reading a portion of Scott's tale of *The Pirate*. E. Wilkey.

Painting on Porcelain. — May I suggest as an amusement, the painting on porcelain by ladies. That tasteful class of beings seem capable of everything artistic, from a pair of Gothic bracers to a design for a cathedral: from a flower to a landscape, from a head to a scene in a tragedy; they excel in water-colours, and in all those products of the needle which require form and the arrangement of colours. If there be nothing impossible in the process, one may picture the pleasure with which Mama would receive a service designed and painted by her dear daughters; or the brother accept a few ornaments for his "dear," the handiwork of his sisters; and Papa might even be coaxed out of his abhorrence to tobacco, "just for the sake of poor Charles, who likes his weed when we girls are out," by the present of a sweet china pipe-bowl, embellished with a medallion; or perhaps the nice young man who has done so well at college, and has just got his curacy, would feel a pleasure in contemplating a, or *the*, romantic landscape done by the hand of his betrothed, and which, being sketched on tiles, he has let into the wall over his mantelpiece, *in perpetuam rei memoriam*. Such monuments of skill might not be so portable as, but they would be more useful and perhaps more durable and carefully preserved than, those at present encouraged. They would certainly offer greater scope for individual design, in consequence of the innumerable forms of which pottery is susceptible.

Whether it would too much stimulate, or encroach upon, the existing trade, or whether the mechanical difficulties, as burnishing, &c., would be too great for amateurs, I do not pretend to know, but should like to hear the opinions of practical people. Furvus.

Queries.

DERIVATION OF "SUNDERLANDE."

Can any of your correspondents supply facts, in addition to those about to be given, in sufficient number to educe therefrom a principle of construction applicable to the Saxon word *Sundorlande?* Bede, in his *Ecclesiastical History*, uses the following words with respect to the place of his

* This Sir R. Pearson was captain of the Serapis in the desperate combat with Paul Jones and his piratical squadron, on Sept. 23, 1779.

own birth: "Qui natus in territorio ejusdem monasterii." In King Alfred's translation, the Saxon words substituted for "*in territorio*" are "of Sundorlande." Both the Latin *territorium* and the Saxon *Sundorlande* are, if we are to judge merely from their formation, words of a very wide meaning. Varro says of *territorium* — "Terra dicta ab eo, ut Ælius scribit, quod teritur; itaque terra in Augurum libris scripta cum *R* uno. Ab eo colonis locus communis, qui prope oppidum relinquitur, Territorium, quod maxime teritur." And with regard to *Sundorlande*, it means obviously "land-sundered," but *by and from what?* is the question. Is it the idea that Bede was born on the lands-proper of the monastery, or on the lands appropriated, in feudal subjection, to the lay settlers *outside* of the ecclesiastical lands, but within the abbot's jurisdiction? On lands sundered from the waste and vested in the church as its own freehold, or on lands sundered by water or otherwise from the church's freehold, and used, with the church's permission, by its dependents and servants. To refer to Webster, are we to understand by the "territory" in question, "the seat of government," or "a tract of land belonging to and under the dominion of a prince or state lying at a distance from the seat of government?"

Lye quotes two passages from an ancient glossary in the Cottonian MS. (Julius A. II. fols. 5 and 152), in which Sunderland is rendered by "separalis terra, prædium, fundus, territorium." Besides these and the passage already quoted from Alfred, no instance is known of its use, except in the names of several English towns; from the facts connected with which some principle of construction might possibly be elicited.

Ex. gr. In the county of Durham there is a place called Sunderland Bridge, described by Surtees to be the extreme southern and outlying portion of the lands of St. Oswald, being sundered from the bulk of those lands by the Brun on the one side, and by the Wear on the other. This, if correct, favours the hypothesis that *Sunderland* means outlying land.

Then there is Sunderland-near-the-sea, also in the county of Durham, lying on the south side of the river Wear, directly opposite to the site of the Wearmouth monastery, and separated from the monastic lands only by that stream. Some have thought this to be the *Sundorlande* referred to by Alfred; but against such opinion there is the strong fact that its tenures are ancient freehold, and not, as are the monastic lands, — Dean and Chapter; and there is no historical record of their ever having been other than what they now are. This case, therefore, is adverse to the theory of feudal subjection, unless we assume that the lands now freehold were, when granted by the Crown to the Church, *immediately* regranted in fee to the original settlors (foreign artisans brought over to build the monastery), without such lands having ever been permanently considered as Church property, although vaguely said to be within its territory because of having been its gift, and under its juridical control.

Again, there is a Sunderland in Northumberland, which was formerly part of the domain of Bamburgh Castle, and stands on a jutting point of land at a distance from the privileged territory. This also favours the idea of *Sundorlande* meaning outlying land. The castle lands, in this instance, are freehold; and the township of Sunderland copyhold.

Then there is a Sunderlandwick in the East Riding of Yorkshire, within a short distance from the ancient priory of Wetadun or Wettown; but I have been unable to ascertain whether it ever had any relations with the priory. And there is a Sunderland in Allerdale, and another in Craven (see *Domesday*). Communications respecting these localities, such as I have furnished relative to the others, might probably, when all the facts are put together, lay the foundation of a hypothesis that would decide an interesting historical fact — viz., Bede's birth-place.

R. B.

Minor Queries.

Andrew Wood, a native of Shropshire, was of St. John's College, Cambridge, B.A. 1605–6, M.A. 1609, Fellow of his college 1610, B.D. 1616, and D.D. 1639. He is author of "The Litany" in Latin hexameters, dedicated to Henry Lord Holland, Chancellor of the University of Cambridge; and of a petition to Charles I., also in Latin hexameters (MS. Univ. Libr. Cambr. Dd. iii. 78.). He also contributed to the University collections of verses on the following occasions: death of Henry Prince of Wales, 1612; death of Queen Anne, 1619; death of James I., 1625; and marriage of Charles I., 1625. We shall be glad of any farther particulars respecting him. One of the same name, but probably a different person, was, in the reign of Charles II., bishop successively of Sodor and Man [of the Isles?], and of Caithness.

C. H. & Thompson Cooper.

Cambridge.

Family of Sir Humphrey Winch. — In the year 1624 died Sir Humphrey Winch, Kt., of Everton, Beds., one of the Justices of the Court of Common Pleas, who had previously filled the office of Lord Chief Justice of Ireland, and who appears to have been celebrated for his learning and uprightness. In an account of his career and sudden death while putting on his robes to attend the court in Hilary Term of the above year, it is stated that he had theretofore been styled "De La Winch." Of his descendants down to the present time pretty clear information is obtained; but, in

order to elucidate some points in the history of the Winch family, it is desirable to obtain some authentic information as to the members of the same prior to the above-named Sir Humphrey. From the appellation given to or assumed by him of "De La Winch," it would appear that his immediate predecessors were foreign — probably French or Norman, and it is conjectured that some information relative to himself in the early part of his life, and those from whom he immediately descended, is attainable; and finding from the pages of your amusing and instructive journal much information, which it were vain to seek elsewhere, and knowing the resources of information at your command, I have troubled you with this, and would thank you for any information, or the knowledge of any means of procuring it, relating to the above Judge, or any of his ancestors.

I should, perhaps, mention that the arms and crest of the Winch family are both composed of an "escallop" shell, the former in a shield, the latter on a scroll, without motto.

Should it not be in your power to aid me to the desired information, it might probably be in that of some of your numerous correspondents.

A Subscriber from the first.

Daniel Malden, of Queen's College, Cambridge, was B.A. 1640. His note-book, dated 1657, and wherein he is described as Medicinæ Candidatus, is in the University library, Cambridge (Dd. vi. 82.). It contains receipts arranged alphabetically, a catalogue of his books and notes in Latin, of two treatises "de Medicina" and "de Functionibus et Humoribus." There is also a brief Pharmacopœia, with the English names of some of the herbs added. Any farther information respecting him will be acceptable to

C. H. & Thompson Cooper.

Cambridge.

Mathurin Esnault. — In the Appendix to the *Kalendars and Inventories of His Majesty's Exchequer*, vol. iii. p. 445. is the copy of an order which passed the council 23 Jan. 1674, granting permission to Monsieur Esnault, citizen of Paris (who had been sent over from France by the Commanders and Knights of the Order of St. Lazarus of Jerusalem), —

"To make search amongst the records in the Tower of London, and at Westminster, and other places of England, to see if he can find any relating to the said Order of St. Lazarus, or other Orders Hospitalier and Military, Secular or Regular, at any time heretofore established in France, that he may give the said Commanders and Knights an account of the same."

My Query is, was the result of his investigations ever made public? R. C.

Cork.

Euripides. — Who is the author of *The Cyclops of Euripides*, a satanic drama. By a Member of the University of Oxford. Oxford: Graham, 1843?. Iota.

Translations of the Classics. — In what part of Dr. Parr's works shall I find the following?

"If you desire your son, though no great scholar, to read and reflect, it is your duty to place into his hands the best translations of the best classical authors."

Resupinus.

Chronogram at Rome. — I enclose a chronogram copied from the floor of the church of S. M. degli Angeli at Rome. The words "REX IACOBVS . III . D . G . MAGNAE . BRITANIAE . ET . C." are in a circle round the words "FELIX TEMPORUM REPARATIO." The first word "Rex" is on the circlet of the crown, which surmounts the inscription. The length of the marble lozenge on which it is inscribed is sixteen inches, its breadth eleven inches.

Can any of your correspondents inform me what was the "felix reparatio" that the Jacobites connected with the year 1721; also what is the meaning of the last C., which for chronogrammic purposes was obviously needful, but which I cannot complete satisfactorily? Scotus.

Were Stone Arches known to the Ancients. — *Edinburgh Essays, for* 1856. — "Progress of Britain in the Mechanical Arts," by James Sime, M.A.:

"Bridges of stone and wood have been known since the earliest times: the ARCH is found among monuments of ancient Egypt: suspension bridges have existed for ages in Asia, and were thrown across the ravines of Peru long before the arrival of the Spaniards." — P. 198.

Was the arch (arcus), consisting of stones supporting each other, and bound together by the pressure of the key-stone, really known to the ancient Egyptians? Oxoniensis.

Nicol Burne. — Will any gentleman having a copy of *The Disputation concerning the Controversit headdis of Religion halden in the Realme of Scotland, &c.*, 8vo., Paris, 1581, kindly inform me if it contains "Ane Admonition" in verse? and if so, its exact position in the volume? for, although my own answers precisely to Herbert's description, and there is no perceptible hiatus, it has no such rhyming tirade against the reformers as that reprinted by Sibbald in his *Chronicle of Scottish Poetry*, professing to be derived therefrom.

Another authority (*Lives of the Scottish Poets*, 1822,) calls the *Disputation* a rhyming attack upon the Kirk, which it certainly is not; for, however severe the *pervert* Nicol Burne may be upon the ministers of the *Deformit Kirk*, the book is in prose, and that too of the richest old Scots stamp.

J. O.

Snake Charming. — Can any correspondent of "N. & Q." tell me who is the earliest author that

makes mention of this art? I find in *Cebes Thebanus* (ch. xxvi.) mention made of a class of men called ἐχιόδηκτοι or ἐχιόδεικται. They are spoken of as handling serpents with impunity through having an antidote (ἀντιφάρμακον) against their bites.

Cebes flourished about 390 B.C. Does any older classical author mention these ἐχιόδηκτοι, and did they, like the modern Indian snake charmers, go about exhibiting their art to get a livelihood?

T. H. Plowman.

Torquay.

Epigram on Sternhold and Hopkins. — Who is the author of the following lines? I heard them repeated thirty-five years ago, but have never seen them in print.

"Sternold and Hopkins had such qualms,
When they translated David's psalms,
At which his heart was glad;
But had it been King David's fate
To hear thee sing as these translate,
By Jove he had run mad."

"Sternold et Hopkins habuêre
Tot eructationes verè,
Ut Davidis Psalmos transtulêre,
Cor quibus exultaret; —
At Davidis si esset fatum
Audire se ab his translatum,
Et pariter a te cantatum,
Per Jovem deliraret."

G. E.

The Parks and the People. — In the reign of Queen Anne a scheme for raising money was proposed by one Nicholas Wilson, by levying a tax upon the frequenters of St. James's Park. To employ the words of his letter:

"Every body knows the vast crowd of people that frequent St. James's Park, some for their diversion, others making it a highway to w^ch they do not contribute any thing. Her Maj^tie being at a great expense every year for ornamenting and keeping it in repaire, if she would be pleased to give orders that none sh^d enter in y^e Park excepting forringe Ministers, nobillity, members of Parlam^t dureing y^e session, her houshold, y^e souldiers, &c., *without paying a halfpenny a peise*, it will raise a very great summe."

After enumerating various objections likely to be started, which he summarily gets rid of, the letter thus concludes:

"Besides, there is no better means to be found to render *her Majties printed orders more effectuall for excluding y^e meanest of the people from entering the Park.* Those that are rich and grumble do not deserve y^e benefit of it, and it was never designed for those that are not able to paye a halfpennye. It will, like other things, be but a nine days' wonder, and after a while be chearfully submitted to. Substantiall money is not to be lost for y^e shadow of an objection. By this means y^e Park will ornament y^e Park, and in tyme be made to build Whitehall. It will probably pay y^e interest of half a million p^r annum, w^ch is not a sum to be slighted in this conjuncture."

Where are the printed orders "excluding the meanest of the people" likely to found, and were the parks so exclusive at this particular period? I have been told that it is not many years since that a notice was put up at Kensington Gardens, "Dogs and *livery servants* not admitted."

Cl. Hopper.

Bull Baiting. — In an open piece of ground in "The King's Town of Brading," Isle of Wight, is a ring of very considerable strength firmly fixed in the ground, to which the bull was formerly fastened during the brutal sport of bull-baiting. Are there many of these remains of a cruel pastime to be met with in other parts of the country?

T. North.

Leicester.

Sir Palmes Faireborne, Governor of Tangier. — Who are the descendants (if any) of Sir Palmes Faireborne, who died of wounds received in service at Tangier, and in consequence of which an annuity of 500*l.* per annum was granted to "Dame Margery Faireborne and her many children," to be paid by the Treasurer of Tangier, under Writ of Privy Seal, April 29, 1680? B. O. J.

Nelly O'Brien.—Can you inform me who Nelly O'Brien was, of whom there was a picture by Sir Joshua Reynolds in the Manchester Exhibition? Was she any relation to the O'Briens of Clare, of whom Lord Inchiquin is the present representative? X. Y. Z.

Holbein. — In the Art Treasures Exhibition at Manchester there were five pictures, respectively numbered 173 to 177, in the British Portrait Gallery, representing portraits of Lucius Cary Viscount Falkland, James Duke of Monmouth, Hyde Earl of Clarendon, Chief Justice Bramston and Lord Holles, all said to be painted by Holbein. No painter of this name is mentioned in the *Biographical Notices of Ancient Masters*, except Hans Holbein, who died in 1554, and who, for obvious reasons, could not be the painter of these portraits.

Is anything known of the *later* Holbein, and are many of his works extant? J. W.

Temple.

Minor Queries with Answers.

Early Wood Engraver.—Who was the wood-engraver whose spirited cuts and borders adorn the books of Cratander of Basle, and others, about A.D. 1520 or 1530, and whose monogram is I. F.? Among other things he illustrated the beautiful little Latin Testament by Erasmus of about that date. J. C. J.

[This monogram has been attributed to John Fischer and J. Ferlato; but as it appears in works printed at Basil between 1520 and 1530, it is doubtless that of John Froben, who is better known as a printer than as an engraver on wood. (See Bruillot's *Dictionnaire des Monogrammes.*) The great reputation and meritorious character of Froben was the principal motive which led Erasmus to reside with him at his house at Basil, in order to have

his own works printed by him. This excellent printer died in 1527, lamented by all, but by none more than Erasmus, who wrote his epitaph in Greek and Latin.]

Heralds' Visitations. — In what year was the last Visitation of Lancashire, and where is the record of the visitor's labours? PRESTONIENSIS.

[PRESTONIENSIS is informed that the last Visitation of Lancashire was made by Dugdale in 1664, and that the original manuscript is deposited at the Heralds' College (MS. C. 37.) He will find a list of the Visitations made in that county, and other valuable matter, in Sims's *Manual for the Genealogist*, whilst the *Index to the Heralds' Visitations*, by the same author, will furnish him with a ready reference to the pedigrees and arms of the principal families mentioned therein.]

Church Livings Commissions. — I have found in an old collection of papers an account of the value of all the Rectories and Vicarages within the Rape of Lewes and diocese of Chichester. It is stated to have been taken upon the oaths of several persons in the year 1650, by virtue of a Commission out of the High Court of Chancery. I shall be obliged to any correspondent who can inform me whether these Commissions were general at that time, and for any other information that can be given on the subject. R. W. B.

[Our correspondent's papers appear to belong to the returns made by the Sequestrators of Church Livings, appointed by the Ordinance of 1644, cap. 40, entitled "Rules for the better Execution of the Ordinances for Sequestration of Delinquents' and Papists' Estates;" and again, anno 1649, cap. 68, "For the better ordering and managing the Estates of Papists and Delinquents, to continue for two years from Jan. 23, 1649." The Commissions were general throughout England and Wales. See Scobell's *Acts and Ordinances*, and Walker's *Sufferings of the Clergy*, Part I. pp. 102. 168.]

Chatterton's Sister. — In Chatterton's letters he speaks of his sister, afterwards Mrs. Newton, without mentioning her Christian name. His biographers do not give it, — at least I have not been able to find it where I have looked. What was it? HUBERT BOWER.

[Among the inscriptions in the churchyard of St. Mary Redcliffe, Bristol, to the memory of the Chatterton family is the following: "*Mary* Newton, widow of Thomas Newton, [son-in-law of Thomas Chatterton, schoolmaster] who died 23rd February, 1804, aged fifty-three years." See *Gent. Mag.*, Sept. 1851, p. 226.]

Chatterton's Yellow Roll. — Can you give me any information concerning the "Yellow Roll," a fac-simile of which is given in the *Life and Works of Chatterton* published by Grant at Cambridge. I have searched through the work without finding any explanation of it, excepting that it was given to Mr. Catcott. A YOUNG CHATTERTONIAN.

[In Kippis's *Biographia Britannica*, iv. 600., it is stated that the Yellow Roll contained an account of coinage in England, and that it was lent by Mr. Barrett to a friend and is lost.]

Replies.

AMBIGUOUS PROPER NAMES IN PROPHECIES.

(2nd S. iv. 201. 277.)

The two additional examples supplied by your correspondents serve to confirm the idea that the stories of this class are not authentic, but have been invented, or at least embellished and improved, after the event.

The first relates that the Emperor Zeno had received a prediction that in a certain month of July he would be in Constantinople; but at that time, being in Syria, and hearing of the defeat of his partisans, he took refuge in a castle upon a hill, which was called by the neighbours Constantinople. Upon learning this fact, he exclaimed that man was the sport of God; that he had expected to reach his capital, but found himself, deprived of everything and a fugitive, in a petty fortress called by the same name. (Suidas in *v.* Ζήνων: in the gloss, *v.* ἐξῆλθε, he is even said to have died in this castle.) Suidas is the only authority cited for this story; and his dictionary is a compilation of the tenth or eleventh century. It is therefore about five centuries posterior to Zeno, who lived in the fifth century.

The other is that of Gerbert, who became pope under the title of Sylvester the Second, and died on the 12th of May, 1003, in the fifth year of his papacy. (See Hock's *Gerbert*, Wien, 1837, p. 142.) More than a century after his death (about 1120), William of Malmsbury wrote a long fabulous legend, full of incredible marvels, and ending with the following story:

"Gerbert (who was represented as a great magician) took advantage of a certain astrological combination, when all the planets were at the entrance of their houses, to cast a head, which answered his questions with no and yes, and predicted the future. Having enquired of this head if he should die before he sang a mass in Jerusalem, he received an answer in the negative. By this ambiguous response he was deceived; so that he postponed repentance in the hope of long life. He did not perceive that there is at Rome a church called Jerusalem, at which the pope reads mass on three Sundays. While he was performing this service, he was seized with an illness, and observed that his hour was come; he called the cardinals and the rest of the clergy together, confessed his sins, did penance, and ordered that his corpse should be hacked to pieces, in order that his limbs, with which he had sworn allegiance to the devil, might be destroyed; he further directed that his remains should be put on a car drawn by two oxen, and buried in the place where they should stop. This place proved to be the entrance to the church of the Lateran." — *Gesta Reg. Angl.*, lib. ii. § 172., ed. Hardy.

Mr. Hardy, in the preface to his edition of *William of Malmsbury*, p. xv., has some remarks upon the legends of this chronicler. The narrative in question was repeated by Albericus, Gervasius of Tilbury, and other legendary writers, and became a received story in mediæval lite-

rature. (See Hock, *Ib.*, p. 164.) It is nevertheless a mere fiction, without any more pretension to historical truth than the stories of speaking heads constructed by Virgil, Albert the Great, and Friar Bacon, which are to be found in other writers of the same stamp. (See Bayle, *Dict.*, art. "Albert," note F; Bacon, Roger, note A, who is, as usual, copious on the subject of magic heads.)

A story is likewise told of a deceptive prophecy relative to the death of Henri II. of France, though the equivocation does not lie in a proper name. It is stated that Luca Gaurico, the celebrated Italian astrologer, at the request of Catherine of Medici his wife, or some other astrologer, predicted that he would be killed in a duel. This prophecy was disregarded, because it was thought that the king was protected by his station from fighting duels; but he in fact met his death at the early age of forty-one, by the accidental blow of a lance in a tournament, which entered his eye and reached his brain. He was struck on the 30th of June, 1559, and his death took place on the 10th of July following. Thuanus, who was born in 1553, and was therefore six years old at the time of the king's death, thus relates the story of the prophecy:

"Genus ac tempus mortis a Luca Gaurico mathematico Pauli III. perfamiliari prædictum constat, cum Catharina uxor futuri anxia fœmina eum super viri ac filiorum fato consuleret: fore nimirum ut in duello caderet, vulnere in oculo accepto: quod irrisum a multis ac pro tempore neglectum fuit, quasi regis conditio supra duelli aleam posita esset." — *Hist.*, lib. xxii. ad fin.

Lord Bacon, in his *Essay on Prophecies* (Essay 35.), gives a similar account of this prediction, which he says that he heard in France; and as he resided in this country between 1576 and 1579, he must have heard it within twenty years of the king's death. Bacon does not mention Gaurico; but states that Catherine de Medici caused her husband's nativity to be calculated under a false name, and the astrologer announced that he would be killed in a duel; "at which the queen laughed, thinking her husband to be above challenges and duels." (Compare "N. & Q.," 1st S. viii. 166.)

Luca Gaurico, a celebrated mathematician and astrologer of the sixteenth century, whose works were collected after his death, and published at Basle in 1575 in three folio volumes, was born in 1476, and died on March 6, 1558. His death, therefore, preceded that of Henri II.; and if he had made any such announcement as that ascribed to him, it must have been a true prediction, and not a fabrication after the event. Bayle, however, who, in notes U and X to his *Life of Henri II.*, has minutely investigated the story of this prophecy, has shown that the astrological predictions which Gaurico really made respecting Henri II. were wholly different, and quite inconsistent with the event. The falsity of this story is likewise pointed out by Nicéron, in the life of Gaurico, in his *Memoires des Hommes Illustres* (Paris, 1734, tom. xxx. p. 148.), and by Adelung, in his *Geschichte der menschlichen Narrheit*, vol. ii. p. 260. It appears from the citations of Bayle, that Gaurico made two precise astrological predictions respecting the death of Henri II., one published in 1552, the other in 1556. According to the former horoscope, Henri was to attain a prosperous and green old age; and, if he passed his fifty-sixth, sixty-third, and sixty-fourth years, he would attain the age of sixty-nine years, ten months, and twelve days. According to the latter and amended version, if he passed the unhealthy years sixty-three and sixty-four, he would live happily for seventy years, minus two months. Neither of them contains any allusion to a duel; and the age which they fix for his death, after a prosperous life, was completely erroneous. Gaurico had doubtless learned to be careful how he dealt in unlucky predictions respecting princes. For, having predicted that Bentivoglio, Lord of Bologna, would be expelled from his states, he was condemned by this tyrant, for his temerity, to five inflictions of the strappado: from the effects of this torture — which consisted in suspending a person by the hands, and throwing him from a height on the ground—he suffered for a long time.

There are moreover material variations in the story of this prediction. Another version of it represents the celebrated Cardan as having foretold a melancholy termination of the king's life; it appears, however, that the prophecy which he really made was of a directly opposite tendency. A third version was, that the Cardinal of Lorraine brought from Rome a letter from a Jew, warning the king against a single combat. The king is farther related to have given this, or some similar prophecy, to M. d'Aubespine to preserve; and it is added, that the latter had shown it to some grandees after the king's death. The authorities for these latter stories are Pasquier and Brantôme, the former of whom was born in 1529, and the latter in 1540. We may safely agree with Bayle in rejecting the vague report about the prophecy of the Roman Jew, not less than the fictions respecting Gaurico and Cardan.

It may be added that Montluc, in his *Mémoires*, tom. xxi. p. 488. ed. Petitot, states that he had a prophetic dream respecting Henri II. three days before the fatal tournament. He dreamed that he saw the king sitting on a raised seat, with drops of blood streaming down his face. There is no reason for disputing the truth of this dream; which was doubtless a casual coincidence, partly suggested by apprehension. The writer, however, betrays no knowledge of the astrological prediction.

In the case of the alleged prediction of the death of Henri II., we are able to compare the real

horoscopes of Gaurico and Cardan, as they were actually published before the event, with the fabricated horoscopes which were attributed to them after the event, and to perceive that, while the latter have been ingeniously brought into agreement with the fact, the former are completely false. Yet if this decisive evidence had perished, the story would have rested on the highly respectable testimony of Thuanus, corroborated by the authority of Lord Bacon. This example ought to teach us that we should be careful how we attach any credit to other similar stories, where similar means of checking their truth do not exist.

Having had occasion to refer to Lord Bacon's *Essay on Prophecies*, I may be permitted to confirm the preceding remarks by his pertinent and sagacious reasons for disbelieving the authenticity of the prophecies which occur from time to time in history.

"That (he says) that hath given them grace, and some credit, consisteth in three things. First, that men mark when they hit, and never mark when they miss; as they do, generally, also of dreams. The second is, that probable conjectures, or obscure traditions, many times form themselves into prophecies; while the nature of man, which coveteth divination, thinks it no peril to foretel that which indeed they do but collect.* The third and last (which is the great one) is that almost all of them, being infinite in number, have been impostures, and by idle and crafty brains merely contrived and feigned after the event past."

L.

PROFESSOR YOUNG.

(2nd S. iv. 196. 276.)

It may not be new information to your correspondent L. R. H. to add that Dr. Moor was the very pink of loyalty. The "Spartan Lesson, or the Praise of Valour," of the ancient Athenian poet Tyrtæus, with their spirited inscription to his late scholars then serving as officers in the Highland Battalions, were printed by R. (not M.) and A. Foulis of Glasgow, during the American war between France and Britain. A curious allusion to this work will be found in a pamphlet (pp. 34.), the *Donaldsoniad, J(oh)n D(onaldso)n detected, or an Account how the Authentic Address of the (College) was discovered, &c.*, Glasgow, 1763 (no author stated), but from the pen of the Rev. William Thom, A.M., Govan. The College had thought proper to send an Address of Congratulation "to the King's most excellent Majesty" in 1762, which called forth from the divine one of the richest and most original pieces of satire that any one would desire to read. The person made to figure as the supposed author of this Address is John Donaldson, an old College *janitor* or *porter*, who is toughly interrogated by P(rofesso)r ——. John, no way dismayed, answers prettily all questions through his Glasgow Doric, a small specimen of which will bring in the allusion mentioned in the foresaid.

"*J. D.* . . . . And these are honestly my Reasuns for doing what I did. I tauld you before I gat na the Lair.* I ken naething about your Lectix and Thetix.

"*Pr.* The Incident is curious,
The Reasons given for it are curious.

"*Ergo.* They are both curious.

But pray, John, had you no assistance in penning the Address? Where got you all the fine words and grand epithets you have stuffed into it?

"*J. D.* Ay, ay, Sir, whare sud I get um but about the College, where they've always gaen thick an three-fauld. O, Sir, I am not so eloquent as lang syne. I remember, in Mr. Hutcheson's† time, whun words and things baith war gaen about the College like Peas an Groats, and a' the lads tauked Philosophy then just as forthily *as the Hiland lads tauk Greek* (see Tyrtæus in Greek, dedicated to the Highland Militia)," &c.

If Dr. Moor did not translate the *Fragments* into English, it may be inferred from the above that he considered the necessity was superseded by his martial Celts having been sufficiently *drilled* by himself in Greek.

The "Effusions" of the editions of 1804 and 1807, noticed by L. R. H., may have been a Spartan *bantling* born in Glasgow College, and their respective dates come within the time of Prof. Young; but there were then several eminent men in the College (as Jardine and Mylne) who could "tauk Greek as forthily" as the Professor in that Chair, and before pinning down the authorship to the latter, I humbly think that the fact would require to be better and more notoriously certified than by the mere *autograph* initials of J. Y. at a preface, which any one might place there at random on his own supposition. As I have a MS. letter of the Professor lying somewhere among my papers, if I could receive from R. S. H. an exact *fac-simile* of the initials for comparison, it might go a certain length in establishing the point. About the periods referred to, when we were threatened with invasion on our own shores, many loyal addresses, speeches, and pamphlets were issued in the West of Scotland to stimulate the people in the defence of their *homes and their altars*, and among the rest the "Effusions" were likely one which had emanated from the College. It is even asserted that the clergy openly preached from their pulpits that all those who, in the event of such a struggle, should die for their country, might be sure of their everlasting happiness in the heavenly state; for although the inhabitants of Glasgow, at and since the Revolution of 1688, have been noted for their patriotism, they had not quite reached the pitch of the Spartan mothers, who deplored the safe return of their sons from the battle,

* That is, infer.

* Learning.

† Francis Hutcheson, LL.D., Professor of Moral Philosophy, died 1746.

and therefore were not the worse for some little clerical anointing. G. N.

"BOTTLE."

(2nd S. iv. 87. 176.)

On Mr. Keightley's statements, that the word *bottle* "seems peculiar to the French language, whence we got it," and that, "in a '*bottle* of hay or straw,' it is apparently a mere corruption of *bundle*," I would offer the following remarks and suggestions.

The root of the word is common to all the northern tongues; in every one of which (the Celtic included) there is a word corresponding to the Eng. *butt*, meaning a tub, cask, or other vessel of the kind. In the Low-German dialects the word occurs as an adjective, *butt* or *bot*, meaning dull, stupid, also dumpy, or short and thick; as, for instance, of a little fat hand. Light is thrown on the primary sense of the root by the Icelandic *butr*, a trunk or stump, and *buta*, to truncate or dock, as cited by Grimm. Intimately allied is the old German word *bottech*, body, trunk, corresponding to which is the Ang.-Sax. *botech*, Eng. *body*. We may infer from all this, and a great many more indications to the same effect, that the Eng. *butt*, Ger. *butte*, Dan. *bötte*, Ital. *botta*, Low Lat. *butta*, Gr. βυττις, &c., meant originally something *cut short*, truncated, a stump or end of a log, and hence, a vessel made of such a piece. For, as boats began with the stem of a tree hollowed out laterally, so, doubtless, began tubs, casks, vats, &c., with a short cut of a stem hollowed out vertically.

Now the French word *bout*, whether borrowed from the northern tongues, or a part of the main Latin vocabulary, or a remnant of the ancient Gallic, has evidently the same radical meaning of a short piece or cut of anything: as in the phrases, "un bout de chandelle," "un bout de saucisse;" and in "un bout d'homme," and we have an exact parallel of the Dutch, "een but vam jungen," the English for which, "a *bit* of a youth," preserves even the etymology, as we shall afterwards see. Another form of the word in German is *butze*, from which is formed the diminutive *bützel*, both applied to persons, animals, or plants of a dwarfish shape and size.

This brings us to the French *bouteille*, the diminutive of *bout*, which, retaining the radical notion of short, thick, and rotund, has been restricted, eventually at least, to vessels with narrow necks. It is most likely that the Eng. *bottle*, meaning a vessel of that kind, came to us through the French; but however that may be, I have little doubt that in the phrase "a *bottle* of hay," the word is a genuine Saxon diminutive from the root above discussed. In any case the words are radically the same, both etymologically and in the fundamental meaning. There is no occasion to suppose "a *bottle* of hay," to be a blunder for "a bundle of hay" (think of the French "*botte* de foin"). There are even local usages of the word showing a lurking sense of the primary meaning of the root. In the north of Aberdeenshire, the ordinary-sized bundle of oat straw, made up for distribution among the cattle as fodder, is called a *windlen* or *windling* (from to *wind* or bind); but when for any reason, such as the shortness or grassy nature of the remnants of the threshing, a few smaller and more dumpy-shaped bundles are made, these are termed *bottles*. Over what extent of country this distinction prevails, I am not aware; I speak from what I was accustomed to hear from a boy in my native parish.

It will not now be difficult, I think, to find an answer to Mr. Keightley's Query as to the sense in which Richard III. is called

"That *bottled* spider, that foul hunch-backed toad."

The name "spider" expresses the malice of his nature; the epithet "bottled" (gathered or crooked up into the shape of a *bottle*), recalls his dwarfish misshapen figure. This interpretation is borne out by the following clause of the line, which is what in Hebrew poetry is called a parallelism, the meaning being the same in both clauses, and noun answering to noun, and adjective to adjective: thus, *bottled* = *hunch-backed*. Would it not be intelligible enough to call a squat, misshapen youth "a *bottle* of a boy." The only difficulty I feel regarding the "*bottled* spider," is as to the form of the word; adjectives in *ed* formed from nouns meaning generally, "provided with," and not "shaped like." If we could assume that in Shakspeare's time *bottle*, like the Ger. *bützel* or *pützel*, above mentioned, was applied not only to a dumpy, dwarfish creature, but to a tumour or hump, it would be all plain; and *bottled* would be analogous in form to *humped*.

And now what actual verbal roots are there with which to associate these noun and adjective derivatives? I have little hesitation in pointing to *beat*, as one. The notions of *beating* and *cutting* invariably run into one another (compare Lat. *cædere*, and the Eng. "to give a *cut* with a cane"); they involve as effects,—separation of parts, breaking off projections or limbs, truncating, shortening, rounding, blunting. The corresponding word in German, though old and rather rare, is *boszen*, or *poszen*, to beat, strike push (French *pousser*), to hew, to cut or hollow out; also, to raise *bosses* or convexities, or figures in relief. The counterpart of these being concavities, the same word *boss*, in old English writers, is applied to a reservoir of water, thus bringing us back to *butt*.

Bite would seem to be only a modification of *beat*, having the special sense of dividing or cutting by a stroke of the teeth. By bearing in

mind the usual mutation of letters we are able to identify with *bite*, the Lat. *fi(n)do*, *fidi*.

As the initial letter of the words under consideration fluctuates between *b* and *p*, the claim of Lat. *putare* (to lop branches) to be considered one of the family, is pretty clear; as also its identity with the Ger. *putzen* (to snuff a candle). Nor can there be much hesitation in associating Eng. *pot*, *pottle*, Gr. πιθος.

Grimm brings the adjective *butt* or *bott*, stupid, blunt, from the Gothic *bauths*, deaf. But may not the notion of "struck," "maimed," lie at the foundation of the signification of "deaf" in *bauths* itself,—as Gr. κωφος is allied to κοπτω, and τυφλος to τυπτω? A striking analogy to this relation is presented in the Ger. *stumm*, dumb; *stummel*, a stump; *stummeln*, to mutilate. The root *stemmen*, means to press, stamp, beat, cut, lop; *stemm-eisen* is a chisel. A. F.

Edinburgh.

PHOTOGRAPHIC CORRESPONDENCE.

Long's Dry Collodion Process.—We are afraid it says as much in favour of Mr. Long's success, as it tells against our doing justice to it, that we should not have called attention to his able little volume on *The Dry Collodion Process* until that treatise has reached a second edition. It says also much for the excellence of the process described, that in this second edition Mr. Long is enabled to announce that, "after some months' practical working, it has not been found necessary to make any practical alteration in the process." This of course is most satisfactory; and as the process possesses many obvious advantages, one can hardly be surprised to hear that it is daily growing in favour with those whose opinions possess weight in matters photographic.

Chapuis' Reflecting Stereoscopes.—Every one who has looked through a stereoscope at an opaque stereograph must have experienced the difficulty of getting the picture in a proper light. By an application of his Patent Reflectors to the Stereoscope, M. Chapuis' has entirely surmounted this objection, and we must say we never saw the principle of the stereoscope so nicely developed as in one of M. Chapuis' Patent Reflecting Stereoscopes which we have just had an opportunity of trying.

Stereoscopic Book Illustrations.—Mr. C. Piazzi Smith's forthcoming account of his Astronomical Expedition to the Peak of Teneriffe is to be illustrated by twenty double vignette photo-stereographs. This is such an important step in the application of photography to book illustration that we must quote the publisher's remarks upon the subject.

"The publisher, anxious as the author to put *all* the actual facts of nature in the elevated regions that were visited as completely as possible before the public, has been earnestly at work for some time past, and has now succeeded in maturing plans for illustrating the letter-press with a series of photo-stereographs, which will be found to be neither more nor less than veritable reproductions of the scenes themselves.

"This method of book-illustration never having been attempted before, may excuse a word on this part of the subject. By its necessary faithfulness, a photograph of any sort must keep a salutary check on the pencil or long-bow of the traveller; but it is not perfect; it may be tampered with, and may suffer from accidental faults of the material. These, which might sometimes produce a great alteration of meaning in important parts of a view, may, however, be eliminated, when, as here, we have *two distinct pictures* of each object.

"Correctness is thus ensured; and then if we wish to enjoy the effects either of solidity or of distance, effects which are the cynosures of all the great painters, we have only to *combine* the two photographs *stereoscopically*, and those bewitching qualities are produced. Stereographs have not hitherto been bound up, as plates, in a volume; yet that will be found a most convenient way of keeping them, not incompatible with the use of the ordinary stereoscope, provided it is glazed at the base with clear in place of ground glass, and well adapted for a new form of the instrument, which the publisher anticipates being able to produce at a very moderate cost, under the name of the 'Book Stereoscope.'

"The plates, though packed up between the flat boards of a book, will appear on examination to have all the solidity, and all the appearance of distance, that the spectator could have acquired from viewing the scenes themselves."

Sutton's Treatise on the Positive Collodion Process.—We have for some time intended to call the attention of our photographic friends to this useful little volume, in which such of them as admire Collodion Positives, and they certainly are among the most beautiful products of Photography, will find instructions for producing them as minute and distinct as they can well desire.

Replies to Minor Queries.

Time of Residence of Widows in Parsonage Houses (2nd S. iv. 308.)—On this point I am glad to be enabled to give your correspondent Henri information, because the real state of the case appears to be little understood, and cannot be too generally known. By the Act 1 & 2 Victoria, cap. 106. sect. 36., which I imagine to have been one of the late Bishop of London's, the widow of a deceased incumbent has the right of retaining the use of the house, curtilage, and garden for two months after her husband's death, provided he shall have been residing there at the time of his decease. Certainly this is something; but with how niggardly a hand is the kindness doled out! For observe, if there be a dozen fatherless children, or, to put the case more strongly, as many orphans, or a sick and aged mother, sister, or relative, *they* have no claim at all. Moreover, if there come a rate, who is to pay it? This is not provided for. Such is modern legislation! Those benighted people who lived before us would have done the thing differently, and more completely.

Οὖτις.

Hans Holbein, Luke Hornebolte, and Katherine Maynor (2nd S. iv. 206. 313.)—I can only add negative information on the subject of Holbein: his name does not occur on any of the patent rolls of Henry VIII. down to the 33rd year. But if Mr. Nichols is at all interested in the other

artists whose names he has quoted, perhaps he may be glad to know that Luke Hornebolte, described as a native of Flanders, was made a denizen by patent, 22 June, 26 Henry VIII. p. 2. m. (32.) and licensed to keep in his service four journeymen or covenant servants born in parts beyond sea, notwithstanding the statute. On the same day he obtained, by another patent, the office of King's painter, and a tenement and piece of ground in the parish of St. Margaret, Westminster.

Another painter named Katherine Maynor, widow, born at Antwerp, was made a denizen by patent, Nov. 11, 32 Henry VIII., p. 2. m. (38.).

JAMES GAIRDNER.

W. Vesey Fitzgerald (2nd S. iv. 331.) — The person alluded to by A. B. C. was the Right Hon. W. Vesey Fitzgerald, not only Irish Chancellor of the Exchequer, but afterwards President of the Board of Control. In 1835 he was created an English peer, having, in 1832, succeeded to an Irish peerage on the death of his mother.

The scurrilous pamphlet referred to, of Mrs. M. A. Clarke, was prosecuted by Mr. Fitzgerald in 1813, with a distinct denial of its scandalous and indeed ridiculous assertions. She suffered judgment to go by default, and then came before the Court of King's Bench for sentence. The counsel were Sir W. Garrow, and Messrs. Scarlett and Brougham on opposite sides; and she was condemned to nine months' imprisonment, which, considering the gross nature of the libel (for, among other things, she had accused Mr. Fitzgerald of murder,) was at that time regarded as a merciful sentence. E. C.

I have a copy of Mrs. Mary Anne Clarke's pamphlet, to which reference is made by A. B. C. Though it made much noise at the time, I doubt whether many copies remain; and I dare say I should not have retained mine, but that, in accordance with a practice of former years, it got bound with other pamphlets which I deemed curious or worth preserving. The following is its title, which may be worth giving entire: —

"Letter addressed to the Right Honourable WILLIAM FITZGERALD, Chancellor of the Irish Exchequer, one of the Lords of the Treasury, &c., &c., &c. By Mrs. M. A. Clarke: —

"'Why *he* can smile, and murder while he smiles,
And wet his cheeks with artificial tears,
And frame his face to all occasions.'
Henry VI., Part 3.'

London: Published by J. Williams, 267. opposite St. Clement's Church; and to be had of all Booksellers. 1813."

In it he certainly was most violently attacked. He was accused of corrupt and criminal conduct —even to the extent of seducing a friend's wife, and treating her and her offspring most murderously. The writer was prosecuted in the King's Bench; found guilty, and sentenced to imprisonment in that Court's prison. I forbear to make farther reference to the contents of the publication: they are of the severest and most revolting character. A HERMIT AT HAMPSTEAD.

The Devil and Church Building (2nd S. iv. 144. 298.) — There is a very similar tradition regarding the removal of a church in this neighbourhood to that related by your correspondents. At the village of Duffield, a few miles from Derby, there is the site of an ancient castle formerly belonging to the Ferrars, Earls of Derby. The site is still known by the name of Castle Orchards, and at a very short distance from the hill on which the castle stood is another eminence (only one field's breadth off), on which are some ancient cottages. There is a tradition current in the neighbourhood that the church was originally intended to be built upon this eminence, but that after the work had been commenced and proceeded to some extent, the devil, for some unexplained reason, removed the whole of the work in one night to the site it now occupies, in a field by the side of the river Derwent, at quite the opposite side of the village. The workmen were naturally surprised in the morning at finding that their work had all disappeared, and after solemn prayer, again began laying the foundations, but to be carried away again by the devil on the succeeding night. Day after day the same thing was enacted, the whole of the material brought in the day being removed and set up in its right place on the site the archfiend had chosen for it; and at last he so completely triumphed over the patience of the workmen, that they went down to the place where he had carried the material, and completed the church where it now stands. The eminence, it appears, on which the church was originally intended to be built was a place of rendezvous for evil spirits, for at the present day the villagers firmly believe a "brown-man," or bogie, is to be seen every night near the cottages. LLEWELLYNN JEWITT, F.S.A.

Derby.

Richard Aston (2nd S. iv. 329.)— Sir Richard Aston, before he became a Judge of the King's Bench here, was Chief Justice of the Common Pleas in Ireland, to which post he was appointed in May, 1761. His situation there was rendered so disagreeable by frequent disputes with magistrates and grand juries, arising originally, it is supposed, from the expression of his disapproval of the careless mode adopted by the latter in finding bills, that he was happy to change his seat for one in Westminster Hall. There he continued for thirteen years, dying on March 1, 1778. He was one of the Commissioners of the Great Seal, on the removal of Lord Camden from the office of Lord Chancellor, from Jan. 1770 to Jan. 1771. There is some story told against him of his being detected

selling lottery-tickets, presumed to have been received by him and some of his colleagues as ministerial wages to influence their decisions in the trials about Wilkes and Junius.

What truth there is in this tale I have not yet investigated; for, pursuing my inquiries chronologically, and my new volumes terminating with the Restoration in 1660, Sir Richard Aston's life is yet a century distant.

This must be my excuse for giving Magdalensis Oxon. so scanty an answer to his inquiry, and my reason for requesting him to supply me with any farther facts within his knowledge.

Edward Foss.

Street-End House, near Canterbury.

Sandlins and Sandeels (2nd S. iv. 249.) — It may be worth while to add to your correspondent K.'s communication on this subject that "sandlins" and "sandeels" are essentially different in the nomenclature and understanding of this part of the country. The *sandlin* is a sole-like fish, but in shape rounder and more like a plaice. It is caught at sea during this season of the year, and is occasionally found as large as a good-sized sole. *Sandeels* are, with us, seldom more than four or five inches in length. They vary in thickness from the size of a straw to that of a man's finger. The amusement of catching them on wet sands is well described in the extract from a newspaper given by your correspondent. Neither of them has any similarity to *whitebait*. M. G.

Cromer.

Elizabeth Vauce (2nd S. iv. 329.) — The lady represented in the picture described by your correspondent A. B. C. was probably Elizabeth, second daughter of William, third Lord Vaux of Harrowden, by his first wife, Elizabeth, daughter of John Beaumont of Grace-Dieu in Leicestershire. Elizabeth, the daughter, is described by Dugdale as "a nun at Roan in Normandy." Your correspondent will find farther particulars of her pedigree and connexions in the place whence I have derived this information, viz. in Dugdale's *Baronage*, ii. 305. D. E. F.

"*Rotten Row*," *Hyde Park* (1st S. i. 441; ii. 235.; v. 40. 160.) — The following etymologies of this name have been suggested in the pages of "N. & Q." (1.) "Routine Row," from processions of the church passing in that direction. (2.) From its passing by buildings that were old, or "rotten." (3.) From the Latin word "Rota." (4.) From the woollen stuff called *rateen*. (5.) From *rotteran*, "to muster" — *rother*, *rots*. I am not able to refer to the Handbooks of Messrs. Cunningham and Timbs; and Weale's *Handbook* does not suggest any derivation for the word. I had imagined that Rotten Row was so termed simply because its gravel is always kept *rotten* or loose, so that horses are able to gallop over it without the least danger of falling. However, in some extracts from *Souvenirs of Travel*, by Madame Octavia Walton le Vert, in *The Critic* for October 15, the American lady supplies us with the following definition of the word:

"Rotten Row (from the French 'Route du Roi') is reserved for those on horseback. The Queen's carriage is alone permitted in this exclusive place."

Cuthbert Bede.

Purchase (2nd S. iv. 125.) — In the late case of Philpot *v.* St. George's Hospital, the Lord Chancellor said,

"We had an ingenious, and I dare say a correct, definition of the word 'purchase' given to us. It was said that 'purchase' may mean anything that a person may be able, 'pourchasser,' to gain or pursue." — *Law Times*, Sept. 26, 1857, p. 16.

And in Boyer's French Dictionary I see *pourchasser*, to seek after, pursue, and *pourchas*, purchase, given as obsolete words. This may help to answer your correspondent's Query.

C. S. Greaves.

Miscellaneous.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Lord Hervey's Memoirs of George the Second. Edited by Croker. 8vo. 1848. *Volume the Second.*
Swift's Letters. 8vo. 1741.
Wycherley's Posthumous Works. 1729. Vol. II. containing the Letters.
Mrs. Manley's Last Will and Testament. 8vo. 1724.

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Ford's Works. By Gifford. 2 Vols.

Wanted by *C. J. Skeet*, 10. King William Street, Strand.

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Notices to Correspondents.

We are this week compelled to omit not only our usual Notes on Books, *but many papers of great interest which are in type.*

"History of the Civil Wars." *In our last number*, p. 331., *we suggested that this work might possibly have formed a portion of the MSS. left by* Sir Francis Ottley, *but we have since discovered that it is a reprint of De Foe's* Memoirs of a Cavalier (*Col. Andrew Newport*), 1722, *with a new title page.*

Z. Daniel's Collection of the Historie of England *is not scarce.*

T. C. (Durham.) *The couplet,* "Inveni portum," &c., *appeared in our* 1st S. v. 64. 135, &c.

A. L. *Mr. George Daniel, the author of* Merrie England in the Olden Time.

A. H. B., *who writes to us on the subject of a supposed premium for the discoverer of the Quadrature of the Circle, is referred to our* 1st S. vol. xii. p. 57, and 2nd S. vol. iii. p. 272.

The Land of Green Ginger. *The correspondent who writes to us on this subject, is referred to many articles respecting it in the 8th vol. of our* 1st S., and also to vol. x. p. 174.

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) is 11s. 4d., *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C.; *to whom also all* Communications for the Editor *should be addressed.*

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M. Michelet a Naturalist.
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Hugh Miller and Geology.
The Castle of Dublin. Chap. VI.
How we talked about the Indian Mutiny.

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III. COMMUNICATION WITH INDIA: SUEZ AND EUPHRATES ROUTE.
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LONDON, SATURDAY, NOVEMBER 7, 1857.

Notes.

CHURCH LEASES.

There have been two crises in this matter, about a century apart from each other. They seem to have arisen thus: — The mode of letting leases upon lives, imposed on ecclesiastics by law, gave all kinds of persons an interest in taking less than the value. The man who thought only about himself could induce renewals by offering low terms, when he himself was at an advanced age; while the tenant was induced to renew, rather than face the terms of a younger successor. The man of a better kind was apt to remember that moderation was expected from him, and that the contrary would impair his utility. And so, between God and Mammon, there never was a time when church property was as productive as lay. The legislature, when it prohibited assurance on life without an interest in the life assured, to prevent gambling, shut its eyes on the large quantity of gambling of a very injurious kind which was an every day — or rather an any day — incident of the dignified clergyman's pecuniary life. But the telescope of the United Parliament very often shows only part of the field.

The second of the crises above-mentioned took place in 1837, when the government proposed, ineffectually, that the church estates should be managed by the crown, and that the overplus which arose from better management, that is, from raising fines, should be applied in substitution for church rates. It is not worth while, in our day, to collect lists of political pamphlets, which are, for the most part, rather addressed to the newspapers than to the public; and which, if they succeed, are preserved in newspaper arguments.

The first of these crises began about 1729. As far back as 1686 had appeared the celebrated tables for purchasing leases, which have always gone by the name of Newton. Who the author was, I do not know: it may be a Query. It would save print if it were always understood in the pages of "N. & Q.," that "I do not know" implies "Does any one else?" The book seems to have been intended especially for the consideration of church landlords. The old tables called *Ætroid's* (who was he?) were based on what was a very high rate of interest in 1686. The tract in question is —

1. "Tables for renewing and purchasing of the leases of Cathedral-churches and Colleges, according to several rates of interest; with their construction and use explained. Also tables for Renewing and Purchasing Lives. With Tables for purchasing the Leases of Land or Houses according to several rates of interest, very necessary and usefull for all purchasers, but especially for them who are any way concerned in Church or College Leases. Cambridge, printed by John Hayes, Printer to the University. 1686." 8vo., small.

Newton's share in the matter is shown in the following *imprimatur*: —

"Methodus hujus libri rectè se habet, numerique, ut ex quibusdam ad calculum revocatis judico, satis exactè computantur. Is. Newton, Math. Prof. Luc."

So far as I can collect from the various pamphlets presently named, the practice of demanding higher fines had been growing for thirty or forty years before the publication of the tables named after Newton. The discontent of the tenants seems to have grown to a height shortly before 1729, when a war of pamphlets commenced, and the clergy were threatened with a bill to make the old usages become positive law. Whether this bill ever found its way into the House of Commons, I do not know. The following is the list of the pamphlets, so far as I know them: —

2. "The Value of Church and College Leases considered, and the advantage of the lessees made very apparent. Third Edition, 1729, 8vo." Several times printed: appended to the fourth and later editions of (1.).

3. "Edward Laurence. A dissertation on Estates upon Lives and years, whether in Lay or in Church hands. London, 1730, 8vo." For the Lessors.

4. "A true estimate of the value of Leasehold Estates. . . . . London, 1731, 8vo." In answer to (2.).

5. "Everard Fleetwood. An enquiry into the customary-estates and tenant-rights of those who hold lands of church and other foundations. . . . . To which is added, the copy of a bill, drawn and perused by divers eminent lawyers, for settling of Church-fines. London, 1731, 8vo." For the Lessees.

6. Attributed to Dr. Gally. "The reasonableness of Church and college fines asserted. London, 1731, 8vo." An answer to (5.).

7. "W. Derham, D.D. A defence of the Churches Right in Leasehold Estates. London, 1731, 8vo." Another answer to (5.).

8. "Dicaiophilus Cantabrigiensis [supposed to be Dr. Long]. The rights of Churches and Colleges defended. London, 1731, 8vo." Another answer to (5.).

9. —— "Reasons for a law to oblige spiritual persons to renew their leases for customary and reasonable fines. London, —— 8vo." This I have never seen.

There are probably many other pamphlets, some of which may be drawn out. It seems that in 1731, there was a bill before Parliament to prevent suits for tythes: probably this bill was the exciting cause of the writings of 1731.

Thus it seems that in 1731 the clergy were threatened with an enactment to prevent them from raising their terms. But in 1837, they were in danger of having their estates taken out of their hands for not having raised their terms enough. This reminds one of Reuben Butler's grace before meat, which Knockdunder swore was too long, and David Deans said was too short, from which Walter Scott inferred it was exactly the proper length. A. De Morgan.

MUSICAL NOTES BY DR. GAUNTLETT.

The Choral Dance in the Lobgesang. — I believe that Mendelssohn wrote his instrumental introduction to this psalm of praise with the intention of portraying the mode of celebration adopted by his forefathers in these exercises of worship, and which his setting of the Forty-second Psalm might possibly have suggested. In the Forty-second Psalm David recalls when he went to the house of God with the voice of song and praise in the crowd of those who dance at the temple of God. Such processions are alluded to in the Sixty-eighth Psalm, which the poet describes as the goings of my God and King in the sanctuary, the singers first, the instrumentalists following, with whom were the damsels with the tambourines. The damsels with the tambourines were no doubt also the dancers; for it is written when Miriam took her tambourine after the Exodus, all the women followed her with tambourines and with dances. Mendelssohn's first movement is illustrative of the processional march, and it opens very grandly with a theme possibly, and very probably, used by Moses, being a union of two of the most ancient chants — the intonation of the eighth tone combined with the mediation of the seventh. The second movement, the *serenade* or *barcarole*, as it has been called, joined to the old Lutheran cantilina, is clearly illustrative of the dance and the ode or hymn. It can mean nothing else without being a great interruption and offence in the action of this cantata. The slow movement is representative of one of those pauses where all the people knelt down to pray.

General Thompson and the Scale. — The energetic member for Bradford, who is as enthusiastic in music as in most other things, asks, in his work on *Just Intonation, or the Abolition of Temperament*, this question: "Is there no finding out what are these just sounds by some process of calculation, and writing them down by their measures?" To which I reply, Nature gives her own simple way, and it is this. Take a string — say sixteen feet, sounding the note C — $\frac{1}{2}$ gives the octave; $\frac{1}{4}$, $\frac{1}{8}$, $\frac{1}{16}$, the same sound in other octaves; $\frac{1}{3}$ gives G; $\frac{1}{5}$ gives E; $\frac{1}{7}$ gives B flat; $\frac{1}{11}$ gives G flat; $\frac{1}{13}$ gives G sharp; $\frac{1}{17}$ gives C sharp; and $\frac{1}{19}$ gives the minor third E flat. The higher ratios, $\frac{1}{23}$, $\frac{1}{29}$, $\frac{1}{31}$, $\frac{1}{37}$, and $\frac{1}{41}$ are used in the orchestra, but there are no specific symbols to express them by musical notation. The other sounds, those of *action*, such as D and B, flow from G; and those of *reaction*, such as A, A flat, flow from F. C cannot generate these.

St. Olave's Organ, Southwark.—General Thompson, in his new edition of his *Just Intonation*, says, "It is a remarkable fact that Tartini's *Za* (or the ratio of $\frac{1}{7}$) can be introduced as a stop in the organ," and mentions the organ of St. Olave's as possessing this harmonic. I designed that organ, and it is the first having that sound in the chorus stops, a sound which is tuned as easily as $\frac{1}{2}$ or $\frac{1}{3}$; and I had no difficulty with it. Since that period an organ has been put in the Collegiate Institution, Liverpool, with this ratio in the chorus, and it is called "a sharp twentieth;" and I see this strange term is approved by the author of *The Organ, its History and Construction.* The distinguished Council of this learned body should get this anomaly removed, and mark the stop by its right ratio. Let C be the key sounding the chorus stop, the $\frac{1}{7}$ will be 42. B natural will be 45. A, sharp, the sharp twentieth, will be 44. Fleas are not lobsters, 44 is not 42, and A sharp is no harmonic of C.

Handel's new Way of making Music. — Every great composer has his own peculiar way of treating the scale, for it is by his conception of the scale that he makes his form of composition. Mattheson says of Handel that he told him a great secret — an entirely new way — which he could not have learnt from anyone else — *a method of combining sounds together, quite unknown, and which opened unseen sources of change of key.* I have never seen any remark on this curious anecdote, and Dr. Burney was not the man to make out the new way alluded to by Mattheson. Nevertheless I think I have reduced it to a law, and as examples of the new way refer the reader to the little short choruses in the *Israel in Egypt.* They in general stand between stolen or borrowed music, as if Handel said, "There, that last chorus is not mine, nor is the one coming mine, but of these few bars between them there shall be no mistake. I am Handel, and this is *my* music."

Mozart ending his Chorus out of his Key. — Those who know how to write music contrive to finish with the same sound they commenced with. This is not so easy to do, and many a man begins with one D or C, and ends in another D or C. In England (not in Germany) Mozart has been made to perpetrate this blunder by an ingenious alteration of the score invented by Mr. Vincent Novello. Mozart begins his *requiem* in D minor with the B flat, which is of course the $\frac{1}{9}$ of G, the parent of D. At the sixth bar from the end of the first chorus he has modulated into another B flat, the parent of F. Mozart changes here this new B flat by a most happy stroke into the B flat, the third of G, so that he returns to the original sound (D) he began with. But Mr. Novello has altered the passage, and made Mozart go to the D which is the $\frac{1}{3}$ of B flat, the parent of F, and thus end out of his key, and also break the old law, "every consonance is perfect in its own te-

trachord, but not so when the two sounds lie in different tetrachords." HENRY JOHN GAUNTLETT.

AUTHORSHIP OF "A CRITICISM ON THE ELEGY WRITTEN IN A COUNTRY CHURCH YARD."

The sum of six contributions on the authorship of *A criticism on the Elegy written in a country church yard*, which was published anonymously in 1783, may be thus stated: 1. It was written by James Moor, professor of Greek at Glasgow; 2. It was written by John Young, professor of Greek at Glasgow; 3. It was neither written by professor Moor nor by professor Young; 4. It was the avowed production of professor Young; 5. It was the "veritable production of professor Conway;" and 6. If not written by *some other person*, "the claim set up for Young cannot easily be set aside."

As an antidote to error and uncertainty, I transcribe some manuscript notes on this subject by the aforesaid professor Young and the reverend doctor John Disney—prefixing the exact title of the volume in which they are contained:

"*A criticism on the Elegy written in a country church yard. Being a continuation of Dr. J———n's criticism on the poems of Gray.* LONDON: *printed for G. Wilkie*, 1783." 8°. pp. 20 + 90.

[On the verso of the fly-title.]

"To the revd. doctor Disney from the editor."

[On the fly-leaves.]

"Sept. 8. 1792. from the author. Prof: Young of Glasgow."

"I think the most perfect imitation of Johnson is a professed one, entitled 'A criticism on Gray's Elegy in a country church-yard,' said to be written by Mr. Young, professor of Greek at Glasgow, and of which let him have the credit, unless a better title can be shewn. It has not only the peculiarities of Johnson's style, but the very species of literary discussion and illustration for which he was eminent. Having already quoted so much from others, I shall refer the curious to this performance, with an assurance of much entertainment." Boswell's Life of Johnson. Vol. iii. 8vo. p. 670.

On the preceding remark of Boswell, lord Woodhouselee observes (in a note p. 173 of his Memoirs of lord Kames. v. 1.)—"But a perfect copy reflects the faults, as well as the beauties of the model; as in that exquisite specimen of imitation, (by professor Young of Glasgow) *A criticism on Gray's Elegy.*"

This volume came from the united libraries of Hollis and Disney, which were sold by auction in 1817. It has the book-plate of Disney, with his initials and crest stamped on its exterior. It cost *me 5s.* I should not be satisfied with less than compound interest on the outlay.

BOLTON CORNEY.

The Terrace, Barnes.

P.S. *Conway*, it is now said, was a misprint for *Young!* I cannot help it: "mon siége est fait."

BUDHISM.

Budhism is a reformed Brahmanism, omitting all those symbols, rites, and practices, which are peculiarly remarkable and offensive in the latter. Budhism, through the Nestorians and Romanists, has received some influence from Christianity. Mr. Gutzlaff mentions the Budhists as counting their prayers by means of a rosary, chanting masses for both the dead and living, the celibacy of the priests, their shaving their heads, fasts, &c.: he specially notices their adoration of *Tien-how*, the Queen of Heaven, styled also *Shing-moo*, the Holy Mother; but of the date of its introduction he could obtain no trace. The first Christian missionaries to Tibet, in the thirteenth century, were also equally surprised at the resemblance to Romanism which they discerned in what they called Lamaism, and conceived to be a degenerated Christianity. (*Chinese Repository*, vol. iii. p. 111.) Gutzlaff saw a marble bust of Napoleon, before which incense was burnt in a temple; but we must not infer from this that the great western warrior and legislator was himself an object of reverence to the followers of *Fo*. "Ex quovis ligno fit Mercurius." Any image might possibly suit their polytheism (*Wisdom*, xiv. 15.). Dr. Milne (*Chinese Gleaner*, p. 105.) has taken from "A Complete History of Gods and Genii" the following extract, showing that Budhism had imbibed a succinct narrative of Gospel history:—

"The extreme western nations say, that at a distance of ninety-seven thousand *ly** from China, a journey of about three years, commence the border of Sy-keang [the river Sy]. In that country there was formerly a virgin named Ma-le-a [Maria]. In the first year of Yuen-chy, in the dynasty Hân, a celestial god [angel] reverently announced to her, saying, 'The Lord of heaven has selected thee to be his mother." Having finished his discourse, she actually conceived, and afterwards bore a son. The mother, filled with joy and reverence, wrapped him in a cloth, and placed him in a horse's manger. A flock of celestial gods sang and rejoiced in the void space. Forty days after, his mother presented him to the holy teacher, and named him Yay-soo [Jesus]. When twelve years of age, he followed his mother to worship in the holy palace. Returning home, they lost each other. After three days' search, coming into the palace, she saw Yay-soo sitting on an honourable seat, conversing with aged and learned doctors about the works and doctrines of the Lord of heaven. Seeing his mother he was glad, returned with her, and served her with the utmost filial reverence. When thirty years of age, he left his mother and teacher, and travelling to the country of Yu-teh-a [Judea], taught men to do good. The sacred miracles which he wrought were very numerous. The chief families, and those in office in that country, being proud and wicked in the extreme, envied him for the multitude of those who joined themselves to him, and planned to slay him. Among the twelve disciples of Yah-soo, there was a covetous one named Yu-tah-sze [Judas]. Aware of the wish of the

* Ten *ly* being about one league makes this distance of upwards of 29,000 miles, whilst the circumference of the earth is not 25,000.

greater part of his countrymen, and seizing on a proffered gain, he led forth a multitude at night, who, taking Yay-soo, bound him and carried him before Ana-sze [Ananias] in the courthouse of Pe-lah-to [Pilate]. Rudely stripping off his garments, they tied him to a stone pillar, inflicting on him upwards of 5400 stripes, until his whole body was torn and mangled; but still he was silent, and like a lamb remonstrated not. The wicked rabble, taking a cap made of piercing thorns, pressed it forcibly down on his temples. They hung a vile red cloak on his body, and hypocritically did reverence to him as a king. They made a very large and heavy machine of wood, resembling the character *ten* [an upright cross], which they compelled him to bear on his shoulders. The whole way it sorely pressed him down, so that he moved and fell alternately. His hands and feet were nailed to the wood, and being thirsty, a sour and bitter drink was given him. When he died, the heavens were darkened, the earth shook, the rocks, striking against each other, were broken into small pieces. He was then aged thirty-three years. On the third day after his death, he again returned to life, and his body was splendid and beautiful. He appeared first to his mother, in order to remove her sorrow. Forty days after, when about to ascend to heaven, he commanded his disciples, in all a hundred and two, to separate, and go everywhere under heaven to teach, and administer a sacred water to wash away the sins of those who should join their sect. Having finished his commands, a flock of ancient holy ones followed him up to the celestial kingdom. Ten days after, a celestial god descended to receive his mother, who *also* ascended up on high. Being set above the nine orders, she became the Empress of heaven and earth, and the protectress of human beings."

Davis (*Chinese*, vol. ii. p. 91.) thinks it indisputable that this account was received by the Chinese from the Catholics. Crucifixion, which is common with the Chinese, is described above in a circumlocutory way to meet the erroneous opinion of the Christian narrator, that the cross of Christ was a large machine. The number of stripes does not coincide with possibility or with the Roman practice of "forty save one." The number appears to be a computation; for example, one stripe every other second would occupy three hours of time. The above names are the nearest approximations the Chinese can make with their monosyllabic language and deficient consonantal sounds: thus the Chinese Jews read the initial word of the Law, Pie-le-shi-sze, meaning to say Be-rai-shith, having no *b*, *r*, or *th*, in their vocabulary. The recent disclosures of the doctrines of Chinese rebels, resembling the Mosaic, evince a like origin. T. J. BUCKTON.

RESTRICTIONS ON THE SALE OF TOBACCO.

The following extracts from the Convocation Books of the Corporation of Wells may prove interesting to the correspondents of "N. & Q." on the subject of tobacco.

"*The Coppie of a Lre written by ye Lords of the Councell aboute Tobacco.*

"To O'r Lovinge freinds ye Mayor and Burgesses of ye Cittie of Welles, or other Cheife Officers there.

"After o'r hartie comendacons, Ther hath been a longe continueinge Compl^t made vnto his Ma'tie by ye Traders in Tobacco w^thin ye Cittie of London and places adjacent, of great disorder vsed in the Ventinge and sellinge of Tobacco, causeinge many intollerable inconvenyences and abuses to arise from thence, And a reformacon therof in things wch by these you are required to make will much conduce to that reformacon. And therfore wee doe pray and require you forthw^th vppon the receipt of these o'r Lres, yt you advisedly consider how mannie choise and honest and fitt psons you knowe in yo'r cittye fitt to vent and sell Tobacco, and therof make Certificate in writinge, togeather w^th theyr Trades theye doe nowe vse, and to send the same vnto Vs w^th as much expedicon as may be, To the end his Ma'tie, for the comon good of his people, may pceed in takinge such course for reformacon of ye psent abuse, as in his Princely wisedome he hathe resolved. And hearof you are not to fayle or bee remisse as you tender his Ma'ties service. And soe wee bidd you hartily farewell. From Whitehall, ye laste day of Aprill, 1632.

"Yo'r lovinge freindes, Tho. Coventrye, Wentworth, J. Coke, Ridg^rton, Holland, Manchester, Fr. Cotington, Lyndsey, Tho. Suffolk, Newberghe.

"This Lre was deld to Mr. Maior, 19th daye of May 1632, by a Straunger."

(Added in another hand), "Hee will not tell ye place, wher hee dwelt."

June 4, 1632. At a meeting of the Corporation the subject of the foregoing letter is thus noticed:

"*To Aunswere ye Lre of the Lords of the Councell aboute Tobacco.*

"This day Mr. Mayor did cause the Serjeants to warne the Councell to consider of an Answere to a Lre directed from ye Lordes of the Councell, dated att Whitehall, the last of Aprill, 1632, for the C'tifieinge of what psons were fitt to sell Tobacco w^thin this Cittye. And hee further saieth that hee hath made itt knowen of such Lrs vnto Mr. Cornelius Watts, Mr. Cordwent, Mr. Henry Rapley, Willm Walter, als Hosier, and Willm West and James Stocke, John Hill, Roger Udall, Jacob Standeforde, and John Edicott, whoe doe all confesse that they doe vsuallie sell Tobacco, And hervppon itt is ordered by all the psons above named that a Lre shalbe directed to the Lords of the Councell, Certifyeinge therby the psons above named, w^th their sev'all aditions."

"*Welles Civit^s sive Burgh. in Com. Som.*

"To the Right honorable the Lords of his Mat^s Privie Councill.

"The humble C'tificate of the Maior, Masters, and Burgesses of the Cittye or Burrow of Welles, of such choise psons as doe vsually sell Tobacco ther.

"Cornelius Watts, of Welles aforesaid, Vintner.
Humphrey Cordwent, of Wells aforesaid, Innkeeper.
Henry Rapley, of Welles aforesaid, Vintner.
Willm. Walter, als Hosier, of Welles aforesaid, Innkeeper.
James Stock, of Wells aforesaid, Barber-Surgeon.
Willm. West, of Welles aforesaid, Innkeeper.
John Hill, of Welles aforesaid, Vintner.
Roger Udall, of Welles aforesaid, Alehousekeeper.
Jacob Sandefor, of Welles aforesaid, Apothecary.
John Edycott, of Welles aforesaid, Cordwyner.

"All wch wee humbly leave to yor Lordspps honble consideracons.

"Dated att Welles, xj Junij, 1632.

"Yor Lordpp's humble Servaunts to be comanded."

INA.

Wells.

Minor Notes.

The Lancashire Witches in King Charles I.'s Reign. — Sir Willam Pelham writes, May 16, 1634, to Lord Conway:

Ye greatest news from ye country is of a huge pack of Witches, wch are lately discovered in Lancashire, whereof 'tis sayd 19 are condemned, and yt there are at least 60 already discovered, and yet dayly there are more revealed; there are divers of them of good ability, and they have done much harme. I heare it is suspected yt they had a hand in raysing ye greate storme wherein his Maygesty was in so greate danger at Sea in Scotland."

The original is in H. M.'s State Paper Office.

W. N. S.

The Prefix Wall. —

1. *Wall*, in *walltree* and some other compound words, is obviously connected with *vallum*, a wall.

2. *Walleyed* is *wheeleyed* (Scoticc *ringleyed*); for in Scotland we have *wallee* or *wellee*, a spring *boiling* out of the ground, and Burns writes "whiles in a *weel* it dimpled," — this *wall* is a cognate with *volvo*, to roll.

3. The κάρυον βασιλικόν is βάλανος, balanus, walnut, *i. e.* Baal's nut; *Juglans*, is Jove's nut; *wallflower* is Baal's flower, as *giroflée*, Fr. *Gilliflower*, Eng. is *Jupiter's flower*. Again, *validus* means powerful as Baal; *vale*, be under the care of Baal: finally, φάλανα, Balæna; wallfisch, Germ.; *whale*, Eng. and Dan., is Baal's fish, the fish prepared by God for Jonah. In Isaiah xlvi. 1. "Bel boweth down, Nebo stoopeth," the Latin runs "Concidit Bil (Juppiter), corruit Nebo (Mercurius), and in Acts xiv. 12., Paul through *Bil* suggests *Jupiter*, and Barnabas through *Nebo* or *Nabo* suggests *Mercury*; Paul's eloquence, however, effected a transposition of the names. This *wall* is allied to *Baal*.

JOHN HUSBAND.

Havelock's Stone. — The following may interest General Havelock's friends:

"A stone said to have been brought by ye Danes out of their own country, and known as 'Haveloc's stone,' forms a land-mark between Grimsby and ye Hamlet of Wellow." —*Hist. of Lincolnshire*, ii. 243.

F. L.

Origin of a Habit. —

"The ladies are just now attiring themselves in a very neat walking wrapper or 'duster,' which certainly commends itself to good taste, and sits very gracefully upon a form begirt with hoops. This 'habit,' however, is not original with the ladies. It originated with a class, of all others, perhaps, most estranged from the sex. We mean the 'Zouaves,' that dauntless, yet isolated body of French troops, who went up the Malakoff hill amid the storm of iron rain. They first introduced the style of dress for fatigue purposes, and called it 'burnous.' Those worn by the ladies are an exact pattern of the Zouave fatigue. Strange, is it not, that delicate woman should adopt the war-worn fashions of the bloodiest troops in all the world, and sport in fashion what originated in the necessities of the campaign of the Crimea."

I take the above cutting from a recent journal, merely for the purpose of remarking that the habit therein described did not have its origin in the necessities of the late Crimeau campaign. The peculiar and becoming costume of the Zouaves, from their formation as a military body under their present organisation, has undergone no change; and as to the "burnous," it was known in the Levant some ages ago.

W. W.

Malta.

Typographical Mutations. — I dare say there are readers of "N. & Q." old enough to remember the time when certain popular works appeared, in which almost every material word was printed with a capital letter. To have abandoned *that* display is certainly an improvement: but is not the opposite peculiarity ungrateful in the appearance of a book-page? I allude to the printing such terms as "trades' hall," "literary society," "mechanics' institute," &c., *without* capitals: to me this act of typographical *sans culotism* is a perpetual eyesore, even in a newspaper. But my main purpose at this moment is to "make a note" of a still newer freak of the compositor. I have before me *William Wordsworth; a Biography*, a most delightful volume; except that, perhaps, the "linked sweetness" is sometimes *too* "long drawn out." Now, throughout the whole of these five hundred pages there does not occur, I believe, except in quotations, a single colon! Charles Lamb charged Gifford with perpetrating strange tricks with the contributions to *The Quarterly*, by merely "clapping a colon before a therefore." But is not this *Biography* the first specimen of a modern book the text of which does not contain a colon at all? I make no remark on the actual value or importance of this *stop*, nor on the theory and practice of punctuation in general.

D.

Blowing from Cannon. — Kenneth Mackenzie, Esq. was committed to Newgate, by the Right Hon. Lord Viscount Stormont and the Lords of the Privy Council, October 23. 1783, on a charge of murder. He was tried under a special commission, by virtue of statute 33 Hen. VIII. chap. 22., which enacts, "that persons committing murder in any of His Majesty's forts, &c. beyond the seas, may be tried by a jury in England." The indictment charged that he did "at Fort Moree, on the coast of Africa, August 4. 1782, feloniously, &c." .... "by discharging at him a certain gun called a cannon." The evidence proved that the culprit was tied to the gun. The Attorney General (who conducted the prosecution) said,

"The mode of execution was never before heard of in this country .... he thought no defence could be set up; he was certain no legal justification could." Mr. Justice Willes summed up. The first point raised was "that this was an execution agreeable to martial law, and therefore he is justified." On which the justice says, "It cannot be justified according to martial law, for no life can be taken away by virtue of martial law, except in the heat of action, or by a Court Martial being held upon him..... If there had been a Court Martial, we know of no such punishment in the European dominions; and though they might aver such a custom in Africa, the prisoner had no right to do so: and I should think that a *Court Martial itself would have exceeded its jurisdiction in inflicting it.*" The jury retire for an hour and a quarter: "Guilty:" "in consideration of the wicked persons Captain Mackenzie had under his command, the jury recommend him to mercy." The Recorder sentences him "to be hanged and dissected," remarking that "he had taken upon him to exercise an authority not vested in him; an authority which his *Sovereign could not exercise*. He had condemned a man to death, unheard, unprepared, and by an extraordinary and unheard-of mode of punishment in this country." (*Political Magazine*, vol. vii., Dec. 1784, pp. 426—434.) R. Webb.

Minor Queries.

John Everard, of Clare Hall, Cambridge, B. A. 1600; M. A. 1607; D. D. 1619; is author of "Three Bookes translated out of their Originall: First, the Letter and the Life, or the Flesh and the Spirit; secondly, German Divinitie; thirdly, the Vision of God, written 1638." (MS. Univ. Libr. Cambridge, Dd. xii. 68.) We trust that some of your correspondents may be able to furnish additional information as to this person, who is casually mentioned in Wood's *Athen. Oxon.* i. 313. C. H. & Thompson Cooper.

Cambridge.

Hoods. — The subject of hoods has been recently touched upon in "N. & Q.," (2nd S. iii. 308. 356. 435.) Can anyone give information as to the time when the present gowns and hoods were introduced into the University, or suggest what is the meaning of the semicircular cut at the end of the B.A. and M.A. hood, and at the end of the sleeve of the Master's gown? Oxoniensis.

Moonlight Heat. — In a late number of *The Athenæum*, in a review of Webster's *Periodic System of the Atmospheric Actions*, is the following remark: —

"That the moonlight must have a great deal of heat when it leaves the moon is highly probable; that it has none when it reaches the surface of the earth is certain. What then becomes of all the heat which it seems almost certain the moonlight brings with it? Sir John Herschel thinks that it is absorbed in the upper regions of our atmosphere."

Is not this a hasty conclusion from the experience of our chilly English moonlights only? For in India, certainly, the moonlight nights are by far the hottest. Has this fact ever been scientifically tested? E. E. Byng.

Armorial. — Argent, a bend, or, between three crossletts, sable (?), on the sinister side, and three fleur-de-lis, on the dexter; Crest, a lion rampant. I am anxious to know to whom these arms were granted. M. (1.)

Wycherley's Song of Plowden.—In Baker's *History of Northamptonshire*, i. 470., mention is made of a Song of Plowden of Plowden Hall, by the comic poet Wycherley. This song, however, is not to be found in any of that poet's works, nor even in his *Posthumous Works*, printed in folio, 1713. I will feel much obliged to any of your contributors by pointing out to me where this song is to be found. Albion.

Medal; Clement X. — I have in my possession a copper medal, nearly two inches in diameter: one side has a representation of the portico of a temple, with a small figure of the Virgin and child on the top, round it the following inscription: "Sedente . Clemente . X . Pont . Max . An. vi. Anniv. mdclxxv." The reverse, "Iacobus . tit . ss . io . te . paulis . r. e. presb . cardrospigliosius . liberianæ . basil . archipresb . apervit." Could any one give me any information respecting it?

R. W. Jacob.

Leeds.

Richard Wright's Case. — In a letter from Mr. Jessop to Mr. Ray, the great naturalist, written in 1668, and dated from Broomhall, the following curious passage occurs: —

"Richard Wright is come from London, and hath done little there: only the judge hath advised him to indite the man and the maid if Stephen trouble him any more. This only is observable, which I was not acquainted with when you was with us, that Kurlew, the foreman of the jury, who, the Spirit saith, was bribed by Stones, died raving mad within three days after he had passed his verdict, crying out that he saw the devil, and such like expressions. This is very true, for I had it from one who was at his burial. The coroner also hath lingered away ever since the Assizes, and died about the time that Wright went to London."

It is very unlikely that any light can be thrown on this case, but the best chance of this is through the channel of your valuable work. R. W. B.

Szeklers. — In the *British Journal*, No. 1, July, 1853, is a paper by Captain Mayne Reid, giving a brief account of the *Szeklers* or *Szckely*, a people of

about 500,000 souls dwelling at the eastern end of Transylvania, and who distinguished themselves during the recent war of independence in Hungary. Captain Reid refers to a M. Berzeviczy, a Szekler, who has devoted considerable time to inquiries as to the early history of his race, and whose theory is that they are an aboriginal people, and the ancestors of the present Tartar race. Has anything been published by M. Berzeviczy or any other on this subject? The characteristics of the Szekler features, as given by Captain Reid, seem very different from those of the Tartars, and differ much too from those of the aboriginal races of Great Britain, of America, of Egypt, and of other countries; in all of which the earliest races seem to have been similar, so far as may be judged from the skulls and other remains found in cists and tombs. See *Wilson's Archæology, or Prehistoric Annals of Scotland*, a most useful and ingenious work. Captain Reid asserts that the Szckely are the ancient Siculi, and in this he is probably correct; but if M. Berzeviczy's theory is right, a much greater and deeper interest attaches to them. Any connexion with the aboriginal races—a race of Europe—is most interesting in an ethnological and archæological point of view, and I would be very grateful for any further information on the subject. Y.

"*Too fair to worship*," *&c.* —

"Too fair to worship, too divine to love."

Motto on Lord Ward's famous *Correggio*. Query, who is the author? Q.-y.

Pope's Iliad. — I have heard that Pope's translation of the concluding lines of the 8th Book of *The Iliad* —

"As when the moon, refulgent lamp of night," &c.

has been much criticised and abused by Coleridge or Wordsworth. Will any reader of "N. & Q." be kind enough to tell me where any passage in Coleridge or Wordsworth to that effect is to be found? Lesby.

Prideaux and Walpole. — On looking over the *Railway Anecdote Book*, under the head "Walpoliana," p. 135., it states:

"Walpole was plagued one morning with *that oaf of unlicked antiquity, Prideaux, and his great boy.* He talked through all Italy, and every thing in all Italy," &c.

Query, Is the Prideaux here alluded to the author of the *Connexion between the Old and New Testament*. If not, who was he? I would not trouble you, but have no means of consulting any of Walpole's works. A Devonian.

Doolie. — Public attention at present is fixed on the East. A glossary of Hindostanie terms employed in Anglo-India parlance has been published. The explanations given are not always correct; but let that pass. A "doolie" is probably described as being a sort of palanquin for the conveyance of the sick and wounded, and we have lately read of military operations being delayed for want of a sufficient number of dooley bearers. In the far East, we have a tale that when Burke was *worrying* Warren Hastings, he brought one invective to a climax by declaring that, "After a sanguinary engagement, the said Warren Hastings had actually ordered ferocious Doolys to seize upon the wounded." Is this legend founded on fact? It is certainly accepted as such by many Indians, though the origin I have never been able to discover. Waquif Kar.

Lieut.-Colonel George Lenox Davis. — Wanted for genealogical purposes the arms, crest, &c. of the late Lieut.-Col. George Lenox Davis, C.B., 9th regiment, sometime superintendent of the Liverpool recruiting district. He died in Galway, Ireland, in 1852, and a tablet to his memory was erected in the cathedral of that town by his brother officers, on which, however, the arms are not given. As he was a K.C.B. some information with respect to his arms and pedigree would be easily obtainable by any of the correspondents of "N. & Q." resident in London.

Ymdeithiwr.

Epigram quoted by Gibbon. —

"Gibbon fait allusion, dans une note de son histoire, à une épigramme bien connue qu'il arrange ainsi:

"'Un serpent mordit Jean Fréron;
Eh bien! le serpent en mourut!'

"On voit qu'il ne tient pas plus à la rime que son ami, le philosophe Hume."—*Jugements, Maximes et Reminiscences*, par M. L. Mezières, p. 333. Paris et Metz, 1857.

Where is the original, or what is the true reading?

The thought is like —

"The man recovered from his bite,
The dog it was that died."

Is either a plagiarism? M. N. S.

Subject of Painting. — I possess a very old painting, five inches by three and a half inches, on copper, by Sassoferrato (Salvi), on the subject of which I am rather at a loss. It represents three white lilies in a triangular position. Out of the upper one is a half-length figure of the Virgin, with her right hand resting on a blue globe, and holding a sort of bag or "reticule." On the globe, and supported by the Virgin's left shoulder, is the infant Christ, with a golden "glory" round his head, with the left hand placing a golden crown on the head of the Virgin, and with his right hand placing a sceptre, with a cross on it, in her left hand, which she grasps. Issuing out of the lily, on the right of the above, is a half length of an old and bearded monk, clothed in white, holding in his right hand a white flag with a cross on the

staff, and in his left a chain with some implement, apparently of torture, at the end.

From the other is a half length of a nun, clothed in white, and with a black hood, her left hand on her breast, and holding out her right hand; both monk and nun looking upwards.

On the breasts of the Virgin, the monk, and the nun, and also on the white flag, and the little "bag" in the Virgin's hand, is a shield with the following coat:—

"Gules, party per fess, paly of 9, gules and argent. In chief, a Maltese Cross of the Second."

This painting was purchased in Spain. Can any of the readers of "N. & Q. give me information on the subject—to what convent, &c., it once belonged, or as to the arms thereon, &c.?

JOHN GARLAND, F.L.S.

Dorchester.

Likeness of Mary Queen of Scots.—I have a work, published in 1822, in two volumes, by a young lady, called *The Royal Exile, or, Poetical Epistles of Mary Queen of Scots, during her Captivity in England; with other Original Poems.* Also, by her father, *The Life of Queen Mary, &c.* It is dedicated to Mrs. Hannah More, in which is an engraving of a medallion which was kindly presented by Mr. Chalmers; it was originally intended for his *Life of Mary*, but was finished too late. It is perhaps the most authentic likeness of that queen in existence. The medallion was engraved (while she was Dauphiness of France) by Primare. Is such a medallion in existence? also, who was the writer of the work? The inscription round the medallion is, "MARIA . STOWAR . REGI . SCOTI . ANGLI." R. W. JACOB.

Dryden's Lines on Milton.—In talking with friends, I find that the opinion prevails more generally than could be supposed, that Dante and not Virgil was meant by Dryden. This has led me to investigate the question farther, and I find that the error arises from the fact that *Italy* being the country named by Dryden, he could not have meant Virgil, because he is said to have been a Roman poet, and not an Italian. But I contend for his being an Italian as much as Dante. Italy had an existence in the time of Virgil, and is constantly spoken of by him in his works. Moreover, it is referred to in the Scriptures.

It is singular that Dante is never once spoken of by Dryden that I can find. Dr. Johnson in his *Life of Dryden* never spoke of Dante, nor is that poet referred to throughout the whole of *The Spectator*. The probability is that Dante and his works were not known in England in Dryden's time. Again, the wording of the line—

"Three poets in *three distant ages* born,"

seems to me to settle the question.

Any information you can give on this question will excite a good deal of interest among a large circle of readers. I. Y.

Savoy Registers.—Any information explanatory of the accompanying extracts from the Register of the Savoy will be acceptable to the inquirer. S. R.

"COURT OF THE SAVOY, 1716:—

"In the year 1716 were brought to the precincts of the prison of the Savoy, for divers Treasonable Acts and Misdeameanors against the present King's Majesty:

"Detained from Jany. to March, thence taken to the Lord Primate's Secretarie at Lambeth Palace to await the meeting of Parliament

Sir Mark Kennaway, Kt.
„ Herbert Foult.
Evan Boteler, Gent., and some 30 other adherents of the Deposed King.

(An old insurgent.)

Sir W. Tringham being also an old offender (annuis malefactoris et impertabilis), Fined £100, and his possessions were taken in Confiscation by Edwd Chaplin.

"Bulteel
Smythe
Winch
Strathspaye
Wishawe
Ivimey

Were ordered to depart the Realm—Bulteel went to the Infirmary and there died, his latest Successor is now in the Queen's Household. PRYNNE.

Ivimey, Winch and Strathspaye went to Gibraltar."

A Gunpowder Plot Query.—A very old custom, coeval, apparently, with the annual bonfires and fireworks, prevails in the West Riding of Yorkshire, of preparing, against the anniversary of Gunpowder Plot a kind of oatmeal gingerbread, if I may so call it, and religiously partaking of the same on the "dreadful" day, and subsequently. The local name of the delicacy is Parkin, and it is usually seen in the form of massive loaves, substantial cakes, or bannocks. The appropriateness of fireworks in commemorating Gunpowder Treason is obvious; can any correspondent of "N. & Q." account for the connection of Parkin with the same? Secondly, Is the custom peculiar to the Riding or to Yorkshire? Thirdly, Has it anything to do with the Meal-Tub Plot, and can "Parkin" be a corruption of "Perkin."

GUY FAWKES.

Minor Queries with Answers.

Arvel.—What is the origin of the word *arvill*, as meaning "funeral feast," and used by the inhabitants of the West Riding of Yorkshire? E. S. W.

[The derivation of this word seems to have puzzled our etymologists. The learned Jonathan Boucher, in his *Glossary*, says: "I am inclined to suppose that *arwyl* (the undoubted etymon of *arvel-bread*) is compounded of *ar*, over, or upon, and *wylo*, to weep, howl, or lament. Of this insignificant Celtic vocable *wylo*, the Heb. יָלַל is the theme, and ὀλολύζω, *ululo*, yell, howl, wail, all of them,

the derivatives. I think this an obvious and natural etymology of *arwyl*, from the circumstance that formerly in Wales, as well as in most other countries, even those in a state of high civilisation, persons were employed on purpose, and even hired, to weep and wail at funerals. Horace alludes to the custom, *de Arte Poet.* l. 431." Again, Mr. Douce (*Illustrations of Shakspeare*, ii. 202.) says, that "the practice of making entertainments at funerals which prevailed in this and other countries, was certainly borrowed from the *cœna feralis* of the Romans, alluded to in Juvenal's fifth satire. It consisted of an offering of a small plate of milk, honey, wine, flowers, &c., to the ghost of the deceased. With us the appetites of the living are consulted on this occasion. In the North this feast is called an *arval*, or *arvil-supper*, and the loaves that are sometimes distributed among the poor, *arval-bread*. Not many years since, one of these arvals was celebrated in a village in Yorkshire at a public-house, the sign of which was the family arms of a nobleman whose motto is 'Virtus post funera vivit.' The undertaker who, though a clerk, was no scholar, requested a gentleman present to explain to him the meaning of these Latin words, which he readily and facetiously did in the following manner:—*Virtus*, a parish clerk, *vivit*, lives well, *post funera*, at an *arval*. The latter word (continues Douce) is apparently derived from some lost Teutonic term that indicated a funeral pile on which the body was burned in times of paganism. Thus *ærill* in Islandic signifies the inside of an oven. The common parent seems to have been *ar*, fire; whence *ara*, an altar of fire, *ardeo*, *aridus*, &c. So the pile itself was called *ara* by Virgil, *Æn.* vi. 177. :

'Haud mora, festinant flentes; *aramque sepulchri*
Congerere arboribus, cœloque educere certant.'"

Jamieson, following Dr. Hickes (quoted by Boucher), is more satisfactory: "The term," he says, "has evidently originated from the circumstance of this entertainment being given by one who entered on the possession of an inheritance; from *arf*, hereditas, and *oel*, convivium, primarily the designation of the beverage which we call *ale*."]

"*The Unconscious Rival*." — An old ballad, called "The Unconscious Rival," formed the subject of a painting in the Royal Academy Exhibition in 1850 or 1851. I much wish to get the lines. OXONIENSIS.

[The old ballad of "The Unconscious Rival" formed the subject of "The Sisters," by C. W. Cope, R.A., in the Exhibition of the Royal Academy of Arts, 1851. The following are the lines:—

"Come, leave thy book, thy dreamy nook,
There's joyance o'er the sea,
Where honeyed voice, and happy look,
Are chilled for want of thee.

"From wave to skies, the whisper flies,
And gilded halcyons shine,
With promise for thy truant's eyes,
And triumph still for thine.

"The dreamer smiled, but not the smile
That beamed before that day,
Where many trust the tempting wile,
Spare me at least to pray:

"To pray that hearts too blest to shun
Life's blossoms whilst they bloom,
May gently prize their triumphs won,
They know not over *whom*."]

Public Execution in 1760.—

"You very justly censure those fine ladies who, with such a thoughtless gaiety, could crowd to a sight which must strike every feeling heart with compassion and horror. By the accounts one sees in the public papers, with what a shocking insensibility of his own deplorable condition did that poor unhappy criminal close his wretched life."—(Extract from Mrs. Carter's *Letters* to Mrs. Montague, May, 1760, vol. i. p. 87.)

Who was the criminal, and what was the offence for which he suffered death? FRA. MEWBURN.

[The criminal was the Rt. Hon. Lawrence Shirley, fourth Earl of Ferrers, executed at Tyburn, May 5, 1760, for the murder of John Johnson, his steward. For a circumstantial account of his trial and execution, see the *Gentleman's Magazine*, xxx. 230.]

Replies.

MACISTUS, AND THE TELEGRAPHIC NEWS OF THE CAPTURE OF TROY.

(2nd S. iv. 189. 295.)

The course of the beacon-light, transmitted from Troy to the palace of Agamemnon, at Mycenæ, as described in the justly celebrated passage of Æschylus, begins from Mount Ida, whence it passes to the Hermæan rock on the eastern shore of the island of Lemnos (compare *Soph. Phil.*, 1459). The next station is Mount Athos; and from Athos the signal is received by Macistus. Macistus (says the poet), "making no delay, and not overcome by oblivious sleep," performs his part, and transmits the light to the watchmen on Mount Messapius, upon the Bœotian coast, near the Euripus. From this point it leaps over the plain watered by the Asopus, and strikes upon Mount Cithæron, on the western shores of Greece. It next crosses the Gorgopian lagoon — the extremity of the Crissæan gulf, north of Megara — and arrives at Mount Ægiplanctus, to the north of the isthmus of Corinth. From this height it is transferred along the Saronic bay, on the western shores of the Isthmus, to Mount Arachnæum, which is its last station before it finally reaches Clytæmnestra at Mycenæ. The intelligence is supposed to be conveyed in one night from Troy; the watchman at Mycenæ is described as having kept a nocturnal look-out for some years.

With the exception of Macistus, all the points in this series are mountains or elevated spots, whose names and geographical positions are well ascertained. They occur, moreover, at tolerably equal intervals: so that the transmission of the telegraphic message, though not in fact physically possible, has sufficient plausibility for a poetical description. Judging from the analogy of the other stations, it would be natural to expect the name of a mountain or headland between Athos

and Messapius; which, from the geographical relations, must be looked for in the island of Eubœa, or more probably in one of the small islands to the north of Eubœa, as Peparethus or Halonnesus. This is Blomfield's opinion, who, in Gloss. ad v. 280., says: "Omnino de monte cogitandum, ut in ceteris stationibus." Heath and Schütz, however, suppose Macistus to be the name of a man; relying upon the language of Æschylus as to his vigilance and promptitude. But this argument has little weight; for a poet so bold in his expressions might easily personify the station, and transfer to the mountain or rock the attributes of the unnamed watchmen who transmitted the signal. Macistus would be a natural name for a high mountain. It may be remarked that Polybius instances Peparethus as a place from which fire-signals (πυρσοί) could be sent to the mainland (x. 43.).

Blomfield observes that Eretria in Eubœa is stated by Strabo (x. 1. § 10.) to have been colonised by Eretrieus, a native of Macistus, the town of Triphylia in Elis; and he conjectures that a mountain in Eubœa may have been hence called Macistus. The position of Eretria, however, does not agree with the course of the beacon-fire. It lies to the south of Messapius, and not in the direct line from that mountain to Athos.

So obvious a contrivance as the conveyance of intelligence by beacon-fires is doubtless of great antiquity, and long anterior to the time of Æschylus. But his description is purely imaginary, and there is no reason for supposing that a signal had ever been conveyed in this manner before his time between places so distant as Troy and Mycenæ. The intervals, moreover, between the intermediate stations which he supposes exceed the distance at which a fire of pinewood or heath — indicated in this passage — could be seen by the naked eye. The interval from Athos to Messapius, which is divided into two stations, is about 100 geographical miles; so that each distance is, on an average, fifty geographical miles. The shortest distances are from twenty to thirty geographical miles. Now the light of a good lighthouse is, under favourable circumstances, visible at sea to the naked eye not more than about fifteen miles. Herodotus describes the Greeks encamped at Artemisium on the northern coast of Eubœa as receiving, in the Persian war, a message by means of fire-signals from the island of Sciathus (vii. 182.); which is no great distance.

Plutarch speaks of the distance from Lemnos to Athos being 700 stadia = 87 miles, which far exceeds the truth. Measured on the map, the distance appears to be about thirty geographical miles. Stephanus of Byzantium is nearer the truth. He asserts that Athos casts its shadow 300 stadia = 37½ miles (in v. Ἄθως). Pliny likewise makes the distance 87 miles (*H. N.*, iv. 23.). The supposition of Æschylus as to the transmission of the light from Lemnos to Athos was not, according to the ideas of the ancients, at all extravagant; for there was a proverbial verse, referred to Sophocles, which described the shadow of Mount Athos as falling upon the island of Athos: —

"Ἄθως σκιάζει νῶτα Λημνίας βοός."

(Soph. *Fragm.* 348. ed. Dindorf; Plutarch, *de fac. in orbe lunæ*, c. 22.; Apostol. i. 57.; Greg. Cyp. i. 73., with the note of the Göttingen editor; Apollon. Rhod. i. 604., cum Schol.)

It may be remarked that if Æschylus had been an engineer instead of a poet, he would not have carried his line of signals so far north as Athos. The more direct course lay through the little island of Neæ to Peparethus or Scyrus, and so to Eubœa.

There were in Africa and Spain certain towers, called Hannibal's Towers, by which beacon lights were transmitted. Similar means were used for giving warning of landings of pirates in Asia Minor (Plin. *N. H.*, ii. 73.), and in Sicily (Cic. *Verr.* v. 35.). Theognis, who was a generation earlier than Æschylus, describes the signal for war being given from a lofty eminence (v. 549.); by which his commentators understand a fire signal to be meant. (Compare Suidas in φρυκτοί.)

Pliny, in his long list of mythical inventors, includes Sinon as having originated signals from watch towers in the Trojan war ("specularum significatio," *N. H.*, vii. 56.). This honour is manifestly assigned to him because he was related to have held out a torch to the Greeks as a signal to enter Troy. (*Procl. Chrest. Arctinus.*)

In the treatise *de Mundo*, included in Aristotle's writings, but manifestly not the work of that philosopher, there is a rhetorical passage, describing the state and grandeur of the king of Persia, which concludes as follows: —

"The whole empire of Asia, bounded by the Hellespont to the West, and by the Indus to the East, is divided according to nations between generals, satraps, and kings, who are slaves of the great king; together with couriers, spies, messengers, and inspectors of beacons. So complete was the arrangement, — especially of the beacons, which conveyed signals in lines from the boundaries of the empire to Susa and Ecbatana — that the king knew on the same day every fresh occurrence over the whole of Asia." — i. 6. p. 398. ed. Bekker.

Beacons were used in England in former times. We learn from Spelman's *Glossary* (in v. *beconagium*), that *beaconage* was a tax levied for the sustentation of beacons. They were on the seashore, either to serve as lighthouses for ships, or to send warning into the interior of the approach or landing of a hostile fleet. L.

I think Mr. Buckton is rather too positive in his assertion that this is the name of a person, and not of a place. He quotes the note of Schütz

on this passage in the Agamemnon, who with Heath took this view. Professor Blackie, too, in his metrical translation, follows them. It is true moreover that the Greek scholiast passes this verse without any geographical reference; but this was because the scholiast read μακίστη πεύκη, taking the word as an adjective and not as a proper noun. On the other hand, however, the more recent editors, Wellauer, Klausen, Blomfield, Scholefield, Peile, are all of opinion that Macistus is the name of the mountain, and not of the person on guard; and last and greatest of them all, Hermann, who, on all questions upon Æschylus, is truly "the king of those that know," in his note upon the passage, after referring to the mention by Pliny (*H. N.*, v. 39.) of Macistus a mountain of Lesbos, and of a lofty mountain in Triphylia with a city built upon it, both bearing the same name, says: "Æschylo, qui mons hic dictus est, situs ille, ut ordo locorum monstrat, in Eubœa." There is apparently no reference to this mountain in any other writer. Paley, in his recent edition of Æschylus, speaks of it as "an unknown mountain in Eubœa," and probably the conjecture of Blomfield is right: "Eretria Eubœa colonia erat ex Macisto Elidensi (Strabo, x. 10.) et forte sie dicebatur mons aliquis Eubœa."

This city of Macistus in Elis is referred to in Dr. Smith's *Dictionaries*. W. BILLSON.

Leicester.

MILTON'S AUTOGRAPH.

(2nd S. iv. 287.)

My query respecting John Milton's autograph has elicited some interesting information, though, with one exception, giving no definite reference to undoubted specimens of the signature in question. There seems every reason to believe that Milton was blind — I mean totally blind — in 1652, and therefore the signature bearing date 1654 cannot be looked on in this light. MR. OFFOR's may turn out to be genuine; but it is possible that the "five or six" referred to by MR. HOPPER may bear no stricter test than the preceding. The treatise *de Doctrinâ Christianâ* alone must certainly present the specimen required, inasmuch as the Second Book commences in these words — "John Milton, to all the churches, &c." It would be worth while to have a correct facsimile of that passage made for the benefit of future Nicholses and Thanes; and I may add that "the gentleman in the country" would confer a great boon on the literary public by communicating copies of the letters he is said to have in his possession to the pages of "N. & Q.;" and perhaps MR. HOPPER will kindly say where he has seen the five or six that he refers to. Meantime, in connexion with this interesting subject, I beg to state that since my query was inserted I have met with a reference to another alleged specimen. In one of Puttick and Simpson's catalogues of autographs sold by them, and dated April 20, 1849, I find the following article, which I quote entire:—"'322. Rosse's Mel Heliconium, or Poetical Honey, gathered out of the Weeds of Parnassus. Sm. 8vo. 1646.' On the reverse of a preliminary leaf there is, in the autograph of John Milton, the following inscription:—

"'*On Mel Heliconium, written by Mr. Rosse, chaplain to his Mtie.*

"'Those shapes of old, transfigur'd by y^e^ charmes
Of wanton bard wak'n'd w^th^ th' alarmes
Of powerful Rosse, gaine nobler formes, and try
The force of a diviner Alchemy.
Soe the queint Chimist w^th^ ingenious powre,
From calcyn'd herbes extracts a glorious flowre;
Soe bees, to fraight their thimy cells, produce
Frō poisnous weeds a sweet and wholsome Jyuce.
J. M.'

And at the bottom of p. 5. are two lines in the same hand.

"The autograph of Milton is of the highest degree of rarity. The only specimen in the British Museum consists of a few words in a copy of *Lycidas*. The present is in excellent preservation." The above lines are not without merit for their conceit, but that Milton wrote them requires proof. At all events the antiquated spelling is quite against the supposition, unless he was amusing himself by a kind of imitation of Chaucer's style. However, the book was sold, on the faith of the assertion made, for no less a sum than 18*l.* 5*s.* to Mr. Sainsbury. LETHREDIENSIS.

TRIFORIUM.

(2nd S. iv. 320.)

Seeing in a late number a communication on the origin of this word, reminded me that in the year 1852 I had occasion to collect notes upon the subject for a paper which I read before the Oxford Architectural Society. The derivation was evidently a mystery. One author only had used the word, namely, Gervase. He either invented it, or, as is more probable, received it from the workmen engaged on the cathedral. Ducange I found held to the theory of *tres-fores*; but unfortunately the *triforia* Gervase was describing had two or four openings. In taking a survey of all our cathedrals, three openings are the exception rather than the rule. Ducange also, as I conceive without authority, gives as the Greek equivalent Τριθύρον, a word used by Macarius, but with a very different meaning. It was the antiquary Sumner who suggested the notion of the Latinisation of "thoroughfare."

First I attempted to determine *to what* Gervase applied the name. In a careful examination of

his account of Canterbury cathedral, he evidently alludes, in the description of the fabric as it stood before the fire, to what we now call the "clerestory gallery." He speaks of "obscuræ fenestræ" above the arches; but again, above these, the "Via quæ Triforium appellata est, et fenestræ superiores." In other words, he describes a "blind story," and above is the "clerestory."

In the description of the cathedral, as rebuilt after the great fire, he says, "the architect intermingled the lower triforium from the great tower to the aforesaid pillar with many marble columns, over which he adjusted *another* triforium of other materials, and also the upper windows." In other words, we have two *triforia*. What was the difference in construction between the two fabrics? I presume, judging from other early Norman examples, that the "obscuræ fenestræ" afforded no "via," but that in the new building (the same as now standing) there was a perfect passage in the *lower* as well as the upper *triforium*. So far as to the application of the word: beyond this is conjecture.

The suggestion which I then threw out (the five years which have elapsed, I admit, have somewhat diminished my affection for it) was that the *tri* was but the scribe's contraction for *turri*, and that *forium*, as has been shown by Mr. Phillott, might well mean a passage: moreover, that Gervase particularly mentions that it was a passage, and that where there was no passage, he implies there was no *triforium*. I laid stress upon his speaking of "the triforium *from the great tower* as far as a certain pillar,"—that, in conclusion, all *triforia* lead from the different staircases to the tower, and nowhere else (or certainly all clerestory passages do, which I consider, according to Gervase, to be the triforia *par excellence*); and that in the case of central towers, with aisles and transepts, as in nearly all our cathedrals, there is no other way to the tower, but along the tower passage, or *triforium*.

I will not trouble you with the uses to which both upper and lower *triforia* have been at different times applied, as I am afraid they throw no light upon the origin of the word. At the same time I think it a subject well worthy of investigation; and perhaps, if you insert this, some of your numerous correspondents may be able to afford information as to their employment, and if any are used for practical purposes at the present day.

James Parker.

Oxford.

ST. PETER AS A TROJAN HERO.

(2nd S. iv. 249. 316.)

Gibbon, in his sly and adventurous fifteenth chapter, misrepresented Père Hardouin's theory in stating that he supposed St. Peter to be the allegorical hero of the *Æneid*. The great historian flippantly adopted a flying report among "the learned" as he found it, without condescending to investigate the fact by consulting the original.

Hardouin's theory is that the *Æneid* was composed by an impious set of scribblers — *impia cohors* — some time in the thirteenth century, under the superintendence of a certain ogre whom he calls *Severus Archontius;* and not only the *Æneid*, but all the Classics, excepting the Georgics, Pliny the Elder, Cicero (whom he subsequently discarded), and the Satires and Epistles of Horace, —poets, philosophers, historians, Greek and Latin, — all with the determined object of establishing *Atheism* amongst men, by paganising all the facts of Christianity—making the pagan *Fata*, Fates or Necessity, the prime ruler of all things — involving even the ecclesiastical writers or Fathers in his onslaught: "Ut eos qui Ecclesiastici dicuntur scriptores omittamus, qui plurimi certè sunt, sed æquè supposititii, proximè sequentis ævi et fabricæ." He spared Homer, but gave no reason for his mercy, whilst he exhausted his erudition to prove that the Greek version of the Bible is "incredibly corrupt, and composed with the view of upholding the hypothesis that there is no true God."

With regard to the *Æneid* he maintained that it is merely a paganised representation of the *Triumph of Christianity over the Jewish Dispensation, and its establishment in Italy*.

He expressly states that the Trojan hero represents an infinitely higher personage than St. Peter — "nam et Æneas *Christus* et Latinus *Christus*" — such are his words in expounding and demolishing the *Pseudo-Virgilius*.

It was a previous visionary who made St. Peter the hero of the *Æneid*, — a certain Hugo, who, in his *Vera Historia Romana*, given to the astonished world in 1655, states this fact, with a multitude of others in the same vein: "Ad *Petrum* igitur Virgilii Æneis pertinet . . . . nec alium 'Virum insignem pietate' illa canit" (p. 98.). "Per Romulum et Remum . . . . . Apostolos Petrum atque Paulum," c. xxiv.

Hardouin's views respecting the *Æneid* will be found learnedly and amusingly set forth in his *Pseudo-Virgilius — Harduini Opera Varia*, Ams. 1733. The same volume contains his *Pseudo-Horatius*, still more amusing; and his *Athei Detecti*, — an onslaught against the Jansenists and Cartesians, — the whole folio being a perfect gem of erudite hallucination and reasoning madness.

In the *Gent. Mag.* vol. iv. p. 8. there is an abstract of his theory, and in vol. xl. p. 290. a general view of Hardouin's matured or senile system as set forth in his posthumous *Prolegomena ad Censuram Scriptorum Veterum*, published by Paul

Vaillant, with an Introduction by Bowyer, 8vo., Londini, 1766. Vaillant gave the MS. to the British Museum, where it now remains (No. 4803. Add. MSS.). There is not a printed copy at the Museum, and the book is scarce; probably there were not many copies printed. The MS. is only a transcript — not Hardouin's "autograph" — as stated on the title-page of the publication.* It is stated that Hardouin confided his MSS. to the care of the Abbé d'Olivet, who placed them in the Library of Paris. It was probably thence that Vaillant obtained his copy; and there also may remain the larger MS. *Censura Scriptorum Veterum.*

This work is a recapitulation and farther affirmation of all his astounding averments. All history, philosophy, science, divinity, lives of saints and martyrs — in a word, the whole mass of human knowledge — had been forged by the monks of Germany, France, and Italy. The libraries of the monasteries, before the invention of printing, were nothing but arsenals of atheism and heresy, "armentaria atheismi et hæresum" (*Proleg.* c. xvi.). In a previous work he said that the *Missals* and *Breviaries* were forgeries! (*Op. Varia*, p. 549.) Indeed much that he wrote in this vein of historical scepticism would be downright profanity, or even "blasphemy," if it had not been written by a man of acknowledged piety. Such is the paramount value of a reputation!

Had he an object in view? It seems so from his *Prolegomena.* The legitimate inference from his theory is that he wished to establish Romanism on the ruins of universal learning, and to reduce mankind to an implicit submission to the Popedom: for, to the obvious question, which he states himself, "If we must not believe the Fathers, whom can we believe?" he boldly replies: "Not the *Fathers*, I say, but our Holy Mother the Church of Rome" — "Non Patribus, inquam ego, sed Matri Sanctæ Romanæ Ecclesiæ." It is impossible to read his works and believe that the man was not in earnest — at least in the expression of his *doubts* — or scepticism. Dupin affirms that Hardouin was perfectly serious in his scepticism; and the numerous "refutations" of his theory attest that it was calculated to unsettle the minds of men at the time: indeed he made a convert of his brother-Jesuit the similarly famous Berruyer; and even had a determined defender of his system in a periodical of the day. All men of sober thought felt convinced that Hardouin's hypothesis leads directly to serious doubts and incredulity — from the mere fact of its being averred by a man of well-known piety. What could the alternative of accepting the dogma of Rome be to most men?

Hardouin died in 1729, aged eighty-three; Voltaire was then in his thirty-fifth year; and he certainly expanded Father Hardouin's historical Pyrrhonism to the utmost in his *Essai sur les Mœurs* and other writings. In truth Voltaire and Hardouin seem to have been very similarly "organised." The latter was a Jesuit, and he gave his doubts a seemingly harmless channel. He used to say that "God had deprived him of human faith in order to strengthen in him that which was divine." Voltaire or any other sceptic may surely utter the same sublime excuse and deprecation.

On the other hand, when astonishment was expressed at the boldness of his paradoxes, Hardouin replied, "What! Do you think I should have been getting up every morning of my life at four o'clock, merely to say what others have said before me?" Hence the Jesuits themselves have adopted the opinion that he was actuated by a mere love of singularity — by the ambitious desire of establishing one of those reputations which are acquired by paradox. *Valeat quantum* — but what if the expression of these vagaries could be the only allowable exponent of his doubts and difficulties?

Bishop Lowth qualifies Hardouin as "a man of extensive learning, of much more extensive reading, of great genius, of a strong, a lively, a fruitful, a *forgetive* imagination: but very confident, arrogant, and violently addicted to hypothesis and paradox;" and Jacob Vernet of Geneva dedicated to him the following epitaph:

"In expectatione Judicii
Hic jacet
Hominum paradoxatatos;
Natione Gallus, religione Romanus;
Orbis literarii Portentum:
Venerandæ Antiquitatis Cultor et Destructor:
Doctè febricitans
Somnia, et inaudita commenta vigilans, edidit.
Scepticum piè egit.
Credulitate puer, audaciâ juvenis, deliriis senex:—
Verbo dicam, hic jacet Harduinus."

F. C. H. (2nd S. iv. 316.) is clearly wrong in stating that Gibbon alludes to this learned Jesuit's treatise *De Nummis Herodiadum.* If he will refer to the treatise (Harduini, *Opera Selecta*, p. 343. *b.*) he will find that Hardouin therein merely hints furtively at his theory, without mentioning St. Peter, or even the *Æneid.* If Gibbon alluded

* The MS. is written in a clear, bold, mature hand, such as Hardouin could not have written in his old age — the period of its composition — although the style is as vigorous as ever, and shows no signs of decay. There is another MS. at the Museum (Sloane MSS. 130.) of Hardouin's *De Nummis Herod.*, which is evidently his autograph, the handwriting of which proves that the former is a copy. The title of the printed work is, — "Joannis Harduini Jesuitæ, Ad Censuram Scriptorum Veterum Prolegomena. Juxta Autographum, sumt. P. Vaillant. Londini, 8vo." pp. 237. In Klotz's *Acta Literaria*, iv. p. 274., there is a savage review of this book, with extracts.

to anything that he might have known, it could only be the *Pseudo-Virgilius*. Hardouin constantly maintained that St. Peter *never went to Rome*, although, as a Jesuit, he affirmed that ecclesiastical fact in one of his works. Others besides Gibbon have repeated the same error.

F. C. H. also states (without giving his authority) that, according to Hardouin, it was Frederick II. who formed the design to destroy the Christian religion, and engaged the Benedictines to forge the books in question. I believe I have read every passage in the works of Hardouin bearing on this subject, and have consulted every notice of the man in all the biographies. I have not seen this assertion before, nor anything like it: — but I can explain the source of the error, wherever F. C. H. may have found the statement. It was La Croze, who, in his *Vindiciæ Veterum Scriptorum contra J. Harduinum*, in 1708, ingeniously contrived to interpret Hardouin's *Severus Archontius* into Frederick II. (See p. 21., "Fredericum II. . . . . non obscurè designavit . . . ."; and p. 20., "sub Severi Archontii nomine Principem illustrissimum et longè celeberrimum, ut *latere suspicer*, ipse me Harduinus impellit.) Surely Hardouin was justified in telling La Croze to admit "qu'il n'attaque pas ce qu'il a vu dans mes livres, mais ce qu'il a cru y voir." Hardouin was evidently joking when he invented the name of his ogre. In his *Antiq. Numism. Regum Francorum* (*Op. Varia*, p. 549.) he says that "the impious faction [of forgers] acquired new energy during the reign of *Philip the Fair*, and waged fierce war against God and his holy religion with their other fictitious productions," and elsewhere he supposes that the *courtiers* of kings had a hand in the forgeries: but nowhere does he give the initiation of his theory to Frederick II., Philip the Fair, or Philip VI., — although all these potentates were proper historical heroes for an enterprise against the *Popedom*, — as champions of royalty against the exorbitant pretensions of Rome.*

ANDREW STEINMETZ.

* The best notices of Hardouin are in the *Dict. Hist.* by Chaudon and Delandine; Chalmers, *Biog. Dict.*, and the *Biog. Univers.* (Michaud). See also *Mem. de Trevoux*, Jan. and Fev. 1734, and for racy and authentic anecdotes, Lacombe, *Dict. des Portraits Hist.* ii. p. 178. In the *Bibliothèque des Ecrivains de la Comp. de Jésus*, there is a complete list of Hardouin's works (more than a hundred), with notices, 1ière *Serie*. This admirable compilation, now in the course of publication, will ultimately comprise every Jesuit author — to the number of ten thousand and upwards. Three large volumes are published, and the compilers, Augustin and Alois De Backer of the same Society, deserve great praise for the scrupulous diligence and accuracy with which they have performed their gigantic task — worthy of the palmy days of the great Order.

"MACANUM: MAÇANUM."

(2nd S. iv. 246.)

These two very antiquated and almost forgotten terms, *macănum* (Latinized-Spanish) and *maçănum* (Latinized-Portuguese), have a kindred meaning, but are distinct, although Ducange appears to have considered them convertible. Both refer, though with a shade of difference, to inlaid work, marquetry, or mosaic. (Mosaic in mediæval Latin is entitled *mosaicum* or *musivum opus*, *musa*, *musæum opus*, *museum*, *&c.*: "Musivum opus, quod tessellatum est lapillis variorum colorum, ψηφίδων λεπτῶν.") Ducange gives no explanation of either *macanum* or *maçanum*.

1. *Macanum* is a Latinized word from the old Spanish *maca*, a spot or speck, itself originally Latin (*macula*). From *maca* came the verb *macar*, to spot, "quasi macular" (Cobarruvias). *Macar*, again, is equivalent to the more modern Spanish *manchar*, used artistically as a term of painting, for putting in the lights and shades of a picture (Terreros), — as we should say, putting them in by *stippling*; which, however, includes not only lights and shades, but tints. With *manchar* and *macar*, in the sense of dotting in or stippling, compare the Ital. *macchiare*, which, still speaking artistically, corresponds with the Fr. *marqueter*: "Marquer de plusieurs taches; Ital. *macchiar* di varj colori, faire un ouvrage de pièces de rapport." Hence *marqueterie*, chequered or inlaid work. The word *macănum*, therefore, stands for all that we call marquetry, whether made with shells, ivory, fine wood, or any other equally available materials.

2. But while the term *macanum* expresses thus the *variety of shades or colours* put in by means of the woods, ivory, shells, &c., employed in the marquetry, *maçanum* must rather be referred to the *cement*, which is employed in fixing these materials. The Portuguese word *maça* (Lat. *massa*) signifies 1. *dough*, 2. *paste*; for instance, such as is used in book-binding ("*maça de livreiros*," Bluteau). With *maça* compare the corresponding Span. *masa*, sometimes used in the sense of *mortar*. Compare also *massa*, which, in mediæval Latin, signified the *cement* employed in fixing the minute stones or blocks used for mosaic ("in cinc feuchte und von zerstossenen Kalck zugerichtete *massam* ordentlich einzusetzen," Zedler). In Spanish, from *masa*, we have *maçacote* or *mazacote*, cement ("es una pasta ô mezela de cal, arena, y casquijo, con que se *cimientan*," Aldrete); and from the Portuguese *maça* comes *maçame*, the pavement of a tank; stones closely joined, and set in a kind of pitch or *bitumen*, in order that, being thus tesselated and cemented, they may hold water. So *maçanum*, mosaic or tesselated work of small stones and similar materials, artistically set

in *cement*. Such I believe to be the true derivation of *maçanum*, and its true meaning.

It must not, however, be concealed that there is another explanation of this latter word. *Maçã* is in Portuguese an apple. Hence *maçaneta*, a knob,—as *pommel*, *pommeau*, from *pomme*. Conf. in Span. *mazaneta*, which, according to Seoane, is "an apple-shaped ornament in jewels." Taken in this point of view, *maçanum* would rather signify embossed work, such as would very probably be found on a drinking-cup, in connexion with which *maçanum* appears in your correspondent's citation. If thus derived from *maçã*, the word would be *maçānum*. On the whole, however, the derivation first given seems the preferable one.

The mediæval practice of reproducing vernacular terms in a Latinized form, as *macanum* from *maca*, a spot, and *maçanum* from *maça*, cement, was quite as frequent in the Spanish Peninsula as amongst ourselves. "Take a few specimens," says Lafuente; "De meas autem *armas* qui ad varones et *cavalleros* pertinent, *sellas* de argento et *frenos*, et brumias, et *espatas*." THOMAS BOYS.

Replies to Minor Queries.

Charles Wesley's Hymns. — To UNEDA, who inquires (2nd S. iv. 268.) what has become of the numerous hymns which the "sweet singer of Methodism" left unpublished at his death, it may be replied, that these, with the rest of his papers, were purchased by the Conference, and a considerable number of them were printed in the *Methodist Magazine* a few years since. Although "hymns" in the loose sense of the term, they were, for the most part, paraphrases in verse of various Scripture passages. D.

Hon. and Rev. Dr. Stewart (2nd S. iv. 227.) — Probably the Hon. and Rev. James Stewart, the first Bishop of Quebec, uncle to the present Earl of Galloway. He died in 1837. KLOF.

Lines attributed to Wolsey (2nd S. iv. 305.) — On a very cursory perusal of these lines, it will appear evident that they are by different writers, of different and distant periods. And, accordingly, the fact is, that the first four lines are taken from Prior's poem of *Henry and Emma:* substituting, however, at the beginning of line four, the word "wide" for "while" in the original, and thereby spoiling the sense. It occurs in Emma's fourth reply.

The last nine lines are from Spencer's *Faery Queen*, being stanza 18 of Canto v. United by the four intervening lines, the whole might have easily found its way into the "old note-book, bearing date nearly 150 years ago," where T. R. K. met with it. But, how it could have been "attributed to Wolsey," can only be conjectured by supposing that it reminded some one of the Cardinal's lamentation over his fallen condition, in Shakspeare's play of *Henry VIII.* P. H. FISHER.

Inedited Verses by Cowper (2nd S. iv. 4. 259.)— These verses do not read like Cowper's; but neither do they seem more of a "plagiarism" from the verses referred to by X. A. X. than belongs to a resemblance in a general sentiment, which must have occurred to many a Christian mind. X. A. X., moreover, is mistaken in attributing the verses beginning with "Jesus, I my cross have taken," to James Montgomery. They appear, indeed, in Montgomery's *Christian Psalmist*, Glasgow, 1826, in one of the parts appropriated by him to the "selected" pieces, and not in Part V., which comprises the "original hymns." In the index it is marked G.; and I think that in the Edinburgh selection the writer's name is given at length, and that it is Graham. P. H. F.

Stroud.

Misprints (2nd S. iv. 47. 218.) — The following are curious instances. In a copy of the Bible, now before me, printed at the Cambridge University Press, in 1831, for the British and Foreign Bible Society (small pica 8vo., marg. ref.), these occur, besides others of a minor character: —

Psalm cxix. 93.: "I will never *forgive* thy precepts;" "*forgive*" for "*forget*."

1 John iii. 11.: "That we should love *another;*" for "*one another*." J. M. C.

Acadia College, Nova Scotia, Oct. 7, 1857.

In the Book of Common-Prayer (4to.), Cambridge, 1826, printed by J. Smith, printer to the University, in the Gospel for the Sixth Sunday after Trinity, the word "brother" is printed "*bother*." R. W. F.

"*Shankin Shòn*" (2nd S. iv. 289.) — Of this singular painting, for the information of HUMILITAS, I can (from memory only) inform him there is a print of it on folio paper, engraved in a somewhat coarse manner, and which at one time (some twenty years since) used occasionally to be met with in the print shops, but, to the best of my recollection, there is no engraver's name, and think that it was executed somewhere about 1770 (certainly within a very few years either way); and that it is not unlikely to be the production of the caricaturist Bunbury, whose humour lay much in that direction. I should advise HUMILITAS to endeavour to see a series of Bunbury's caricatures, where he may probably find it. He was greatly patronised by the family of Sir W. W. Wynn, and several prints in connexion with the private theatricals at Wynnstay were executed by him. Also I may as well inform your correspondent, that somewhere about 1740, there was a small pamphlet (I am uncertain whether it was in prose or verse)

which I have also seen, by "Shankin Shòn, Ap-Morgan, Shentleman of Wales," which probably some of your correspondents may have or know, and be enabled to give its exact title, and which I also think was published at Carmarthen. A. B. C.

"The Goat in Boots" is a quiz on the Welsh, Shenkin Shon being simply Jenkin Jones, a character equivalent to Paddy, Sandy, or John Bull.

SIGNET.

Prester John (2nd S. iv. 171. 259.)—Under the words Prester João, Nestorians, Gengis Khan, Dalai Lama, Abyssinian Christians and Buddha, in the *Penny Cyclopædia*, will be found authorities for consultation in explanation of this historic mystery. In Huc's *Travels in China and Tartary* some interesting notices may be found of the Buddhists, who trace their origin to the West, but possess no history. Without entering into details, I may express an opinion that this supposed Christian prince and kingdom originate in the institutions and forms of Buddhism, which very much resemble those of Romanism, even to the Franciscan dress. Buddhism may be said to be the characteristic religion of the human race. According to Hassel there are

315	millions of	Buddhists,
111	„	Brahmaists,
252	„	Mahommetans,
120	„	Christians,
4	„	Jews.

Oungh Khan has the best title to be the "Prester John" of the Portuguese. He died A.D. 1202, after conquest by Gengis Khan, and was reported to be a Christian, and to have taken priest's orders. The Nestorian Christians seem to have claimed him as of their sect. But it was not till 1246 that "Prester John" was first spoken of, but not seen, by John Carpini, a Franciscan, in his mission by Innocent IV. to Batou Khan, son of Gengis.

T. J. BUCKTON.

Lichfield.

Double Christian Names (2nd S. iii. 312.)—At the celebrated contest for Lincolnshire, between Sir Nevile Hickman, Bart., and Robert Viner, Esq., in 1723, when 4990 freeholders voted, it appears from the Poll Book that only five of them had more than one Christian name. These were Adlard Squire Stukeley, Lucius Henry Hibbins, Esq., Rev. Anthony James Brasley, Rev. Chas. Montague Bertie, and Michael-Bard Emmerson. W. H. LAMMIN.

Fulham.

"*He is a brick*" (2nd S. iv. 247., &c.)—I was told once by an old servant, that I was "a brick, both sides alike!" The latter part of this address struck me as being something new, so I inquired what it meant. "What!" said the servant, "did you never hear that before, Sir? It means you are the same inside as out; that is, you say and do as you feel, and are the same behind a person's back as before their face." Perhaps this may give some clue as to the probable origin of the saying.

HENRI.

W. W.'s account of the origin of this expression may be right, but I am inclined to think that it must rather be looked for in the solid and perfect form of the brick; and so far it seems to correspond with the Greek τετράγωνος. VEBNA.

Impressions on the Eye (2nd S. iv. 268.)—If I may add another query to MR. HACKWOOD'S on the above subject, I would ask, Is there any particular point of time at which the body *dies*,—that is, as I understand, ceases to exercise its functions? and if not, would there be any particular impression which could be fixed on as *the last?* If, as it seems more natural to conceive, the operation of dying takes place over a period more or less extended, the images transmitted from the retina to the brain would, I suppose, be gradually less and less distinct till they ceased entirely.

It would be easy for some of your medical correspondents to experiment with the eyes of dead animals. The eye of a bullock for instance, according to the American theory, would show much the same appearance as did that of Mr. Beardsley, except that a man in a blue coat would be visible instead of one in a light one, and an axe instead of a stone be seen suspended in the air.

T. GREENWOOD.

Weymouth.

Clans of Scotland (2nd S. iv. 271.)—The *older* pedigrees of many of the clans are to be found in MS. in the Advocates' Library at Edinburgh, and were published in the *Collectanea de Rebus Albanicis*, privately printed for the Iona Club (long since defunct). Perhaps Skene's *Highlanders* is the best work on the Clans, though some of the *early history* in it is more fanciful than correct.

SIGNET.

Knowledge is Power (2nd S. iv. 220.)—Those who are interested in the origin of this and many kindred expressions (equivalents of power), will do well to peruse chapters ix. and x. of Hobbes' *Leviathan*. R. C.

Cork.

L'Y grec (2nd S. iv. 269.).—The Greek Y is, of course, Upsilon. If H. ROSET has an edition of Virgil which gives Servius' note on *Æn.* vi. 540., he will find there the explanation he asks for, viz. that Pythagoras likened the course of human life to the letter Y; the stem represented the early part of life, the right hand branch the narrow path of virtue, the left the broad path of vice. Allusions to this simile are not uncommon either

in ancient or modern authors. I subjoin two of the best known : —

" Et tibi quæ Samios diduxit litera ramos,
Surgentem dextro monstravit limite callem."
Persius, iii. 56.

(Pythagoras was a native of Samos.)

" Pythagoræ bivium ramis pateo ambiguis Y."
Ausonius, Idyll. xii.

LIMUS LUTUM.

Family of Hopton (2nd S. iv. 269.) — If your correspondent will refer to a communication of mine in your 1st S. iv. 97., he will find the names of many existing families connected *not* remotely with the Lord Hopton. If my information be correct, he himself died in 1653 without issue, and his four sisters became co-heiresses of their father. Rachel (the eldest) married, first, David Kemeys; and second, Thomas Morgan: Mary (the second) married, first, Sir Henry Mackworth; and second, Sir Thomas Hartopp: Catharine (the third) married John Windham, ancestor of the Earls of Egremont; and Margaret (the fourth), Sir Baynham Throckmorton. C. W. BINGHAM.

The Hoptons of Canon Frome, co. Hereford, are lineal descendants of Lord Hopton the royalist leader, and they still possess the manor house, which stood a siege from the soldiers of the Parliament. C. C. B.

Whipping of Women (1st S. v. vi. *passim.*) — When a boy, near forty years ago, I remember seeing a woman publicly whipped to the beat of drum in the royal borough of Inverness beyond the bounds of the borough. She was a fine looking lass, named Mary Morrison, not parsimonious of her personal favours. I think the procession was formed by the town officers and magistrates. I well remember seeing her bare back receive the lashes, and, to do the man credit, I believe he laid them on gently. A. M. G.

Spiders and Irish Oak: Chesnut Wood (2nd S. iv. 208. 298.)—I thought the chesnut wood theory was by this time extinct, and the more probable one of Sessiliflora oak now was generally admitted. That "N. & Q." may not help to keep alive this old fiction, let me ask whence and why did our ancestors import chesnut wood when English oak was to be had almost for the cutting? I doubt there being a single specimen of chesnut in any old building whatsoever. Oak, I know, will change its appearance much in several centuries, but for a' that, and a' that, it is English oak for a' that. A. HOLT WHITE.

The cicerone who shows the cathedral church at Saint David's points out to the visitor that the choir is roofed with Irish oak, which does not harbour spiders. It is certain that no cobwebs are to be seen in this roof, although they are plentiful enough in other parts of the cathedral.

JOHN PAVIN PHILLIPS.

Omnibus when first used (1st S. ii. 215.; xi. 281.)— Chambers's *Journal*, No. 198, of October 17, 1857, contains an excellent article on the subject, by which it appears that this vehicle is not a discovery of the 19th century, but that the same was in use at Paris nearly two hundred years ago.

EVERARD HOME COLEMAN.

Ancient Map of Ireland (2nd S. iv. 250.) — If Y. S. M. consults any *Gazetteer* of Ireland, he will find the map alluded to not so incorrect with respect to the situation of Lough Derg.

It is evident he has not observed the words "Oriens," "Occidens," &c., on the sides, &c., of the map, and has therefore viewed it in the ordinary way, assuming that the printing running from left to right indicated the west and the east, as it usually does; but in this case, as the printing runs from *south* to *north*, the old map is right both as regards the situation of Lough Derg, and the course of the Shannon, which in it flows towards "Smerwick" or "Limerick," not towards "Downpatrick."

I should mention that there are two Loughs Derg, one on the "Shannon," and the other in the co. Donegal, the latter famous for St. Patrick's Purgatory.

There is every appearance of truthfulness about the story of the map. J. M. O. R.

Dublin.

J. S. M. may be assured that whatever the geographical details, the copper-plate from which the map was printed is genuine. I knew its possessor, the late Mr. John Corry, well; he has frequently shown me the plate and detailed the circumstances of his obtaining it from a gatherer of old metal, &c. at Armagh. Mr. C. died in great distress at Armagh about two years since. The plate was then, I believe, in the possession of Ward, the publisher at Belfast. R. H. B.

Bath.

Payment of M.P.'s (2nd S. iv. 275.) — According to Holloway's *Topography of the Isle of Wight*, Brading in that island —

"Is one of the few boroughs that remained unaffected by the Reform Bill, from the circumstance that the privilege once enjoyed of sending members to the legislature had then long ceased, in accordance with the prayer of a petition from the inhabitants still extant, wherein they ask the House of Commons to relieve them from such service, on account of their inability to support their members; *four pence* per diem being the sum apportioned to each representative."

T. NORTH.

Leicester.

Examination by Torture lawful (2nd S. iv. 129. 298.) — Whatever may be, or may have been, the

state of the law in England with regard to torture, I fear there is little doubt that in France under the Citizen King, this method of extracting evidence was in use. The following occurs in *The Journal of Thomas Raikes, Esq.*, vol. iv. If it be a mistake, as I hope it is, some of your correspondents will probably set me and the public right in the matter.

"Sunday, 18. September, 1840.

"Darmez, the regicide, is at the Conciergie treated with every possible indulgence; nothing that he asks for is refused him; the chancellor and the grand referendary visit him, and the people about him converse with him and are attentive to his wishes. This is called the process of kindness; and if it fails to work upon the culprit, and produces no discovery of his plot or accomplices, recourse is then had to the process of reduction. He receives little or no nutriment, is frequently bled, never allowed to go to sleep, and his strength thus sapped away by inches; if in this exhausted state he shows no sign, they make a third experiment with excitement. Wine and spirituous liquors are administered, *bon gré, mal gré*; he is kept in a state of constant intoxication, in hopes that his incoherent replies may give some clue to his secret thoughts."

K. P. D. E.

Rental of London Houses (2nd S. iv. 29.) — In connexion with this subject, and as farther illustrating the value of houses in the days of Queen Anne, I may note that Charles Povey records having let his property, the famous *Belsize*, at Hampstead, to Count D'Aumont, the French Ambassador, for 1000*l.* for the period of his residence in England. The *term* is, certainly, vague, but it may be that D'Armont's embassy was a special one, and consequently of restricted duration, in which case the said sum might have represented about the annual rental of the property: at all events Povey considered he had made a good arrangement; for although his Protestant principles induced him to refuse its ratification when he found they would convert the chapel on the premises into a *Mass House*, he was not inclined to be the sufferer; and this item of 1000*l.* sacrificed by him "*to keep the Romish Host out of the Church of England*," is included, with sundry other claims rejected by the state, and preferred against the public, in a curious *begging* book of his entitled *English Inquisition*, 8vo., 1718.

J. O.

"*Scrooby*" (2nd S. iv. 307. *antè*.) — It is important to correct a mistake into which H. W. S. Taylor has fallen, respecting the "cradle of Massachusets." Scrooby, the interesting *incunabula* in question, is *not* "in Norfolk," as the quotation (whence taken?) has it, but in Nottinghamshire, near the conterminous junction of the counties of York, Notts, and Lincoln. H.

Anne, a Male Christian Name (2nd S. iv. 277.) — Several years ago, I remember inspecting an original deed, to which an Earl of Essex was a party, and in it he was called "Anne Holles Earl of Essex," but I have no farther recollection of the deed. This party would be, I presume, the fourth earl, and I am reminded of the circumstance by my having observed to a gentleman present at the examination, the singularity of a male bearing a female name, when he promptly replied, "Not at all singular, you see he was a *Miss Nancy* in his day." Anon.

York.

All, or nearly all, the males of the family of de Montmorency are christened "Anne," as those of the Bourbons "Marie." — Vide *L'Almanach de Gotha*. C. C. B.

Miscellaneous.

NOTES ON BOOKS, ETC.

The fifth volume of Cunningham's edition of *The Letters of Horace Walpole, Earl of Orford*, which has just been issued, carries on Walpole's graphic and gossiping *History of England, Social and Political*, for the seven eventful years which intervened between 1766 and 1773,—a period which embraces the elevation of Pitt to the Earldom of Chatham, — the great constitutional struggle in which Wilkes was so zealously engaged,—the publication of the celebrated *Letters of Junius*, *the Bath Guide*, and the *Heroic Epistle*,—a period which saw the death of Gray, of Charles Yorke, Lady Suffolk, Charles Townshend, Mr. Grenville, — the marriages of the Dukes of Gloucester and Cumberland,—Augustus Hervey's divorce from Miss Chudleigh, her marriage with the Duke of Kingston, and the Duke's death,—the completion of *The Mysterious Mother*, — the publication of *The Historic Doubts*, and Walpole's squabbles with the Society of Antiquaries, — and ten thousand other events of greater or less importance, which it is delightful to hear Walpole talk about on paper. No wonder, then, that the *Letters* in the present volume seem, if possible, to be more rich and more racy than ever. We should add that this new volume is illustrated with portraits of Mrs. Damer, Mary Lepel, Lady Hervey, John Duke of Argyle, and Lady Aylesbury.

Gustav Freytag's *Soll und Haben*, the most popular German novel of the age, has just found an able anonymous translator in L. C. C.; an enthusiastic admirer in the Chevalier Bunsen, who pronounces L. C. C.'s translation "to be faithful in an eminent degree;" "and tasteful publishers in Messrs. Constable," who have brought out *Debit and Credit*,—who have brought it out in a form calculated to please the lovers of well-printed volumes. The work is, we have no doubt, destined to create a sensation in this country — not only among the mere readers of fictions, but among those interested in the great questions of social improvement. Its character is so well described by its avowed advocate, the Chevalier Bunsen, and the manner in which it is executed is in like manner so boldly, but we admit so justly stated, that we shall be content to describe both in the Chevalier's own words: — "First," as he says, "it reveals a state of the relations of the higher and of the middle classes of society in the eastern provinces of Prussia, and the adjacent German and Sclavonic countries, which are evidently connected with a general social movement proceeding from irresistible realities, and, in the main, independent of local circumstances and of political events." And as to the manner in which Gustav Freytag has carried out this good object, he

adds: "The admirable delineation of character, the richness of invention, the artistic arrangement, the lively descriptions of nature, will be ever more fully acknowledged by the sympathising reader, as he advances in the perusal of this attractive work."

We had intended to have treated at some length of the services which the Ossianic Society is rendering to the nearly extinct national literature of Ireland, even with the limited means at their disposal. But our space being as limited as those means, we must rest content to call the attention of our readers to a most interesting early Irish romance, *The Pursuit after Diarmuid O'Duibhne and Grainne the Daughter of Cormac Mac Airt, King of Ireland in the Third Century*, which has just been edited and published, both in Irish and with a translation on the opposite page, by Standish Hayes O'Grady, Esq.; an octavo volume of considerable learning and interest, which is given to every member of the *Ossianic Society* in return for an Annual Subscription of *Five Shillings*. We hope this notice will add many names to the list of Members of so deserving a Society.

BOOKS AND ODD VOLUMES

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Notices to Correspondents.

Notices to several Correspondents in our next.

PHEONS *will probably find all he requires in* Lower's Essay on Family Nomenclature, &c., *published by Russell Smith.*

L. A. M. *For notices of the Gunston and Abney families, see our* 2nd S. i. 436.

B. *A short notice of the works of Joannes Vulteius, Remensis, is given in Jocher*, Gelehrten-Lexicon. *His works are scarce.—The other works are entitled*, The Right Way to be Rich, or the Pearl of Price the Believer's best Treasure. *By John Chappelow. London.* 1717, 8vo.—Hæc Homo, wherein the Excellency of the Creation of Women is described, by way of an Essay. *By William Austin, of Lincoln's Inn. London.* 1637, 12mo.

ERRATUM.—2nd S. iv. 348. col. 2. l. 25., for "dear" *read* "den."

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LONDON, SATURDAY, NOVEMBER 14. 1857.

Notes.

ALEXANDER POPE OF BROAD-STREET.

An absence of four months had left a serious blank in my literary intelligence, and I was led to a course of retrospection. Some time, however, was consumed in the exercise of the paper-knife. Mr. Sylvanus Urban called out for it; a pile of the *Athenæum* awaited the operation; a pile of *Notes and Queries* also awaited it; etc. etc.

Among the various subjects which came under discussion within the above-named period, there is one which I cannot omit to notice. It is the *discovery* that Alexander Pope, the presumed father of the poet of Twickenham, resided in Broad-street in 1677. It is believed, in certain quarters, that my friend Mr. Peter Cunningham was not acquainted with the fact when he wrote his *Handbook for London*, and that it had escaped my own observation although in possession of the volume which proved it.

In answer to such surmises I shall give a brief statement of opposite evidence, in part admitting of verification, and leave the question to its fate—avowing that I am not insensible to the principle contained in the phrase SUUM CUIQUE.

About the year 1848 I lent Mr. Cunningham a small volume which he thus describes in his excellent *Handbook for London*, under the heading of *A chronology of London occurrences* —

> "1677—'A collection of the names of merchants living in and about the City of London,' was published in 12mo. this year."

It was for several months in his hands, and he has evidently availed himself of some of the information which it affords. The said volume, which is in alphabetical order, contains these entries —

> James Pope, *Abchurch Lane.*
> Alexand. Pope, *Broadstreet.*
> Joseph Pope, *Redriff.*

Can it be believed, by those who are aware of the favourite studies of Mr. Cunningham, that he should have failed to detect those entries? Is it probable that a lover of biography, and an *aspirant in discovery*, should have placed the volume in his hands without adverting to the second of those entries? There is no exact standard of credibility or probability—so I must declare that we discussed the subject, in conversation, many years since.

How far the *fact* in question has become *patent*, it is not for me to explain. I never saw the assertion to that effect, except as a quotation; and the author may be quite able to justify it.

I must now speak more expressly of myself. I was quite satisfied that the merchant of Broad-street was the father of the poet. The evidence is soon stated. It is admitted that Alexander Pope the elder, albeit "Of gentle blood," was a merchant of London, and we find above *Alexander Pope, Broadstreet*—a street in which there were *fifty* merchants! There are innumerable statements in biographical literature which rest on worse evidence. The queries which arose were of another description. Was the poet born in Broad-street or in Lombard-street? Do the records of Water-lane state where Mr. Morgan the apothecary resided? Are the registers of the parish-church in existence? Under the influence of those feelings I exhibited my precious book to one of the senior officials in Water-lane, and was furnished with the name of the clerk, R. B. Upton, Esq. The memorandum made at the moment is now before me. I also ascertained that the registers of St. Bennet-Fink, as I now believe it to have been, were in safe custody elsewhere. With those preliminaries I paused: the path was plain, and I feared no rival.

It is easy to guess why Mr. Cunningham forbore to announce the fact in question, and as easy to conceive that I should have claimed the discovery of it in due time. I gave the clue, but without then designing to give it. The particulars shall now be briefly reported.

On the 2nd May I contributed to *Notes and Queries* a short account of the London directory of 1677, without any allusion to Pope. On the 30th May, or *under that date*, came out another description of the work, with the *item on Pope*. It was communicated by Mr. Edward Edwards of Manchester to Mr. Hotten of Piccadilly, and printed in the adversaria appended to a *Catalogue of old and new books, Part* X. What induced Mr. Edwards at that time to examine the diminutive volume which had so quietly reposed among the Chetham folios? It was no doubt my own description of it. I entirely acquit him of any unfair proceedings on this occasion, but hope he will be convinced that the *item on Pope* has been known to me for at least ten years.

On the 13th June, at which time I was out of England, two communications on the subject appeared in *Notes and Queries*; one, signed P. F. —and the other, D. It is in reply to the observations of those writers that I have made the above disclosures.

To the superfluous insinuation of D. that the fact was of "no significance or interest," I oppose the opinion of P. F. that it "has proved to be of considerable importance as illustrating the biography of Pope." BOLTON CORNEY.

The Terrace, Barnes.
31st October.

EPITAPHS.

The Place of Shelter. — The following is the (somewhat unusual) inscription on a round-

headed tombstone in the picturesque churchyard of Moorwinstow, in the far north of Cornwall. A cross is engraved on the round head of the stone, and the inscription is in characters of old and peculiar form:

"Here rests until the Judgment the body of William B. Stephens, whose soul went into the Place of Shelter on the 5th day of May, 1844."

Then follow these or similar words:

"The Lord grant unto him that he may find mercy of the Lord in that day."

E. W.

The following inscription, which occurs in the churchyard of Gresham, in the county of Norfolk, may find a place amongst grave-stone oddities. The advice, be it remarked, is very good, although the way in which it is recorded is somewhat unusual. I was lately informed, on the spot, that Mr. Bond was a proprietor of lands in the parish of Gresham, as well as a "Master Mariner." Besides his claim to remembrance, derived from his tombstone, he is famous for three other circumstances: 1. For many years he drank about a gallon of spirits a week. 2. He was scarcely ever seen without a pipe in his mouth; and, 3. He could walk at the pace of three miles an hour until within a very short period of his death, at the patriarchal age of ninety-two. E. G.

"Sacred to the Memory of

"John Bond, Master Mariner, who departed this life on the 11th July, 1838, in the 92nd year of his age.

"Ann, the wife of John Bond, who departed this life on the 14th Sept. 1831, in the 71st year of her age.

"This burial ground ought to be kept only for the dead,
Where we are all *traveling* to our place of rest.
Neighbours, no stock ought to be suffered
Amongst these gravestones, nor yet to trespass
Over the dead on this burial ground."

In the church of Broughton Gifford, in Wiltshire, is a brass plate to the memory of Robert Longe, who died 1620. There is engraved on the plate a figure of a herald holding a bundle of shields, from which Death has drawn out the shield with the arms of Longe. Underneath are the following lines:

"The life of man is a trewe lottarie
Where venturouse death draws forth lots short and longe,
Yet free from fraude and partial flatterie
He shuffled shields of several size among,
Drewe Longe, and so drewe longer his short days,
The auncient of days beyond all time to praise."

Above are two scrolls, one of which bears part of the first and second lines of Juvenal's 8th Satire, Pontice being replaced by mortue:

"Quid prodest, mortue, Longo sanguine censeri,"

and the other the 20th line of the same satire:

"Nobilitas sola est atque unica virtus."

LYBIA.

Rugby.

The following curious epitaphs are to be found in Kenilworth churchyard. On the tomb of Luke Sturley, upwards of sixty years parish clerk, died Feb. 13, 1843:

"The graves around for many a year
Were dug by him who slumbers here,
Till, worn with age, he dropped his spade,
And in the dust his bones are laid;
As he now mouldering shares the doom
Of those he buried in the tomb,
So will his body too with theirs arise,
To share the judgment of the skies."

Another:

"O cruel death I in a moment fell,
I had not time to bid my friends farewell;
Think nothing strange, chance happens unto all;
My lot to day, tomorrow thine may fall."

T. LAMPRAY.

On David Williams, who died June 30th, 1769, in Guilsfield churchyard, Montgomeryshire:

"Under this yew tree
Buried would he be,
Because his father he
Planted this yew tree."

Epitaph. — The following is said to be on the tomb of an idiot boy somewhere in Lancashire. Can any of your readers say whether such is the case, and give the locality, &c. ?

"If *innocence* may claim a place in heaven,
And *little* be required for *little* given,
My great Creator has for me in store
A world of bliss — what can the wise have more ?"

R. W. HACKWOOD.

LOUIS PHILIPPE AND LE COMTE DE BEAUJOLAIS.

The words of Shakspeare, "Some are born great, some achieve greatness, and some have greatness thrust upon them," are identical with the fortunes of Louis Philippe. Nor was all this elevation unalloyed with repeated alternations of calamities and misfortunes; indeed, his whole life was one of unparalleled vicissitudes: at one moment at the pinnacle of grandeur, in the next plunged in the abyss of human misery; still supporting his fate at all times with prudence, dignity, courage, and equanimity proportioned to the circumstances in which he was placed. Perhaps the greatest affliction he had to endure was the loss of his two brothers while they were in exile. The eldest, the Duke of Montpensier, died of consumption in England, May 18. 1807. The other brother, the Comte de Beaujolais, a fine, young, noble-minded man succumbed under the same disease, after an interval of a twelvemonth, dying at Malta, May 30, 1808. There is one circumstance particularly deserving notice relating to this last young man. When the two brothers had

planned their escape from the dungeons of Marseilles, the Duke of Montpensier, in dropping down from a considerable height, fell and broke his leg, which precluded his flight. Beaujolais made his escape in a different way, and successfully; but when he found his brother did not join him at the fixed place of rendezvous, he inquired, and ascertaining the cause, with a generous magnanimity, immediately went back, and surrendered himself to the officers of the prison, nobly determining at all risk to share the fate of his brother.

Having been at Malta a few years since I saw an elegant monument erected by Louis Philippe to his younger brother, and as I do not think it has ever appeared in print, I copy it for insertion in the "N. & Q." should you please to accept it. It is in the church of S. Giovanni, and is as follows: —

"Fratris carissimi Lud: Caroli de Beaujolais, desiderata patria exulis, ad salutem propitiore sole restituendam, a solicito fratre ex Anglia avulsi, in hoc littore protinus extincti: reliquias huic marmori mærens credidit, Lud: Phil. d'Orléans, Anno MDCCCVIII."

Φ.

ETYMOLOGIES.

Bumpkin.—This has been hitherto among the inexplicables: perhaps the following may be its origin. In the *Fairy Mythology* (p. 223., 2nd edit.), I was led by a kind of instinct to render the Low-German *Büerkem* (Bauerchen) by *bumpkin;* and this induced me to think that they might have a similar origin, the latter being a corruption of *bondekin*, from the Anglo-Saxon *bonda*, a peasant, and the diminutive *kin: bondekin, bumpkin*, like *Langobard, Lombard.* It is true that *kin* does not occur in the Anglo-Saxon works which we possess; but we find it in so many English words that I think it more natural to suppose that we derived it from our forefathers, than that we borrowed it from the Germans: for it is unknown to our Batavian kinsmen. As instances we had *Tomkin, Watkin, Simkin, Dickin, &c.*, still remaining in their genitives used as surnames.

Trifle.—This I take to be a mere form of *trivial*, perhaps direct from the Latin, as people might have been in the habit of saying *triviale est;* just as *mob* came from *mobile vulgus*, a common expression in the seventeenth century.

Paw.—May not this be a mere adoption of the French *pas*, pronounced *paw* in Normandy?

Dish.—This undoubtedly is the Anglo-Saxon ᵹiſc, and is used for all kinds of flat hollow vessels, from the charger down to the skimming-dish and snuff-dish. But how did it come to be used of a tea-cup? which is different in form. In the last century people used to drink a dish of tea; and Addison, in his accoun t of a lady's library (*Spect.*, No. 37.), says: —

"The octavos were bounded by tea-dishes of all shapes, colours, and sizes, which were so disposed on a wooden frame that they looked like one continued pillar, indented with the finest strokes of sculpture, and stained with the greatest variety of dyes."

I have quoted this passage to show that the tea-dish was the cup, not the saucer. As to the application of the term *dish* to it, I think it was caused by the resemblance of this word to the French *tasse.* I should not be surprised if this last, and the Italian *tazza*, had something to do with the German *tisch*, which is evidently akin to the Anglo-Saxon ᵹiſc. The vulgar verb *dish*, as in "you are *dished*," "you *dished* it," seems to be metaphoric for *finish*, as the dishing of the meat was the concluding operation of the cook.

Boggle.—Mr. Richardson was hard run for a derivation when he hinted that this verb might have come from *bog.* I would derive it from *balk*, to hesitate at, refuse, as when it is said that a horse *balks* his leap. The particle *le*, when used to form a verb, has generally a diminishing, or even a depreciating effect. In this way I would deduce *rifle* from *reave*, and *ruffle* from *rough.* So *dribble* (whence *drizzle*) is from *drop, drip;* and so many others of the same kind.

What.—In our grammars and dictionaries this is invariably given as a pronoun and an adverb. In my opinion it is neither the one nor the other, but a substantive signifying *thing*, as is shown by the expressions, "some*what*," "I'll tell you *what;*" "*what* with this, *what* with that," *i. e.* "one thing with this, one thing with that." It is just the same with the German *was*, and with the kindred terms in the Dutch and the Scandinavian languages. In all, when *what* and its relatives are interrogative, there is an ellipse of *which*, &c., just as the Italians say *cosa volete?* with an ellipse of *che*, and the Welsh *beth* (thing) with an ellipse of *pa;* while in Greek, Latin, and French, the ellipse is of χρῆμα, &c. No doubt we use *what* as a relative (the vulgar will say "the man *wot*," "the house *wot*"); but here it has taken the place of *which*, as may be seen in Chaucer: in these cases it however usually signifies *the thing which.*

Caste.—This word, as is well-known, comes from the Spanish and Portuguese *casta*, a kind or sort (as *tank* comes from *tanque, &c.*); but neither our own nor the Iberian etymologists give any derivation of it. I think it *may* come from *qualitas* in this way:—*Calita* (*calidad*), *calta, casta;* for *s* and *l* (like *s* and *r*) seem to be commutable. Thus the Hebrew *Kasdim* is the Greek Χαλδαῖοι, Chaldæans: from *Gylippus* Boccaccio, in one of his tales, has made *Gisippo*, and the French *lys* comes from *lilium.* Even before we went to India, we seem to have derived several terms direct from the Ibe-

rian languages, chiefly perhaps by means of the wine and fruit trade. In the *Fairy Mythology* (p. 464.), I have given some instances, and to these I will now add *bulk* (bulto), *jest* (chiste?), *musty* (mustio), *cargo*. We have, like them, *disembark* instead of *debark;* and, like them, we use *convoy* of the protector, not the protected.

Ceylon.—This name also comes to us from the Portuguese. Its origin may be well-known, but I have never met with it. The native name of the island seems to have been Cingala- or Singaladeeb, whence the Arabs made their Sarandeeb by transposition, and the usual change of *l* to *r;* while the Portuguese, nearly keeping the original sounds and transposing, made Ceilão; whence we, as usual, changing with the Spaniards the final nasal into *n*, formed Ceylon. THOS. KEIGHTLEY.

VISIT OF AN ANGEL.

Angels' visits are said to be "few and far between." But one or two are upon record. I met with the following story in Clark's *Mirrour, or Looking-Glasse, both for Saints and Sinners*. The original account, which occupies nearly three folio pages, is too long to copy verbatim.* I have condensed it as much as possible, keeping to the old language, which is very prolix, only when necessary.

"*A true and faithful relation of one* Samuel Wallas's, *who was restored to his perfect health, after* 13 *years' sickness of a Consumption; * * * * upon this cure he recovered his former strength, whereby he was enabled to follow his trade, being a Shoomaker, and living at* Stamford *in* Linconshire: *whereof he gave this account*†, *with much affection, and sensibleness of the Lord's mercy and goodness to him, upon* April 7. 1659."

Samuel Wallas was sitting by his fire-side, on the Whitsunday of 1659, after the evening sermon. He had been able that afternoon to get out of bed without help. His wife was gone into the country to seek some relief, and he alone remained in the house. He was reading a book, "intituled *Abraham's Suit for Sodom*." About 6 o'clock he heard "some body wrap at the door." He crept to open it, and "saw a proper grave old man," who asked him for a cup of small beer. He invited him to enter, which, after some conversation, the old man did. Wallas drew him the beer in a "little Jug-pot;" and he drank it, walking several times up and down the room, "all this while neither of them speaking a word to each other."

At length the old man asked Wallas what his disease was. He replied, "a deep consumption; and our doctors say, it's past cure." He inquired what they gave him for it; and Wallas answered that on account of his poverty he was not able to follow their prescriptions, and so he had committed himself into the hands of God. Upon this the old man told him what he should do to be cured. First, and above all, he must "Fear God, and serve him." On the following morning he was to go into his garden, and get three red sage leaves, and one leaf of bloodwort; put them into a cup of small beer, let them stay for three days, and then drink as often as he needed it. On the fourth day the leaves were to be thrown away, and three fresh ones put in their place. This he was to do for twelve days, "neither more nor less;" but above all, he was to "Fear God, and serve him." During this period he was not to drink ale or beer; and at the end of the time he would be cured.

Wallas, doubting the truth of the advice, inquired if this treatment was good for all consumptions. To this the old man answered, "I tell thee, observe what I say to thee, and do it: but above all, whatsoever thou doest, fear God and serve him. Yet (said he) this is not all, for thou must also change the air for thy health sake." Wallas inquired what he meant by changing the air. He was told he must go three or four miles off, the farther the better, as soon as the twelve days were over, or else he would have a very grievous fit of sickness. But above all else, he was to "Fear God, and serve him."

Wallas then asked if it would not do to walk in the neighbouring fields two or three times a day, instead of leaving the town. He was told that it would not, because that was the air in which the infection had been taken. The stranger also told him that his joints would be weak as long as he lived.

The old man then rose to go. Wallas wanted him to take some bread and butter, or cheese. But this he refused. "Christ," said he, "is sufficient for me: neither but very seldom do I drink any beer, but that which comes from the Rock. And so, friend, the Lord God in Heaven be with thee."

Soon after saying this he left. Wallas went to shut the door after him, "and saw him pass along the street some half a score yards" from the house. But, although several people were standing opposite the door, the old man was not seen by any of them.

Wallas used the remedy prescribed, "and by the end of the twelve days, he was as healthful and strong as ever he was." But when he sat down, "his knees would smite together, so that he still found a weakness in his joynts." One day, before the expiration of the twelve days, he drank a little beer, at the solicitation of some friends, and immediately he became dumb for twenty-four hours.

* It is not in all the editions of the work. My copy was printed about 1670.

† The account that follows is not, as this heading might imply, in his own words.

The old man was "tall and ancient, his hair as white as wool," and "curled up." He had a broad white beard, a fresh complexion, and "wore a fashionable hat," with a narrow band. His coat and hose were purple, his stockings white. He had on a pair of new black shoes, tied with purple ribands. He wore no gloves, but his hands were as white as snow. And though it rained when he entered the house, and had rained all day, he had not a spot of wet or dirt on him.

"This being noised abroad divers ministers met together at Hamford to consider and consult about it; and for many reasons were induced to believe that this cure was wrought by the ministry of a good angel."

The narrative is curious. I do not know whether any other account of it exists, except this one in Clark's *Mirrour*. Perhaps it may be worth preserving in "N. & Q." HUBERT BOWER.

Minor Notes.

A Family supported by Eagles.—Luckombe, in his *Tour through Ireland in* 1779, p. 270., says:

"In most of these mountains (the Mac Gillycuddys Reeks in Kerry) are numbers of eagles and other rapacious birds. I have been assured, that some years ago a certain poor man in this part of the country discovered one of their nests, and that by clipping the wings of the eaglets, and fixing collars of leather about their throats, which prevented them from swallowing, he daily found store of good provisions in the nest, such as various kinds of excellent fish, wild-fowl, rabbits, and hares, which the old ones constantly brought to their young. And thus the man and his children were well supported during an hard summer, by only giving the garbish to the eaglets to keep them alive."

R. C.

Cork.

Heroes and Potatoes.—I have always been accustomed to think of a single man of fame as a *hero*, and a single root as a *potatoe*. A casual remark induced me to look at modern dictionaries, &c., and I find that the final *e* is as completely severed from the singular root as from the singular man. On looking up the titles of books from Watt, &c., I find that the man lost his *e* nearly, if not quite, before Queen Anne died: but the root kept it, quite firmly, till past 1816. We have no laws of spelling, so I am not obliged to conform. The thing is worth a note, as showing that the clipping of words is not always wear and tear: the every-day kitchen word kept itself whole and sound for more than a century after the scholars had docked the uncommon word. M.

A curious Superstition productive of good Results.—Captain Johnson, of the Norwegian barque "Ellen," which fortunately picked up forty-nine of the passengers and crew of "The Central America," after the steamer had sunk, arrived in New York on the 20th of September, and made the following singular statement:—

"Just before six o'clock on the afternoon of September 12th, I was standing on the quarter-deck, with two others of the crew on the deck at the same time, besides the man at the helm. Suddenly a bird flew around me, first grazing my right shoulder. Afterwards it flew around the vessel, then it again commenced to fly around my head. It soon flew at my face, when I caught hold of it, and made him a prisoner. The bird is unlike any bird I ever saw, nor do I know its name. The colour of its feather was a dark iron grey; its body was a foot and a half in length, with wings three and a half feet from tip to tip. It had a beak full eight inches long, and sort of teeth like a small hand-saw. In capturing this bird it gave me a good bite on my right thumb: two of the crew who assisted in tying its legs were also bitten. As it strove to bite everybody, I had its head afterwards cut off, and the body thrown overboard.

"When the bird flew to the ship the barque was going a little north of north-east. *I regarded the appearance of the bird as an omen, and an indication to me that I must change my course. I accordingly headed to the eastward direct. I should not have deviated from my course, had not the bird visited the ship, and had it not been for this change of course, I should not have fallen in with the forty-nine passengers, whom I fortunately saved from certain death.*"

W. W.

Malta.

Washington a French Marshal.—

"It is not generally known to Washington's biographers that he was a Marshal of France; yet the fact seems to be very certainly established by a letter from Geo. W. Parke Custis, who says that—

"'When, in 1781, Colonel Laurens went to France as special ambassador, a difficulty arose between him and the French ministry, as to the command of the combined armies in America. Our heroic Laurens said: "Our chief must command; it is our cause, and the battle is on our soil." "*C'est impossible,*" exclaimed the Frenchman; "by the etiquette of the French service, the Count de Rochambeau, being an old lieutenant-general, can only be commanded by the king in person, or a *Mareschal de France.*" "Then," exclaimed Laurens, "make our Washington a *Mareschal de France,* and the difficulty is at an end." It was done.'

"In further confirmation of the fact, a friend of Mr. Custis heard Washington, at the siege of Yorktown, addressed as *Monsieur le Mareschal,* and an engraving from the Earl of Buchan is superscribed, 'Marshal General Washington.'"

The above statement is taken from a recent number of the *Boston Morning Post.* Might I ask if the Earl of Buchan still has in his possession the engraving thus superscribed, "Marshal General Washington?" W. W.

Malta.

The oldest Clock in America.—

"The Philadelphia library claims possession of the oldest clock in America. It wants but a few years of being two centuries old. It was made in London, keeps good time, and is said to have been once owned by Oliver Cromwell."

W. W.

Malta.

Queries.

TENNYSON QUERIES.

Can any of your acuter readers help me to understand the following passages in Tennyson? —

"That carve the living hound,
And cram him with the fragments of the grave."
Princess, p. 70.

"Tho' the rough kex break
The starr'd mosaic." — *Ibid.*, p. 78.

In "The Daisy," in Mr. Tennyson's last-published volume, p. 143.: —

"So dear a life your arms enfold,
Whose crying is a cry for gold."

In No. XLV. of "In Memoriam," I do not clearly understand the connexion of the 4th stanza with the three preceding.

Lastly, in No. CXXIII. of the same poem, I find a difficulty in the 5th stanza: —

"No, like a child in doubt and fear:
But *that* blind clamour made me wise."

Is the word I have Italicised to be pronounced with an emphasis or not? Is it ὅτι or ἐκεῖνο? And is there not a contradiction between the 4th stanza and the first line of the 2nd, —

"I found him not in world or sun!"

G. C. L. L.

Minor Queries.

Johannes Pitseus. —

"According to Anthony Wood the three large volumes on British History compiled by the celebrated Wykehamist, Johannes Pitseus, severally headed 'Sovereigns, Bishops, Clergy,' were not buried with him in his grave according to his will, but are still preserved amongst the muniments of the collegiate foundation of Liverdun. (See Nutt's *Catalogue of Foreign Theological Works*, 1857.)

If the above be correct, is it not a matter worthy of national attention, in order that the MS. may be given to the world? J. M.

Painting attributed to Holbein.—I want to know, if possible, the subject of an early painting attributed to Hans Holbein. There are a father and four sons all kneeling before some flames, which run up all one side of the picture; the man has his hands clasped, and holds in them his cap, which is jewelled. On his arm there is embroidered a cross-bow (?) surmounted by a star in white. Will this give us a clue as to who the gentleman was? J. C. J.

Old Engravings. — Can you give me any information as to the two following engravings: — 1. Leonardo di Vinci's "Last Supper," very neatly etched, in two plates. Underneath is "P. P. Rubens delineavit, cum privilegio," &c. Was Rubens the engraver of these plates? If not, who was? 2. A large folio-sized portrait of Milton when blind dictating to one of his daughters, while the other is getting down some books from the shelves. Through the window, which is a lattice, open, you see the tower and a church with spire. This has no signature of any kind. Who was the etcher? Are either of these rare or of value? J. C. J.

Ireton's Funeral. — I have a curious MS. in my possession, written in the year 1762 by a Mrs. Anne Fowkes *alias* Geale, who was then in the eighty-second year of her age; it purports to be a journal of her life, and contains (*inter alia*) some interesting genealogical particulars of her family. Mentioning her maternal grandfather Lawrence, she states: —

"That he was of the English nation, a very worthy, ingenious, good man: he was ye author of some usefull books; one I have seen, called ye *Interest of Ireland*; he was bred in a genteel way, and had a competent fortune; was greatly in favour with Lord Ireton, son-in-law to Oliver Cromwell; *his picture was drawn attending that Lord's funerall, with a black cloak on, and a pen in his hand, signifying he was going to write ye funerral sermon*; his merit raised him to be at ye head of a Regiment, and Governor of ye City of Watterford; he was in that situation when ye plague was there, but by a kind providence was preserv'd from ye infection, with his whole family," &c.

Is there any such picture known to exist? or does she refer to any engraving of Ireton's funeral? If so, the individual referred to might be identified. R. C.

Cork.

A Thief, when not a Thief, in Law. —

"A fellow was recently arrested in the United States for passing counterfeit money, but it was proven that he stole it, so he must have believed it genuine. There being, therefore, no guilty knowledge, and no larceny, the man escaped, the law not considering counterfeit bills as property."

What would have been the result of a trial under similar circumstances in England? W. W.

Malta.

Looking-glass of Lao. — Goldsmith, in his *Citizen of the World*, Letter XLV., writes thus: —

"Of all the wonders of the East, the most useful, and I should fancy the most pleasing, would be the looking-glass of Lao, which reflects the mind as well as the body."

Had Shakspeare ever heard of this marvellous glass, and is there any allusion to it in the following passage from *Hamlet* (Act III. Sc. 4.)?

". . . . I set you up a glass,
Where you may see the inmost part of you."

T. H. Plowman.

Torquay.

Hutchinsonianism. — Hutchinson died in 1737, but his followers did not begin to make a great noise in the world till about 1750. In the years following this date they were so conspicuous that Lord

Lyttelton in his *Dialogues of the Dead* (1760) makes Mercury announce them to Swift, as the recent spawn of Brother Martin, in company with Methodists and Moravians. In the *Journal Britannique* for May and June, 1752, is the following note (p. 226.) on the word *Hutchinson* : —

"Croira-t-on que c'est de cette E'cole qu'on a tiré depuis peu un Professeur d'Astronomie dans cette ville, et qu'un homme, qui marquoit le plus souverain mépris et la plus profonde ignorance des calculs et des Telescopes a osé occuper la chaire de Machin, et tourner en ridicule les découvertes de Newton? Le nouveau Professeur a cependant cédé aux clameurs universelles qu'il avoit excitées, et a résigné un poste qu'il n'étoit pas né pour remplir."

Machin died in 1751. Who succeeded him in the chair of astronomy at Gresham College? and where is the history of the occupation and resignation to which the note alludes?

A. De Morgan.

Caricature Artist. — Can any correspondent inform me who is alluded to in the following extract from Radcliffe's *Fiends, Ghosts, and Sprites?*

"One of our own artists, who was much engaged in painting caricatures, became haunted by the distorted faces he drew, and the deep melancholy and terror which accompanied these apparitions caused him to commit suicide."

F. B. R.

Sir Humphrey Gilbert: Old Song. — Can I be informed where to find an old naval song, commencing with the following verse?

"*Sir Humphrey Gilbert* was lost at sea,
And frozen to death was poor *Willoughby*;
Both *Grenville* and *Frobisher* bravely fell;
'Twas *Monson* who tickled the Dutch so well."

F. B. R.

Illuminated Clock. — At Havre there is an illuminated clock, the face of the dial being dark, and the figures and hands of a clear golden light. Can any of your correspondents explain how this is effected? It is far better than having the face illuminated, with the figures and hands dark.

Meletes.

"*Oop*:" "*Mould for the Paschal*:" "*Hognell Money*:" "*Church Mark*."— Can you inform me through the medium of your valuable periodical the meaning of the following entries, which I have found in an old parochial book?

1. "Two Crosses of Oop;"
2. "The Mould for the Paschal;"
3. "Hognell Money for the use of the beam;"
4. "The Church Mark, or the Churchyard mark."

The first occurs in an inventory of goods belonging to our parish church in 1509.

The second occurs in a statement recorded by the churchwardens in 1556, that they had received the same from a widow.

The third occurs in the churchwardens' accounts of money received in 1556.

The fourth occurs over and over again in the churchwardens' accounts from 1600 to 1650. It invariably stands in connexion with a statement of what had been paid for repairing it. It appears always to have been carpenters' work. Occasionally it is called the churchyard mark, but more often the church mark. On one occasion the wardens were cited before some court (either lay or ecclesiastical) in respect to the church mark. Some of my friends think it must mean the boundaries of the churchyard. For myself, I have doubts in that respect, because there are plenty of entries for repairing the fences of the churchyard, and these do not seem to have the least relation whatever to the entries of repairing the churchyard mark. Again, every entry is given in the *singular* number; in no case does it say marks.

If you, Sir, or any of your readers can give me a solution of these difficult entries, I should feel greatly obliged. W. T.

Cranbrook.

Irish Slaves in America. —

"In Barber and Punderson's History of New Haven, published in 1856, among other curious advertisements copied from the 'Connecticut Gazette' printed in this city, is the following: —

"'*Just Imported from Dublin*, in the brig Darby, a parcel of *Irish servants*, both men and women, *to be sold cheap*, by Israel Boardman, at Stamford.

"'New Haven, Jan. 17, 1764.'"

From the above statement it clearly appears that, within a period of one hundred years, men and women have been taken from Ireland to America, to be sold as slaves. This is certainly a curious historical fact, requiring an elucidation which I trust your Irish correspondents will give.

W. W.

Malta.

Kars and General Williams. — Having accidentally met with a pamphlet, headed *Kars et le Général Williams, Réponse au Livre Bleu, par* S. de Zaklitschine, printed at Malta in 1856, I should be glad if any of your correspondents could inform me of the position or station the writer holds or may have held, and who he is. He writes with military ability, and seems to have a good knowledge of the country, the scene of action, and of the events before and during the operations before Kars; and as his relation does not altogether tally with that usually held in this country of the conduct and judgment exhibited during the defence of the place, it is reasonable to ask who the author may be.

Querist.

Level of the Atlantic and Pacific.—Can you inform me upon what authority it has been stated that the waters of the Atlantic and Pacific, on each side of the Isthmus of Darien, are not at the same level, and if this curious fact really exist. I

have in vain searched Humboldt and writers from whom I thought it likely to gain the information, and therefore apply to you. T. R. K.

Jews in Great Britain and Ireland. — Is there any means of obtaining information as to the number and distribution of the Jews in Great Britain and Ireland according to the last census? H. J.

Sheffield.

Mynchys. — In the volume published by the Camden Society of *Letters relating to the Suppression of Monasteries*, edited by Mr. Wright, in letter 111., from Dr. London, concerning Godstow, is the following passage:

"Many of the mynchys (?) be also agyd, and as I perceyve few of the others have any fryndes, wherfor I besek your Lordeschipp to be gudd Lord unto them."

In regard to the word with letter of interrogation, it is to be found in Cole's *English Dictionary*, published 1724: "Minchius (O. Monachæ), nuns;" the O. showing it to be an old word. C. DE D.

Zouche. — John Lowth, archdeacon of Nottingham, writing in 1579, respecting Mr. George Zouche, of Codnor, remarks that, "as he was named, so was he a *zouche*, a swheete welfavored gentylman in dede." Where shall I find any confirmation of the sense here apparently given? I have somewhere found the word explained: "*Zouch*, the stock of a tree," which agrees with the explanation in Florio's *Italian Dictionary* of "*Zócco*, a log, a block, a stocke, a stump." In the same book I find "*Zúcca*, any kind of gourd or pompion," and, "*Zúgo*, a gull or ninny; also a darling, a wanton, a minion." The last seems most like the sense conceived by Lowth, unless he was thinking of the *sweetness* of some word relative to sugar, which occurs in Florio, as "*Zúcchero*, any kind of sugar." (Queen Anna's *New World of Words*, 1611.) J. G. NICHOLS.

Knightsbridge Registers. — Mr. Cunningham, in his *Handbook of London*, states there are registers belonging to Trinity Chapel, Knightsbridge, still existing. Mr. Sims, in his *Manual*, says there are not any. Which is correct? Some few years ago I fruitlessly inquired after them. I wish particularly to know if any exist, other than the allegations in the Bishop's Register? My inquiry especially relates to baptisms and burials. If there are any, where are they? At any of the parish churches, or at the Abbey (Lysons quotes deeds relating to the chapel at the Abbey), or at Somerset House? CHARLES GOSDEN.

19. Hanover Street, Islington.

Edmund Curll and his great Relation. — In Curll's *History of the Stage*, 8vo., 1741, compiled, I suppose, from the memoranda of Betterton, whose name is on the title-page, but who certainly was *not* its *author*, mention is made of the "fatality which happens to the shedders of blood," and, among other instances given of this, is the following:—

"The last instance I shall produce is in the case of the late Lord Chief Justice Pine of Ireland, who, when he was a student of Lincoln's Inn, in these walks killed the eldest son of one of the *finest gentlemen* in England. I beg to be excused naming him because he was my *near relation*," &c., &c.

Surely this is "Vox et præterea nihil." Curll's origin, as may be learned from your own columns, was as obscure as he himself was infamous.

I should add, that my extract is from the concluding part of the work entitled "Memoirs of Mrs. Anne Oldfield," p. 52.

Any explanation of the allusion would particularly oblige H. S. G.

Serjeant-Surgeon to Her Majesty. — A few days since the *London Gazette* announced the appointment of Benjamin Travers, Esq., to the office of *Serjeant*-Surgeon, *vice* Rob. Keate, Esq., deceased. Can you or any of your readers inform me of the meaning of the term *serjeant* in this case, and in what its duties differ from surgeon in *ordinary* or *extraordinary*, and what is the antiquity of the office? F. S.

Minor Queries with Answers.

Lambacke (2nd S. iv. 322.) — In the extract from *Pap with a Hatchet* is the following:— "For this tenne yeres have I lookt to *lambacke* him:" and again in the quotation from Harvey's *Four Letters*, "whereof he was none of the meanest that bravely threatened to conjure up one which should massacre Martin's wit, or should be *lambacked* himself with ten years' provision." What is the meaning of *lambacke* in these sentences? and would the interpretation, if known, help to elucidate Shakspeare's expression, "I would land damn him?" INQUIRER.

[To *Lamback*, or *Lambeake*, is to beat soundly, to bastinade; as in the following examples:

"While the men are faine to beare off with eares, head, and shoulders. Happy may they call that daie whereon they are not *lambeaked* before night."—*Discov. of New World*, p. 115.

"First, with this hand wound thus about here haire,
And with this dagger lustilie *lambackt*,
I would, y-faith."
Death of Rob. Earl of Hunt., sign. K. 1.

"To *Land-damn*," used by Shakspeare, has occasioned some controversy. Nares prefers Dr. Johnson's interpretation: "I will *damn* or condemn him to quit the land."]

John Keats. — Dr. Herrig of Brunswick, in his *Handbuch der National-Literatur*, states that Keats, when young, translated the *Æneid* of Virgil. Is this true? and, if so, what is known about the translation? and does it exist? Dr. Herrig does

not state his authority, and he may be wrong, as he certainly is about Chatterton, who never pretended to have found some old MSS. in *Bristol Cathedral*. It was the church of St. Mary, Redcliffe, where the "Rowley MSS." were said to be found.

STEPHEN JACKSON,
Late of the Flatts, Malham Moor, Yorkshire.

Lausanne, Suisse.

[Mr. Monckton Milnes, in his *Life*, &c. of John Keats, thus notices his early intellectual studies: "After remaining some time at school, Keats's intellectual ambition suddenly developed itself; he determined to carry off all the first prizes in literature, and he succeeded: but the object was only obtained by a total sacrifice of his amusements and favourite exercises. Even on the half-holidays, when the school was all out at play, he remained at home translating his Virgil or his Fenelon: it has frequently occurred to the master to force him out into the open air for his health, and then he would walk in the garden with a book in his hand. The quantity of translations on paper he made during the last two years of his stay at Enfield was surprising. The twelve books of the *Æneid* were a portion of it; but he does not appear to have been familiar with much other and more difficult Latin poetry, nor to have even commenced learning the Greek language."]

St. Michael's Cave, Gibraltar. — When at Gibraltar some years ago I visited the *exterior* of St. Michael's Cave, of which they told me no one had ever penetrated more than a little of the *interior*. All I could learn was, that towards the end of the last century Lieut.-General Charles O'Hara, Colonel of the 74th foot, endeavoured to explore its recesses, but found, after very arduous exertions, he could not make anything like regular progress, and was obliged to relinquish his design. He, however, to stimulate some subsequent adventurer to accomplish what he could not, deposited his sword, a valuable one, at the utmost limit he reached, which might be the recompense of the enterprise. I rather think General O'Hara was Governor of Gibraltar when he attempted this feat. Perhaps some reader of "N. & Q." may give some particulars of this cave, which I think will be interesting. DELTA.

[The author of *The Traveller's Handbook for Gibraltar*, 12mo. 1844, has furnished the following interesting particulars of this remarkable cave: "San Michel's cave is the greatest natural curiosity on the rock: and the number of these natural formations, noticed by the earliest writers, forms one of its most remarkable features. The Roman geographer Mela, a native of Tangier, who wrote A.D. 45, says, 'This rock (Calpe), hollowed out in a wonderful manner, has almost the whole of the west side perforated by caves; a large one of which may be penetrated to a great extent into the interior of the mountain.' Of these many yet remain in different parts; one, very large, near the centre of the town; some, altogether destroyed, and others converted to various uses, as buildings have increased: San Michel's, however, yet retains its original character. The entrance is small, but immediately within is seen a magnificent and lofty cave, the roof supported by numerous columns of stalactites of tasteful formation. As the rain, by which these have been created, continually percolates, the floor is frequently muddy and soft, but those who choose to penetrate will be amply recompensed for their curiosity. Advancing far into the interior, other lower caves are discovered, only to be reached by ladders; many have been penetrated by officers of the garrison to a considerable extent, nothing very interesting being observed; but at no great distance from the entrance is a large chamber, fantastically and beautifully ornamented by stalactites in all possible variety of forms and shapes. This has hitherto escaped the mischief to which the outer cave, being more accessible, has been exposed, for having no light from without, it is only when illuminated for the occasion that its beauties become visible. This is often done with great judgment for the gratification of strangers of distinction; and when, in this interior region, human beings are seen wandering about in the dull glare of torches — beautiful females, men fantastically dressed, their voices reverberating in curious sounds; all combined with the appearance of this temple, for such it may be called, with columns, festoons, Gothic arches in endless variety, exceeding in beauty any production of human art — the whole produces a most surprising and pleasing effect, calling to mind the days of enchantment, and the tales of fairy times."]

The Lord Mayor and the Dissenters. —

"The Lord Mayor, Sr Humphry Edwin, has for two Sundays together gone to More's Meeting House in London, attended by his sword-bearer with the citty sword, and the other officers. This has given great offence even to the most considerate dissenters, who look upon it as a very imprudent act, and which may do them great prejudice; and the Court of Aldermen has taken notice of it, and after expressing their dislike thereof, passed a vote *that the city sword shd not for the future be carried to any meeting or conventicle.*"—(Extract from a letter, under date Nov. 11, 1697.)

Where was More's Meeting House situated?

CL. HOPPER.

[Dr. Nichols, in his *Defence of the Church*, states that "Sir Humfrey Edwin, late Lord Mayor of the City of London, a member of one of the dissenting congregations, to the great dishonour of the laws and the chief magistracy of that city, went publickly to a conventicle, which was held in a Hall, belonging to one of the mean mechanical companies in that city, attended with all the ensigns of that august corporation." To this it was replied, "that the place, whither Sir Humfrey Edwin carry'd the mace, was as handsome as many of their own parish churches; and was indeed apply'd to no other use but that of the worship of God." This affair caused no small stir at the time, as appears from an account of it in Pierce's *Vindication of the Dissenters*. It seems that fifteen of the City companies' halls had been used for meeting-houses; and the names of the officiating ministers, from 1690 to 1719, are recorded in Wilson's *History of Dissenting Churches*.]

Replies.

THE ISLAND OF THULE.

(2nd S. iv. 187. 273.)

There is, in ancient classical geography, a certain class of local names, which had their origin in mythology and poetical fiction, and did not, in their primitive acceptation, designate real places, more than the countries visited by Sindbad or

Gulliver. Such were, for example, Phæacia, the land of the Lotophagi, of the Cyclopes, of the Læstrygones, and of the Cimmerii, the rocks of Scylla and Charybdis, and other places named in the *Odyssey;* such, too, were the island of Erythea, the river Eridanus, the country of the Hyperboreans. But as geographical discovery advanced, and the dim distance became filled with known objects, the old fabulous names began to be identified with real places; and hence Corcyra was called Phæacia, the Lotophagi were placed on the coast of Africa, the Cyclopes found a dwelling in Sicily, the Læstrygones in Sicily or Italy, Scylla and Charybdis were localised in the Straits of Messina, Erythea was identified with Cadiz, and the Eridanus with the Po.

Now the island of Thule does not belong to this class of names. It has no place in Greek mythology; it was unknown to Homer and Hesiod, to Hecatæus and the other logographers, to Stesichorus, Pindar, and Æschylus. Its existence was first announced to the Greeks by the navigator Pytheas of Massilia, who lived about the time of Alexander the Great, and published an account of a voyage of discovery made by himself in the north-western seas of Europe.

Pytheas had doubtless sailed along parts of the coasts of Iberia, Gaul, and Britain; but in relating what he professed to have seen and discovered, he, in common with other early navigators, thought himself privileged to magnify his own exploits by recounting as facts marvellous stories invented by himself, or collected from common rumour in remote places which he had visited. Both Polybius and Strabo treat him as a mere impostor, whose reports are wholly undeserving of belief. Polybius not only argued in detail against the reality of his supposed discoveries, as we learn from the citation of Strabo (II. 4. 1.); but in an extant passage of his History states broadly that the whole of Northern Europe, from Narbo in Gaul to the Tanais in Scythia, was unknown in his time; and that those who pretended to speak or write on the subject were mere inventors of fables (III. 38.). Strabo declares that the account which Pytheas had given of Thule and other places to the north of the British Isles was manifestly a mere fabrication: "his descriptions (Strabo adds) of countries within our knowledge are for the most part fictitious, and we need not doubt that his descriptions of remote countries are even less trustworthy." (IV. 5. 5.) One of these fabulous stories respecting countries lying within the horizon of Greek knowledge has been accidentally preserved. Pytheas, it seems, stated that if any person placed iron in a rude state at the mouth of the volcano in the island of Lipari, together with some money, he found on the morrow a sword, or any other article which he wanted, in its place. This fable was founded on the Greek idea that Ætna and the neighbouring volcanoes were the workshop of Vulcan. He likewise stated that the surrounding sea was in a boiling state. (*Schol. Apollon. Rhod.*, iv. 761.) A navigator who could venture to recount as true such marvels respecting an island close to Italy and Sicily, was not likely to be very veracious in his relations of his own discoveries in the far north. In another place, Strabo states that Pytheas the navigator has been convicted of extreme mendacity; and that those who have seen Britain and Ireland say nothing of Thule, reporting only the existence of small islands near Britain. (I. 4. 2.) Strabo is not quite consistent in his views respecting Thule; in the latter words he appears to treat its existence as a mere fiction; but in the chapter before quoted, he regards it as a real place, indistinctly known on account of its remoteness; he proposes to apply to it, by conjecture, the characteristics of cold northern climates known to the Greeks by authentic observation.

The tendency of the ancient geographers to invent fables respecting remote countries is elsewhere enlarged upon by Polybius (III. 58.); and it is satirised by Lucian in the introduction to his *Vera Historia;* where he says of Ctesias, that the things which this historian relates of India are such as he had not seen himself, nor heard from the testimony of others.

The account of Thule given by Pytheas was, that it was an island six days' sail to the north of Britain, near the frozen sea; in which there was neither earth, air, nor water in a separate state, but a substance compounded of the three, like the *pulmo marinus;* that it served, as it were, as a bond of all things; and could be crossed neither on foot nor in ships. He had seen the substance like the *pulmo marinus*, but related the rest on hearsay report. (Strab. I. 4. 2.; II. 4. 1.; Plin., *N. H.*, II. 77.) He also affirmed that six months of the year were light, and six months were dark, without distinction of day and night. (Plin., *Ib.*) From this account it would appear that Pytheas did not represent himself as having visited the island of Thule. The specimen of its soil, resembling the *pulmo marinus*, might have been shown him elsewhere. The πλεύμων θαλάττιος, or *pulmo marinus* — still called *polmone marino* in Italian — is a mollusca which appears to abound in the Mediterranean. It is mentioned by Lord Bacon in the *Novum Organum* (II. 12.) as being luminous at night. Compare Pliny, *N. H.* xviii. 65.

The account of Tacitus is that the Roman fleet first circumnavigated Scotland in the time of Agricola; and that it discovered and subdued the Orcades, islands hitherto unknown. Thule was only just distinguished; for the fleet was ordered not to go further, and winter was approaching; but the sea was sluggish, and offered resistance to

the oar; it was said not to be even moveable by wind. (*Agr.* 10.) This, the only account of Thule which professes to rest on actual inspection, is tinged with fable, and cannot be admitted as sufficient evidence. The distant land, supposed to be Thule, was probably not more real than Croker's Mountains in the northern seas, which were afterwards sailed over by Sir Edward Parry. The notion of remote seas being impassable by ships, either from their shoals (*Herod.*, II. 102.), or from the obstacles to navigation produced by the semi-fluid and muddy qualities of the water, frequently recurs among the ancients, and was probably invented by sailors, as a reason why their further progress had been arrested. Thus Plato describes the Atlantic Ocean as impermeable by vessels, on account of the depth of mud, which he attributes to the subsidence of the island of Atlantis. (*Tim.*, §. 6.) Himilco, the Carthaginian, affirmed that the sea beyond the Pillars of Hercules could not be navigated: the obstacles were the absence of wind, the thickness of the sea-weed, the shallowness of the water, and the monsters with which it was infested. (Avienus, *Ora Maritima*, *v.* 117—129., and compare *v.* 192. 210. 362, in Wernsdorf's *Poetæ Latini Minores*, vol. v. part iii.) The muddy nature of the sea beyond the Pillars of Hercules is also mentioned by Scylax in his extant Periplus. (§ 1.) Tacitus himself describes the northern sea near the Suiones in Germany as "sluggish and nearly motionless" (*pigrum ac prope immotum*, Germ. 45.) Even the scientific Aristotle believed the current fable; "The waters beyond the Pillars of Hercules are (he says) shallow from mud, and unmoved by winds, as being in the hollow of the sea." (*Meteorol.*, II. 1. § 14.)

According to Pliny, Thule was an island situated beyond Britain, at the distance of one day's sail from the frozen sea; in the summer solstice it had no night, and in the winter, no day (*N. H.* IV. 30.). The account of Solinus is that Thule is five days' and nights' sail from the Orcades; that at the summer solstice it has scarcely any night, at the winter solstice scarcely any day; that it abounds with fruits: that its inhabitants live in spring upon grass, like cattle; afterwards on milk, and in winter on dried fruit: they have no marriages, and their women are in common. Beyond this island the sea is motionless and frozen. (c. 22.)

The current notion respecting Thule, as a remote island in the Northern sea, is repeated by the later geographers, but without adding anything to the evidence of its existence. Thus Mela speaks of Thule as opposite the coast of the Belgians, and celebrated by Greek and Latin poets. He states that the nights are light in winter, and that there is no night at the solstices (III. 6.). According to Dionysius Perieg. 580-6., Thule is an island beyond Britain, where the sun shines both day and night. Agathemerus de Geogr., II. 4., combines Thule with the "Great Scandia" (ἡ μεγάλη Σκανδία), which adjoins the Cimbric Chersonese. The two latter writers appear to belong to the third century; Mela wrote under the early Cæsars.

Isidorus, who wrote in the seventh century, speaks of Thule as an island to the north-west of Britain, which derived its name from the sun, because the sun here makes its summer solstice, and beyond it there is no day. For the same reason, its sea is motionless and frozen. (*Orig.* xiv. 6. 4.) In what manner the name *Thule* (Θούλη) is derived from the sun, does not appear.

Although Mela describes Thule as having been celebrated by both Greek and Latin poets, its name occurs in no extant Greek verse with the exception of the geographical poem of Dionysius. By the Latin poets it is occasionally mentioned; but only in the vague sense of a remote and unknown island, and never as invested with any positive attributes savouring of geographical reality. Thus Virgil, in the elaborate flattery of Augustus which he places near the beginning of his *Georgics*, represents him as god of the sea; and in this character as ruling over Thule at the extremity of the ocean, and espousing a daughter of Tethys:

> "An deus immensi venias maris, ac tua nautæ
> Numina sola colant, tibi serviat ultima Thule,
> Teque sibi generum Tethys emat omnibus undis."
> *Georg.* i. 29.

The celebrated verses of Seneca, which have been supposed to contain a prediction of the discovery of America, likewise refer to the remote position of Thule.

> "Venient annis sæcula seris,
> Quibus Oceanus vincula rerum
> Laxet, et ingens pateat tellus,
> Tethysque novos detegat orbes,
> Nec sit terris ultima Thule." *Med.* 374.

Juvenal ironically describes the progress of Greek and Roman literature towards the barbarous north, by saying that the Britons had learnt eloquence from the Gauls; and that even Thule thinks of hiring a rhetorician:

> "Nunc totus Graias nostrasque habet orbis Athenas;
> Gallia causidicos docuit facunda Britannos,
> De conducendo loquitur jam rhetore Thule."
> xv. 110.

Similar passages occur in Statius, who speaks of Thule as a distant island, enveloped in darkness, and lying beyond the course of the sun.

> "Si gelidas irem mansurus ad Arctos,
> Vel super Hesperiæ vada caligantia Thules,
> Aut septemgemini caput haud penetrabile Nili."
> *Sylv.* iii. 5. 19.
>
> "Forsitan Ausonias ibis frænare cohortes,
> Aut Rheni populos, aut nigræ littora Thules,
> Aut Istrum servare latus, metuendaque portæ
> Limina Caspiacæ." *Ib.* iv. 4. 62.

"Quantum ultimus orbis
Cesserit, et refluo circumsona gurgite Thule."
Ib. v. 1. 90.

"Quantusque nigrantem
Fluctibus occiduis fessoque Hyperione Thulen
Intrarit mandata gerens."
Ib. v. 2. 54.

The result is that Thule is a name invented by Pytheas for an imaginary island at the northern extremity of Europe; that it passed into poetry as symbolical of geographical remoteness; and that navigators and geographers, as discovery was enlarged, attempted to identify it with some island in the north-western seas, but that it never obtained any fixed geographical application. There never was an island which was known to its own inhabitants, or even to the Greeks and Romans, by the name of Thule. All the researches, therefore, of modern geographers and scholars as to the locality of Thule may be considered as a mere waste of labour, and as an attempt to determine what is essentially indeterminate. L.

SIR ANTONIO GUIDOTTI.

(2nd S. iv. 328.)

I am happy to comply with the request of DELTA by communicating the following notices of Sir Antonio Guidotti; whose great achievement of bringing about the peace between England and France, in the year 1549, is twice noticed, as follows, by King Edward VI. in his Journal:—

1. "Guidotty made divers haraunt̃es (errands) from the constable of Fraunce (the duc de Montmorency) to make peace with us; upon which were appointed," *&c.*
2. "April 10, 1550. Guidotti, the beginner of the talk for peax, recompensed with knightdom, a thousand crounes reward, a 1000 crounes pension, and his son with 250 crounes pencion."

The earliest mention that I have found of the name of this lucky merchant, for such he was, is in Leland's description of the town of Southampton, where he says: "The house that master Mylles the recorder dwellith yn is fair. And so be the houses of Nicoline and Guidote, Italians." On May 30, 1549, Anthony Guidotti, "merchant of Florence, and of the town of Southampton," received letters of protection for two years, as printed in Rymer's *Fœdera*, *&c.* vol. xv. p. 185. On April 1, 1550, the privy council issued "a warrant to (*blank*) for xlviij li. to Mr. Perrot for a flaggon chaine bought of him, to be bestowed upon Anthony Guydott at the time of the order of knighthood given unto him." (Council Register.) This "flaggon chaine" was the substitute for the livery collar of esses which it had been previously usual to give to foreigners when knighted by our sovereigns.

On the 17th of the same month were dated the letters patent granting to Sir Anthony Guidotti a yearly pension of 250*l.*, and other letters patent granting to his son John Guidotti, Esq., a yearly pension of 37*l.* 10*s.*: printed in the volume of Rymer above-mentioned, pp. 227, 228. In 1551-2 the merchant-knight received fresh letters of protection: —

"A protection royall graunted *per breve domini Regis* to Sir Anthoni Guidott, knight, merchant of Florence, not to be arrested, imprisoned, ne impledid in any action reall or personall at ony man's sute. Proviso, that the seid Guidott shall at all tymes make aunswer to the Kinges matie, or to the counsail in his behalf, in ony ple or action touching the crowne, without exception. To dure for one hole yere. *Teste vjo die Martii, ao vjo.*" — MS. Cotton. Julius B. ix. p. 47 b.

After Sir Anthony's death, in 1555 (as stated in the epitaph printed in p. 328.), his widow, who may have been an English lady, remained in this country, and the following is the record of her remarriage: —

"John Harman esquyer, one of the gentilmen hushers of the chambre of our sovereign lady the Quene, and the excellent lady dame Dorothye Gwydott, widow, late of the town of Southampton, married Dec. 21, 1557." — Register of Stratford-le-Bow, Middlesex, in Lysons's *Environs*, edit. 1795, iii. 499.

It is not improbable that our genealogical collections contain some pedigree of this family, as I imagine that it continued resident in this country. Dr. Thomas Guidott, who wrote *De Thermis Britannicis*, 1681, 4to., and several books specially relating to the hot waters of Bath, the titles of which are given by Watt in the *Bibliotheca Britannica*, was probably descended from the Southampton merchant. I should be glad to find this supposition confirmed by the communications of other contributors to "N. & Q."

JOHN GOUGH NICHOLS.

P.S. In the copy of the epitaph, is there not some mistake in the words "gentiles ejus absentibus filius p."? And what is their meaning?

FORESHADOWING OF THE ELECTRIC TELEGRAPH.

(2nd S. iv. 266.)

Glanvill's *Vanity of Dogmatizing*, a work published in 1661, and which Mr. Hallam says is "so scarce as to be hardly known at all except by name" (*Lit. Hist*, iv. 3. 97.), contains a curious passage of this kind. Glanvill was an ardent disciple of the new philosophy, and entertained the most sanguine expectations as to the discoveries that would be made in after-times:

"That all Arts and Professions are capable of maturer improvements cannot be doubted by those who know the least of any. And that there is *an America of secrets*, and *unknown Peru of Nature*, whose discovery would richly advance them, is more than conjecture." — C. xix. p. 178. edit. 1661.

"Should those heroes [the new philosophers] go on as

they have happily begun, they'll fill the world with wonders. And I doubt not but posterity will find many things that are now but Rumours, verified into practical Realities. It may be some ages hence a voyage to the southern unknown tracts, yea possibly the Moon, will not be more strange than one to America. To them that come after us, it may be as ordinary to buy a pair of wings to fly into the remotest regions as now a pair of boots to ride a journey. *And to confer at the distance of the Indies by sympathetic conveyances may be as usual to future times as to us in a literary correspondence.*"—C. xix. p. 182.

But the passage to which I more particularly allude is in the 21st chapter, which is headed —

"Another instance of a supposed impossibility which may not be so. Of conference at a distance by impregnated needles. . . . But yet to advance another instance. That men should confer at very distant removes by an extemporary intercourse is a reputed impossibility, yet there are some hints in natural operations that give us probability that 'tis feasible, and may be compast without unwarrantable assistance from Dæmoniack correspondence. That a couple of needles equally toucht by the same magnet being set in two Dyals exactly proportion'd to each other, and circumscribed by the letters of the alphabet, may effect this magnate hath considerable authorities to avouch it. The manner of it is thus represented. Let the friends that would communicate take each a Dyal; and having appointed a time for their sympathetic conference, let one move his impregnate needle to any letter in the alphabet, and its affected fellow will precisely respect the same. So that would I know what my friend would acquaint me with, 'tis but observing the letters that are pointed at by my Needle, and in their order transcribing them from their sympathized index as its motion directs: and I may be assured that my friend described the same with his, and that the words on my paper are of his inditing. Now, though there will be some ill contrivance in a circumstance of this invention, in that the thus impregnate needles will not move to, but avert from each other (as ingenious Dr. Browne in his *Pseudodoxia Epidemica* hath observed), yet this cannot prejudice the main design of this way of secret conveyance, since 'tis but reading counter to the magnetic informer, and noting the letter which is most distant in the abecedarian circle from that which the needle turns to, and the case is not alter'd. Now, though this desirable effect possibly may not yet answer the expectation of inquisitive experiment, *yet 'tis no despicable item, that by some other such way of magnetick efficiency it may hereafter with success be attempted,* when Magical [*sic*] History shall be enlarged by riper inspections, and 'tis not unlikely but that present discoveries might be improved to the performance."

I dare say Glanvill, if he ever talked to ordinary people in this style, was looked on as little better than mad. But, as he himself has observed in another passage, we can say, "the last ages have shewn *us* what Antiquity never saw, no, not in a Dream." (C. xix. p. 188.) J. W. PHILLIPS.

Haverfordwest.

CLERICAL WIZARDS.

(2nd S. iv. 268.)

The only account which I can find of the clergyman who was hanged for commanding his familiar to sink a ship is in *The Omnium*, by William Clubbe, LL.B., Vicar of Brandeston, Suffolk. Ipswich, 1798. A country-printed miscellany, of no remarkable merit, is likely to become scarce, so I transcribe all that it contains on the question:

"I know of but few houses which still retain the horse-shoe on the threshold of the door, and not one in my own parish, where one might suppose, from the following authentic anecdote, the dread and belief in them [witches] would have kept their ground to the latest. As this history of my predecessor calls upon the reader for no small degree of faith, I give it verbatim from my parish register, as recorded by the principal gentleman of the place, who lived upon the spot and very near the time of this extraordinary transaction.

"'6 Maii, 1596, John Lowes, Vicar.

"'After he had been vicar here about 50 years, he was executed, in the time of the long rebellion, at St. Edmond's Bury, with 60 more, for being a wizard. Hopkins, his chief accuser, having kept the poor old man, then in his eightieth year, awake for several nights, till he was delirious, and then confessed a familiarity with the Devil, which had such weight with the jury and his judges, viz. Serjeant Godcold, old Calamy, and Fairclough, as to condemn him in 1645, or the beginning of 1646.'

"Mr. Revett, the principal gentleman of the place above alluded to, in answer to inquiries upon this subject, writes thus: — 'I have it from them who watched with him, that they kept him awake several nights together, and ran him backward and forward about the room till he was out of breath: then they rested him a little, and then they ran him again; and this they did for several days and nights together, till he was quite weary of his life, and scarce sensible of what he said or did. They swam him at Framlingham, but that was no true rule to try him by, for they put in honest people at the same time, and they swam as well as he.'

"Mr. Lowes, it appears, upon his trial, maintained his innocence to the last. The confession extorted from him in his state of delirium was this very strange one: — 'That two imps attended him; that the one was always putting him upon doing mischief; that once being near the sea, and seeing a ship in full sail, this mischievous imp requested to be sent to sink it; that he consented to the importunity, and saw it, without any other apparent cause, immediately sink before him.' The concluding anecdote of my unfortunate predecessor is this:—'That being precluded Christian burial from the nature of his offence, he composedly, and in an audible voice, read the service over himself in his way to execution.'"—Pp. 43—46.

I shall be very glad to be referred to any other account of this case, and also to that of the other clergyman who caused the great blight in 1643, of which I cannot find any trace. HOPKINS, JUN.

Garrick Club.

[An account of the case of John Lowes will be found in *An Essay concerning Witchcraft*, by Francis Hutchinson, D.D., 1718, p. 66.; also in Baxter's *World of Spirits*, 1691, where the name is spelt *Lewis*. Hopkins's cruel mission is thus humorously noticed in *Hudibras*, Part II. Canto iii. ll. 139—154.:—

"Has not this present parliament
A leger to the devil sent,
Fully empower'd to treat about
Finding revolted witches out?
And has not he, within a year,
Hang'd threescore of 'em in one shire?

Some only for not being drown'd,
And some for sitting above ground,
Whole days and nights upon their breeches,
And feeling pain, were hang'd for witches;
And some for putting knavish tricks
Upon green geese and turkey chicks,
Or pigs that suddenly deceas'd
Of griefs unnat'ral, as he guess'd;
Who after prov'd himself a witch,
And made a rod for his own breech."

The last lines refer to the merited punishment which Hopkins himself received from some gentlemen for his cruel barbarities; and "it was a great pity," remarks Dr. Grey, "that they did not think of the experiment sooner."]

BLUE COAT BOYS AT ALDERMEN'S FUNERALS.

(2nd S. iv. 128. 316.)

To the information contained in Mr. Husk's communications on this subject, I would beg to add several particulars gathered from the *Diary of Henry Machyn, Citizen and Merchant Taylor, from* 1550 *to* 1563, published by the Camden Society, and from the Reports of the Charity Commissioners.

As the *Diary* is very much occupied with notices and details of funerals, the editor (Mr. J. G. Nichols) has added a prefatory "Note upon Funerals," which, on p. xxii., contains the following statement illustrative of the custom in question :—

"After the Reformation, we have (MS. Harl. 1354, p. 37. b) 'The proceedinge to the Funerall of a Knight in London,' as follows: —

"Fyrste *the Children of the Hospitall*, two and two.

"Then two Yeomen Conductors in black Cotes with blacke Staves in their hands.

"Then poor Men in Gownes, two and two," [and so forth].

And it is added, in a foot-note, that —

"In MS. Harl. 2129, p. 40., is 'The Order of the Obseque of Sir William Garratt, Knt, late Lord Maior of London,' who died *temp.* Jas 1st, which agrees in most particulars with this formulary."

Christ's Hospital (or the Blue Coat School), one of the effects of the Reformation, was first opened for the reception of children in November 1552, who, at the Christmas following, made their first appearance in public, and lined the way for the procession of the Lord Mayor and Aldermen to St. Paul's.

Machyn's *Diary* affords a remarkably early instance of the attendance of the children of the Hospital at a funeral, in the following entry, p. 32.: —

1552-3. "The sam day, wyche was the xxij day of Marche, was bered Master John Heth, dwellyng in Fanchyrch Strett, and ther whent afor hym a *C. chylderyn of Gray freres, Boys and Gyrlles, ij and ij together*, and he gayff them Shurts and Smokes, and gyrdulls and mokotors [handerchiefs]; and after they had wyne and fygs and good alle, and ther wher a grett dener; and ther wher the Cumpane of Panters, and the Clarkes, and ys Cumpony had xxs to make mere with-alle at the Taverne."

It will be observed that this was within four months after the first admission of children into the Hospital. The other instances which are recorded by Machyn are as follow: —

P. 99., 1555. "The xx day of Dessember was bered at Sant Donstones in the Est Master Hare Herdsun, Altherman of London, and Skynner, and on of the Masturs of the Hospetall of the Gray frers in London, with Men and xxiiij Women in mantyll fresse gownes, a hersse of Wax, and hong with blake; and ther was my Lord Mare and the Swordberer in blake, and dyvers odur Althermen in blake, and the resedew of the Aldermen, at ys beryng; and all the Masturs, boyth Althermen and odur, with ther gren Stayffes in ther handes, and *all the Chylderyn of the gray frersse*, and iiij men in blake gownes bayring iiij gret stayffes-torchys bornyng, and then xxiiij men with torchys bornyng; and the morowe iiij masses songe, and after to ys plasse to dener; and ther was ij goodly whyt branchys, and mony Prestes and Clarkes syngyng."

P. 211., 1559. "The xij day of September was bered at Sant Martens at the Welles with ij bokettes [Sr Martin Outwich was formerly thus distinguished] . . . . a Barber Surgan with Clarkes syngyng and a *lx Chylderyn, xxx Boys and xxx Wemen Children*, and evere Chyld had ijd a pesse."

P. 255., 1561. "The sam day [April 14th] was bered in Cornyll Mastores Hunt, Widow, and *the Chylderyn of the Hopetall* and the Masters wher at her berehyng with ther gren stayffes, and the xxx Chylderyn syngyng the Paternoster in Englys, and a xl pore Women in gownes; and after the Clarkes syngyng, and after the Corse, and then Mornars, and after the Craftes of the Worshephull Compene of the Skynners; and ther dyd pryche the Byshope of Durram, Master Pylkyngtun; and after to the Skynners' Hall to dener."

P. 279., 1562. "The ij day of Aprell was bered in the Parryche of Allhallows in Bred strett Master Robart Melys, late Master of the Marchand taylors, and he gayf in gownes and Cottes to the number of iijxx Coats of rattes coller of vijs the yerd to the pore Men, and *the Chylderyn of the Hospetall ij and ij together*, and Masters of the Hospetall with ther gren Stayffes in ther hands, and Master Nowelle the Dene of Powlles dyd Pryche; and after to dener at ys Suns howse."

P. 291., 1562. "The furst day of September was bered in the Parryche of Saint Brydes in Fletstrett Master Hulsun, Skrevener of London, and Master Hayword's Depute, and on of the Masturs of Brydwell; and ther wher all the Masturs of Brydwell with gren stayffes in ther handes, and *the Chylderyn of the Hospetall*, at ys berehyng; and ther was mony mornars in blake, and Master Crowley dyd Pryche; and there was grett ryngyng as ever was hard, and the godely ry . . .; and he had a dosen of Skochyons of Armes in Metalle."

These are all the instances to be found in Machyn's *Diary;* but the *Charity Commissioners' Report on Christ's Hospital* (No. xxxii., Part ii. p. 109.), in setting forth a particular benefaction in the reign of James I., contains an incidental notice of the practice in question as one of common occurrence. The account is substantially as follows: — By a deed dated February 7, 1609, Robert Dow, Merchant Taylor, gave to the Governors 240*l.* on condition that they should pay annually 12*l.* (in addition to 4*l.* allowed by them)

to a man skilful in music, to be from time to time selected by them to teach the art of music to ten or twelve of the poor boys in the Hospital, and to train them up in the knowledge of Pricktsong, and to teach them to write and make them able to sing in the choir of Christ's Church; for which purpose he and his successors should not fail to bring the children every Sunday and every holiday, and their Vigils, to the said church. And it was farther agreed (*inter alia*) that, upon *the children attending burials*, one half of the singing scholars, at the discretion of the master, should be left behind, that the singing school might not be empty, unless it should be a special or double burial.

These extracts clearly show it to have been a practice for the children of Christ's Hospital—originally girls as well as boys—to attend funerals (but not those of aldermen exclusively), from the very earliest establishment of the Hospital down to the reign of James I. Mr. Husk's communications bring the custom down to 1720. Would it not be interesting to trace it still later, and to show when it ceased?

It is a singular fact that no notice whatever is taken of the subject in either Trollope's or Wilson's *History of Christ's Hospital*.

It is perhaps not altogether irrelevant to the subject to mention that the former work records (on p. 162.) a still existing practice, which is probably a relic of the one noticed above,—that when one of the boys dies in the Hospital, the whole of the boys of the ward to which the deceased belongs attend his remains to the grave, chaunting on the way a burial anthem selected from the 39th Psalm. These funerals formerly took place in the evening, and by torch-light, and are described as having been peculiarly impressive; but Mr. Trollope says: —

"The most imposing features of the ceremony, to a stranger at least, are no longer retained, though it would be difficult to assign a cause for their discontinuance. The striking effect produced by the funereal glare of the torches is no longer present, and the corpse is committed to the ground in open day-light; the distance along which the procession passes is considerably diminished; and, except the solemn chaunt of the Burial Anthem, there is little to excite particular attention."

Thos. Brewer.

Milk Street.

Stowe, in his *Survey of the Cities of London and Westminster*, has recorded that, "in the year 1562, —— Goodrick, Esq., a great lawyer, died at his place in White Fryars, and was carried to St. Andrew, Holborn, to be buried. First went the *Company of Clerks singing*, &c. And he also relates that "*twenty Clerks sung* at the burial of Thos. Percy, late Skinner to Queen Mary," who died in the year 1561; but in neither account is mention made of the attendance of Blue Coat Boys.

The only notice given of a funeral being attended by the "*children of the Hospital*" is that of Mr. Robert Mellys, late Master of the Company of Merchant Taylors, who was buried at All-hallows (Bread Street) Church, on April 2, 1562.

"There were the children of the Hospital, two and two together, walking before; and all the masters of the Hospitals, with their green staves in their hands: which is the *first time I met with the Hospital boys attending a funeral*, with the Governors, without *Parish Clerks* and Heralds."

On the death of Charles II., in the year 1685, Coke says: —

"He was hurried in the dead of the night to his grave, as if his corpse had been to be arrested for debt; *and not so much as the Blue Coat Boys attending it.*"

Within the walls of Christ's Hospital there is a space called the "Garden," and which was, to a recent period, covered with grass. Many burials have taken place in this spot, and the cloisters which surround it. Trollope (formerly a master in the school), in his *History of Christ's Hospital*, pictures one of them, but makes no mention of the attendance of the children at funerals outside of the building.

"On the evening appointed for the funeral, the boys of the ward to which the deceased belonged * assembled in the quadrangle of the infirmary, for the purpose of attending the remains of their departed schoolfellow to the grave. When the melancholy procession began to move, *six of the choir, at a short distance in advance, commenced the first notes of the burial anthem, selected from the 39th Psalm, the whole train gradually joining in the solemn chaunt* as they entered, two by two, the narrow vaulted passage or creek which terminated in the cloisters. The appearance of the youthful mourners, moving with measured steps by torch-light, and pealing their sepulchral dirge along the sombre cloisters of the ancient priory, was irresistibly affecting; and the impressive burial service succeeding to the *notes of the anthem*, as it sunk sorrowfully upon the lips of the children, riveted the spectators insensibly into a mood of serious and edifying reflection."

Everard Home Coleman.

79. Wood Street, Cheapside.

Replies to Minor Queries.

Seal Inscription (2nd S. iv. 223.)—What T. Lampray describes as "the common seal of the corporation of Louth," is obviously, and as appears from his own account, not the seal of that body, but is, or perhaps only was, the seal of the Free Grammar School "in villa de Louth." Dr. Busby's chair will be remembered as another exemplification of similar scholastic discipline.

Arterus.

Dublin.

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* Each ward contains fifty boys.

Nicol Burne (2nd S. iv. 350.)—Nicol Burne's violent and foul attack or rhyming tirade against the reformers, J. O. will find on folios 103. and 104. of Burne's *Dispvtation*, Paris, 1581, 8vo. It purports to be a translation of an epigram by Beza, *De sva in Candidam et Audebertum beneuolentia*. It begins with these lines —

> "Beza quhy bydis thou, quhy dois thou stay?
> Sen Candida and Audebert ar baith auay?
> Thy loue is in Pareis, in Orleanis thy mirth,
> Zit thou vald vezel kelp to thy girth,
> Far from Candida lust of thy cor-s
> Far from Audebert thy gret plea-sors."

It goes on to charge Beza with enormous crimes, and that in vulgar and indelicate terms not mentionable to ears decent or polite. After this follows an equally contemptible slander upon Calvin in prose.

It is a curious libellous work. On folio 172. are two well executed woodcuts; one of them the Virgin and Child, the babe holding a book, in the fashionable binding of the sixteenth century, with bosses and clasps. On the reverse of fols. 139, 140. and 147. are singular attempts to prove that the letters composing the name of Martin Luther make the number of the beast, 666; on the reverse of folio 98., Pope Joan, who is pictured with a babe in her arms in the Nuremberg Chronicle, on the reverse of folio 169. is by Burne simply called Joannes VII. As the judge in religious controversies, he compares the Bible "to the great bellis of the kirk" (p. 109.) I should be glad to compare my copy of this rare book with that of J. O. if he will afford me an opportunity.

GEORGE OFFOR.

Hackney.

There is a copy of *The Dispvtation*, &c., Paris, 1581, 8vo., in the Library of Trinity College, Dublin, at the end of which is appended, without pagination, with distinct registers, and a separate title-page, "Ane Admonition to the Antichristian Ministers in the Deformit Kirk of Scotland. Exvrgat Devs et dissipentur inimici eivs. 1851." This piece is in verse, and consists of twelve pages, besides the title-page and its reverse.

Ἁλιεύς.

Libraries (2nd S. iv. 279.)—The case of the Norwich Town Library, of which you so justly condemn the removal, has an exact parallel in the library established by Archbishop Narcissus Marsh near the cathedral church of St. Patrick, Dublin. It includes the entire of the library of the celebrated Bishop Edward Stillingfleet. Like the Norwich library, and those usually connected with cathedrals, it is "interesting to the learned only," and could not possibly be rendered popular. In your own words, on which I cannot improve, it is "venerable for its age, its nature, its condition, and its donors; consisting chiefly of the works of the Fathers, of Protestant Controversial Divinity, and of Hebrew, Greek, Latin," &c. Yet, special as it is rendered by its contents and objects, it has been proposed to transfer it from its present most appropriate position next the church, and almost within hearing of its choral services, to the most incongruous and unfit that could by any possibility be selected; namely, to a newly projected *National Gallery of Painting, Sculpture, and the Fine Arts*, in Merrion Square, perhaps the most fashionable locality in Dublin, but not on that account to be preferred as the site of an ecclesiastical library. No one would venture to propose that Archbishop Tenison's library, or that of St. Paul's cathedral, should be transferred to the National Gallery in Trafalgar Square, London. Why then should anything so absurd be tolerated in Dublin? Even on economical grounds this hasty and ill-considered, though, perhaps, well-intentioned project, is most objectionable. The cost of removing the library and providing new shelves and fittings would more than cover the expense of amply repairing the present venerable edifice; and in its new place it would injuriously occupy apartments that ought to be devoted to a much needed Architectural Museum.

ARTERUS.

Dublin.

Hymns (2nd S. iv. 256.)—In reply to H. A.'s Queries respecting the authorship of certain Hymns, I beg to inform him that No. 40. is most probably by Kirke White. There is a hymn, or more correctly a fragment by him, beginning —

> "Much in sorrow, oft in woe."

In the original there are only two verses and a half; and not having Elliott's *Collection*, I know not if any additions have been made to it. It may perhaps interest H. A. to see some lines which have been added, in pencil, in a copy of Kirke White's *Poems*, now before me, suggested, probably, by his admirable addition to Walker's "Go lovely rose": —

> "Shrink not, Christians; will ye yield?
> Will ye quit the painful field?
> . . . . . .
> Will ye lose your former toil?
> Shall the foeman share the spoil?
>
> "Onward, Christian, onward go,
> Linger not for aught below;
> Soon your warfare shall be done, —
> The battle fought — the victory won!"

S. S. S.

Sea Pea (2nd S. iv. 288.)—A correspondent inquires if this plant still grows near Alborough and Orford? and also wishes to be informed of its botanical name and character.

I have specimens gathered there a few years since; and, from the quantity there was of it, no doubt but it is there still.

The plant is not confined to that locality, but is

said to grow at Hastings, Rye, and Pevensey, in Sussex; near Lyd and Walmer Castle, Kent; Sandown Beach, Hampshire; near Penzance; in Lincolnshire, Shetland, and Ireland; and probably in many other places.

Ray and Gerard called the plant *Pisum marinum*, Linnæus *Pisum maritimus*; but modern botanists have removed it to the genus *Lathyrus*, and it is now called *Lathyrus maritimus*.

The plant belongs to the natural order *Leguminosæ*, popularly known by bearing what are called papilionaceous or butterfly-shaped flowers, and having a seed-vessel technically named a *legume*, of which the common pea is a well-known example.

The slight difference between the Geneva *Pisum* and *Lathyrus* need not be explained, being only interesting to botanists. D. S. K.

Etymology of "Envelope" (2nd S. iv. 279.) — Latin, *involucrum*, *involvere*; Low Latin, *involpare*; Italian, *inviluppare*, *inviluppo*; French, *enveloppe*; English, *envelope*. *Involpare* is on the authority of Bescherelle. If, among the learned correspondents of "N. & Q.," some one can furnish a satisfactory account of this word, it will remove the only difficulty in tracing *envelope* from *involvere*.

The Spanish *envolver* was in old Spanish *envolcar*, which, being of the first conjugation, brings us so much the nearer to *involpare*. But where can *involpare* have got its *p*? Is the *p* a modification of the second *v* in *involvere*? Very probably. Or is it from *implicare*, which may also have something to do with *envolcar*? Conf. Ital. *involgere*.

We are reminded by Dr. Richardson that the word *envelope* is spelt by Chaucer *envolupe*. Our forefathers, then, probably had the word direct from the Italian *inviluppo*, without the intervention of any French medium. Respecting *carrenare*, another word used by Chaucer, I have shown the same, (2nd S. iii. 299.). THOMAS BOYS.

John Spilsbury (2nd S. iv. 308.) — One of the ministers ejected on St. Bartholomew's Day, 1662, was John Spilsbury, of Bromsgrove, Worcestershire. His son for many years presided over a dissenting congregation at Kidderminster, and died (I believe) in 1727. The son of this last, Francis Spilsbury, was born in 1706, and was educated at Glasgow University. He was afterwards a dissenting minister at Kidderminster, Bromsgrove, and Worcester; and finally at Salters' Hall, London. He died March 3, 1782. I have no doubt that your correspondent will find farther particulars in Wilson's *History of Dissenting Churches*, a book to which I have not, at present, access. RESUPINUS.

Hunger in Hell (2nd S. iv. 331.) — In that extraordinary poem called "the Ten Commandments of the Devil," Satan entices his votaries to sin by the following promise: —

"Thou shalt lie in frost and fire with sickness and HUNGER,
And in a thousand peices thou shalt be torn asunder;
Yet shalt thou die ever, and never be dead;
Thy meat shall be toads, and thy drink boiling lead."

Lazarus is said to have described the pains of Hell as seen by him while under the dominion of death, *inter alia* —

"Here followeth the vi. paine of Hell. The vi. paine, said Lazarus, that I haue seene in Hell is in a vale a floud foule and stinking at the brim, in which was a table with towels right dishonestly, whereas gluttons beene fed with toads and other venomous beasts, and had to drinke of the water of the said floud."

The description is followed by a frightful woodcut, in which ugly devils are incessantly active in cramming down the throats of their prisoners toads and abominable things. These, with many other extraordinary tales, are contained in that very amusing and once popular work, *The Kalender of Shepherds*, printed by Caxton and all our early printers. It was used as an educational work to the time of Charles the First. My copy, fine and perfect, bears the date of 1631. To terrify the glutton it says —

"The which bringeth every man and woman unto the kitchin of infernal gulf, there to be fed and made satiate with the devil, the chief cook of the kitchen of hell."

Over the Lord's Prayer is inscribed "Here followeth the history of the Pater Noster Row." In the wood-cut is the sentence "And lead vs not into temptation," while in the text the old translation is continued, "and let us not be led into temptation." G. OFFOR.

Hackney.

Locusts in England (2nd S. iv. 267.) — On the 16th August last, on returning from the morning service at our church, I found a locust settled on the door-post. It was of a bright green colour and about three inches in length. I captured the beautiful creature and confined it under a reversed finger-glass. The fumes of burned tobacco made it insensible for a time, but it recovered in a few hours, and the next day was permitted to fly away. M. G.

Cromer.

As no correspondent has noticed the remarks of MR. TAYLOR, I may be permitted to say that there is not the slightest reason for doubting that the insect in question is the true locust (*Gryllus migratorius*). I have one before me at this moment, which was picked up alive near this place (Sheffield) on September 6 last, about the time when others were met with in widely distant parts of the country: indeed one was exhibited at the recent meeting of the British Association which had just been found in the College grounds at

Dublin. With reference to the supposed identity of the insect in question with the "mole cricket," it is enough to say there is not even a slight resemblance. I make these remarks to prevent an utterly unfounded doubt as to the actual occurrence of the locust in England during the past summer from remaining without a corrective explanation in the pages of "N. & Q." H.

In the *Gentleman's Magazine* for August, 1748, is an engraving of a locust, numbers of which insect were found in St. James's Park and places adjacent in that year. See pp. 362. 377. ZEUS.

Ginevra Legend in England (2nd S. iv. 248.) — In answer to G. W., the late Hon. Mrs. Cunliffe Offley told us the story, in 1811, of a lady hiding herself in an out-of-the-way chest, and found a skeleton many years after, as having taken place at a house in Cheshire. I have heard the same story three or four times with different localities assigned. KLOF.

Eminent Artists who have been Scene-Painters (2nd S. iii. 46. 477.) — To the names I have already adduced may be added those of Canaletto and his father Bernardo, who were scene-painters. Also George Chambers, marine painter to King William IV., who was scene-painter at the Pavilion Theatre. A short account of this artist will be found in Mr. Tom Taylor's *Handbook to the Watercolours, &c.*, at the Manchester Art-Treasures Exhibition (pp. 11, 12.), where it is stated that "Chambers, like Stanfield and Roberts, followed the sea originally, as cabin-boy in a Whitby coaster." CUTHBERT BEDE.

Haveloch (2nd S. iv. 327.)—With regard to the name of "Gunter," rather slightingly mentioned by your correspondent under the above head, I have heard two derivations. 1st. From Günther, one of the heroes of the "Niebelungen Lied." 2. From Gant d'or, a Norman adventurer. Who was "King Gunter?" C. C. B.

Duke of Newburgh (2nd S. iv. 329.) — Surely the nobleman referred to was the Earl of Newburgh (so created by Charles II.), and who probably accompanied that monarch when forced to flee from England. The castle was most likely a chateau near Bruges in Flanders, where it is known that Charles held his court for some time, and where the house he occupied is still shown. Perhaps some one can inform me whether there is another "Bruges on the Rhine?" The only castle to be found within a circle of some miles of Bruges (Flanders) is that of the Count Louis de Mâle, one of the ancient counts of Flanders.
C. C. B.

History of the Old and New Testament (2nd S. iv. 310.) — It is proper to note that some attribute the French work under the assumed name of Royaumont to the famous Le Maistre de Sacy. I have an edition of *L'Histoire du vieux et du nouveau Testament*," which is put forth in the title page as "Par feu M. le Maistre de Saci, sous le nom du Sieur de Royaumont, Prieur de Sombreval." This edition is dated 1772. The work is tinged with Jansenism. F. C. H.

Scripture History (2nd S. iv. 308.) — A work which satisfies nearly all the conditions required by M., is entitled

"A brief Summary of the History and Doctrine of the Holy Scriptures. By the Right Rev. Dr. Milner, V. A., F. S. A. London: W. E. Andrews."

It is an octavo volume, in two parts, containing in all 286 pages. The following extract from the preface will convey a good idea of the nature of the work.

"The present *Brief Summary* contains an abstract of the Sacred History from the beginning to the end of time, with some short account of the several books of the two Testaments, and such extracts from the sacred text itself as appear to display the perfections of God in the strongest light, and to excite our fear and love of him in the most powerful manner."

Another very useful work of a similar character, is

"The Bible History for the use of Schools and Young Persons. By J. M. Capes, M.A. London: Burns and Lambert, 1850."

The author's design is thus explained in his preface:

"The following work has been undertaken with a view of presenting the historical portions of the Holy Scripture to the minds of the young in such a form as might be best suited to their comprehension, and apart from those critical remarks and reflections which, however admirable in themselves, are found to weaken the interest of the youthful mind in the progress of the sacred narrative."

F. C. H.

M. will find the book of which I subjoin title and description answer his every purpose. It is without exception the most clear, succinct, and satisfactory epitome of sacred history I have ever met with, — *Introductory Sketch of Sacred History*, 8vo. pp. 201., Oxford and London, J. H. Parker.
JOHN SCRIBE.

First Sea-going Steamer (2nd S. iv. 296.) — As your present volume will contain some interesting information on this subject, I forward for publication therein a copy of an inscription which I recently made from a monument erected in the churchyard of Passage, in the county of Cork, to the memory of Lieut. Roberts, R. N., who was the *first person* who successfully *navigated a steam vessel across the Atlantic.*

"This stone commemorates in the churchyard of his native parish the merits and the premature death of the first officer under whose command a steam vessel ever

crossed the Atlantic Ocean. Undaunted bravery exhibited in the suppression of the slave traffic in the African seas, a character unequalled for enterprise and consummate skill in all the details of his profession, recommended for his arduous service Lieut. Richard Roberts, R.N.: in accomplishing it, he surpassed not only the wildest visions of former days, but even the warmest anticipations of the present, gave to science triumphs she had not dared to hope, *and created an epoch for ever memorable in the history of his country and navigation.* The thousands that shall follow in his tract must not forget who it was that first taught the world to traverse with such marvellous rapidity that highway of the ocean, and who in thus connecting by a voyage of a few days the Eastern and Western hemispheres, has for ever linked his name with the greatest achievements of navigation since Columbus first revealed Europe and America to each other. God having permitted him this high destination was pleased to decree that the leader of this great enterprise should also be its martyr. Lieut. Roberts perished with all on board his ship, the 'President,' when on her voyage from America to England, she was lost in the month of March, A. D. 1840. As the gallant seaman under whose guidance was accomplished an undertaking the results of which centuries will not exhaust, it is for his country, for the world to remember him. His widow, who erects this melancholy memorial, may be forgiven, if to her even these claims are lost in the recollection of that devotedness of attachment, that uprightness and kindliness of spirit, which, for alas! but three brief years, formed the light and joy of her existence."

"British Queen," "Black Joke," "Sirius," "President."

EVERARD HOME COLEMAN.

79. Wood Street, Cheapside.

Blood that will not wash out (2nd S. iv. 260.) — In the border for the narrow causeway on the turnpike road between Newton and Winwick, Lancashire, is a large stone, which from the days of Cromwell, as I know from traditions in my own family, has been called "The Bloody Stone." Tradition says it was laid down as a memorial of the battle of Red Bank, a pass about a quarter of a mile nearer Winwick, and that the bloody hue was imparted to it miraculously, as a mark of Heaven's displeasure against some reputed atrocities committed by Cromwell's soldiers in the Gallow's Croft, an eminence on the field of battle, where several prisoners were hung contrary to the articles of capitulation.

Few of the country people pass this "Bloody Stone" without casting their spittle upon it; and hence its appearance is frequently as if overflowed with blood; a deception which is owing, of course (as Bingley observes of the stones at Barnborough), "to its accidentally natural red tinge."

WILLIAM BYROM.

Liverpool.

Ignez de Castro (2nd S. iv. 287.) — I am in possession of a copy of the play which is the subject of the query of W. M. M. It was printed at Lisbon in 1844, and was sent to my late father by a friend in Portugal, to replace a copy of an earlier edition of the same work that had been purchased at a bookstall in Lisbon more than fifty years ago, but was lost in a fire. Of Nicola Luiz himself my father never could obtain any information. His play, however, is entirely distinct from that of Ferreira, which I also have in a collection of works relating to Ignez de Castro. A portrait of this unfortunate lady was engraved for Mr. Adamson's *Memoirs of Camoens.* I should feel greatly obliged if any reader of "N. & Q." could inform me what has become of the copperplate.

E. H. ADAMSON.

It may interest your querist to know, that *Ignez de Castro*, "a tragedy in five acts" (by the author of *Rural Sonnets*), was published in *Hood's Magazine*, commencing with the number for June, 1846, and is illustrated with a portrait on steel of "D. Ignez de Castro." CUTHBERT BEDE.

Scolds in Carrickfergus (2nd S. iv. p. 167.)— ABHBA has given in a citation from the "Town Records" of Carrickfergus what he chooses to style "a most wholesome regulation," dated "October, 1574," but which most readers will condemn as cruel and unmanly. However that may be, I advert to it principally for the purpose of putting a Query: Has ABHBA actually referred to the Records of Carrickfergus, and made from them that extract which he has communicated to "N. & Q."? It will not be disputed that fidelity of quotation is peculiarly requisite in the pages of a work now justly regarded as a high authority; neither can it be doubted that misquotations or incorrect statements would seriously impair its reputation. I, therefore, *exempli gratiâ*, proceed to adduce the evidence on which I impugn ABHBA's quotation as not being, what it professes to be, an original extract from ancient records; but a most inaccurate, if not designedly altered, copy from the actual extract published long since by M'Skimin in his *History and Antiquities of Carrickfergus*, a valuable though concise topographical book, of which the second edition was published at Belfast, 1823, in 8vo. The first edition had appeared at the same place in 1811, and was only a 12mo. At p. 260. (of 2nd edition) M'Skimin says: —

"The following extract from our records shows the archetype of a custom that continued for many years:

"'October, 1574, ordered and agreede by the hole Court, that all manner of Skoldes which shal be openly detected of Skolding or evill wordes in manner of Skolding, and for the same shal be condemned before Mr. Maior and his brethren shal be drawne at the Sterne of a boate in the water from the ende of the Pearl rounde abought the Queenes Majesties Castell in manner of ducking, and after when [p. 261.] a Cage shal be made the party so condemned for a Skold shal be therein punished at the discretion of the maior.'"

M'Skimin (*ib.*) proceeds to tell us: —

"It appears that a Cage was got soon after, and delinquents punished in the manner noticed; and that regular lists were kept of all Scolds, and their names laid before the grand juries."

He adds, that in a deed dated 6th July, 1671, the ducking-stool is described as then standing on the quay of Carrickfergus. ARTERUS.

Dublin.

Sternhold and Hopkins again (2nd S. iv. 351.) — Your correspondent G. E.'s verses on Sternhold and Hopkins reached me with a painful appropriateness this morning (Sunday), when our village choir weekly torture us with *their* version of "singing to the praise," &c. On seeing the epigram from G. E., a relation of mine, and a fellow-sufferer under the "village harmony," made the following impromptu: —

"When Sternhold and Hopkins made their verse,
It was to lead to pray,
But David's harp becomes a curse
When mocked by Georgius Day.
Then pray ye choir of Quendon cease,
And give both us and David peace."

E. E. BYNG.

I have seen or heard this attributed (like a good many more foundling jokes) to the witty and profligate Lord Rochester, as extemporised on hearing some country parish-clerk's wretched singing. G. E.'s version differs from mine where I have italicised the words, and I think he will admit mine is rather an improved one:

"Sternhold and Hopkins had *great* qualms,
When they translated David's psalms,
To make the heart *full* glad;
But had it been *poor* David's fate
To hear thee sing, *and them* translate,
By Jove 't had made him mad."

R. W.

Reading.

"*Henley's wide-mouth'd Sons*"* (2nd S. iv. 309.) — I think the original of Mr. BURN'S quotation will be found, not in old Drayton, but in a satirical poem called "The Reading Volunteers," and published some fifty or sixty years ago. It is nearly forty years ago since I saw it, but I believe it celebrates a "field-day" of that illustrious corps, and those who honoured the scene with their presence. The line runs thus: —

"Henley sends forth her wide-mouth'd sons to eat."

The next line I am not so sure of, but it is something like this: —

"And almost rivals Reading at the treat."

R. W.

Reading.

Occasional Forms of Prayer (2nd S. iii. 393.) — Mr. TAYLOR refers to prayers —

1741. Sept. 2. For the dreadful Fire of London.
1753. The same.

I should feel obliged if he would favour me with some farther account of these prayers, and state if any reason is assigned for their use so many years after the event. What was the last year they were used? F. B. RELTON.

Dacre Park, Lee, S.E.

Lord Stowell (2nd S. iv. 292.) — The Note of J. H. M. upon Lord Stowell is interesting, but considering that the writer appears to have known his lordship, it might have been more so. His observation upon Lord Stowell's judgments being a fit present for a young lawyer is, alas! *now* quite inapplicable: his lordship's judgments *now* can only interest the *dilettante* lawyer. The practical lawyer will shun them, for they will only mislead him. Lord Stowell's prize law is *now* obsolete, and his matrimonial law is superseded. The aspirant after knowledge in either of these branches must study the judgments of a greater lawyer and an honester politician, — I mean Dr. Lushington. So much for Lord Stowell as the lawyer. But an injustice will be done to his memory, if the "N. & Q." does not come to his aid on another point. His lordship was a deliverer of sparkling jests and *bons mots* which electrified his contemporaries. Very many of these jests are still floating in the atmosphere of society, and should be collected, for they are unsurpassed in wit and fun. As a joker, his lordship was, "if not first in the very first line." I would recommend that Doctors' Commons, which must retain many of these good things, should be awakened from its dying slumbers, and be requested to put its recollections on paper for the "N. & Q." This should be done speedily, as that "fine old English institution" is on its last legs; its advocates and proctors will be soon dispersed into far-off lands, and we shall only know of Lord Stowell's love for trumpery exhibitions, ignoring altogether his rich and racy facetiousness. To begin "Lord Stowell's Jest-Book," I will mention the two jests which first occur to my memory. Let your other readers do likewise, and we shall have a collection.

His Majesty King George IV. informed Lord Stowell that Lord Eldon had dined at the royal table at the Pavilion, and had drunk some very large (specified) number of bottles. Lord Stowell replies, "I am not surprised, your Majesty; for I always knew my brother to drink any *given* quantity." Lord Stowell was much pressed by an anxious divine (who expected a certain living) to inform him what it was "worth:" "My dear friend," said he, "it is *worth* having." C. (1.)

Time of Residence of Widows in Parsonage Houses (2nd S. iv. 308. 356.) — Ούτις is right enough about the two months' residence allowed to a widow after the incumbent is deceased, which implies that the occupation of the premises may be continued so long by the *family*. As for any rate that is fairly provided for, I have not the au-

* Your non-local readers should understand that tradition has for several generations attributed this feature to the native countenance at Henley.

thority at hand to refer to, but I think it is under some of the Tithe Commutation Acts, by which the portion of rent-charge is receivable by the executor of a deceased to the date of his death; and the new incumbent, no matter when instituted, receives from the same date, and is chargeable at once for all demands. Though I cannot give a reference to the Act, I speak from experience in my own case. H. T. E., Rector.

Guelph Family (2nd S. iv. 189.) — Stylites, assuming that the name of the royal family is Guelph, observes, in effect, that this name will not pass to the present Prince of Wales. Stylites might have gone farther: for if Guelph was the family name, would not her Majesty have changed it at her marriage? In either case it might be asked, What is the family name that would be derived from the Prince Consort?

Upon this point I beg to refer to the article "Names, Proper," in the *Penny Cyclopædia*, where, after stating that an unchangeable surname has never been adopted by the royal House of England, the writer proceeds thus:

"In this respect the House of Brunswick is like the Houses of *Saxe*, Nassau, Bourbon, Orleans, and a few others, springing from the persons who were of prime note in that state of society when the rule was 'one person, one word,' and being afterwards too conspicuous by rank and station to need any such ordinary mode of distinction," &c.

I quote the passage, not so much for the purpose of deciding the question, as in the hope that if there is any doubt it may be cleared up.

Meletes.

Snake Charming (2nd S. iv. 350.) — It seems evident that the ancients were well aware that serpents might be charmed and rendered harmless by the influence of music. Virgil (*Æn.* vii. 753.) says of Umbro:

> "Vipereo generi et graviter spirantibus hydris
> Spargere qui somnos cantuque manuque solebat,
> Mulcebatque iras, et morsus arte levabat."

Compare Virg. *Ecl.* viii. 71. and Ovid, *Amor.* ii. 1. 25. Pliny (*Hist. Nat.* vii. 2. 2.), after mentioning the Ophiogenes, a people of Asia Minor, who cured the bite of serpents, says:

"Similis et in Africâ gens Psyllorum fuit, ut Agatharchides scribit, a Psyllo rege dicta, cujus sepulcrum in parte Syrtium majorum est. Horum corpori ingenitum fuit virus, exitiale serpentibus et cujus odore sopirent eas."

Lucan also gives an account of these Psylli in *Pharsalia*, ix. 891—900.

The earliest mention of snake-charming is, of course, that in Psalm lviii. 6. The practice is also alluded to in Ecclesiastes x. 11., and in Jeremiah viii. 17. See Parkhurst's *Hebrew Lexicon*, under לחשׁ, where reference is made to Bochart, vol. iii. pp. 385. *et seq.* In Ecclus. xii. 13. the Son of Sirach uses ἐπαοιδὸς ὀφιόδηκτος for "a charmer bitten by the serpent." In Kitto's *Cyclopædia of Biblical Literature*, art. "Adder" (vol. i. p. 70.), it is asserted that the magicians of Egypt employed this art in converting their rods into serpents, as narrated in Exodus vii. 12.:

"We may infer that they used a real serpent as a rod—namely the species now called *haje* — for their imposture; since they no doubt did what the present serpent-charmers perform with the same species, by means of the temporary *asphyxiation*, or suspension of vitality, before noticed, and producing restoration to active life by liberating or throwing down."

Resupinus.

Bampfylde-Moore Carew (2nd S. iv. 330.)—To settle the question proposed by J. P. O. may perhaps be no easy undertaking. I do not venture to meddle with it, resting satisfied with the reference given to a former Note on the subject. As a contribution to the bibliography of the *Apology*, however, I may inform the inquirer that I have a copy now before me, of which the imprint runs thus: — "Printed by *R. Goadby*, and sold by *W. Owen*, Bookseller, at Temple Bar, London." It is without date, and the preface also, unlike J. P. O.'s copy, is undated. It has not the Gipsy Glossary, nor the reference to Fielding, which J. P. O. mentions. Pages 17, 18. form part of a description of the natural productions of Maryland; and pp. 35–38. contain a portion of the political history of that country. I consider the copy I am describing as earlier than either of those cited in the columns of "N. & Q." It is in 8vo., and, besides the title and preface, runs from A to T inclusive, in fours.

F. S. Q.

Bull Baiting (2nd S. iv. 351.) — Mr. North inquires if there be any remains in towns indicating the barbarous practice of bull-baiting having been carried on. In the town of Tetbury, Gloucestershire, there was a regular bull-ring, and the spot is still discernible in the middle of a large square, called the Chipping *, where this diversion took place, and however popular it may have been, happily now, as Hamlet says —

> . . . . . "it is a custom
> More honour'd in the breach, than the observance."

From a very old play, *The Vow-Breaker, or the Faire Maide of Clifton*, by William Sampson, of which I have seen a copy (London, 1636), it would appear that Tetbury (*olim* Tedbury) was particularised as a place where this recreation or pastime flourished, for I find this passage in Act V. —

"He'll keepe more stir with the Hobby Horse, than he did with the Pipers at Tedbury Bull-running."

Delta.

Chronogram at Rome (2nd S. iv. 350.) — It is not apparent in what manner the inscription in

* This word, according to Bailey, is from the Saxon "*Cyppan*, to cheapen; *quasi dictum*, a market or market-place."

the church of S. Maria degli Angeli at Rome, communicated by SCOTUS, constitutes a chronogram. Is the date 1721, which he mentions, to be gathered from the not unusual expedient of some letters being larger or taller than the rest? However that may be, it is obvious that the inscription is intended to commence, in the ordinary way, with the king's name; and that it is to be read, "IACOBUS III D. G. MAGNAE BRITANIAE ET C. REX: where the letter C. will be found to stand in the place of "FRANCIAE ET HIBERNIAE." It is to be interpreted *ceterorum* (*sc.* regnorum).

J. G. N.

The Ottley Papers (2nd S. iv. 331.)—These interesting documents, so far as they refer to Shropshire, were edited by Mr. George Morris of Shrewsbury, in the *Collectanea Topographica et Genealogica*, under the title of "Ottleiana; or Letters, &c., relating to Shropshire, written during and subsequent to the Civil War, chiefly addressed to Sir Francis Ottley, and forming part of the Ottley MSS." They will be found in vols. v., vi., and vii., occupying, in the aggregate, 74 pages.

J. G. NICHOLS.

Brœhma or Brahm (2nd S. iv. 313.)—It appears to me that the names of *Brahm*, *Vishnu*, and *Siva* are three forms of the one signification, and that their roots yet exist in the Iberno-Phœnician language. This may excite scorn in some of your correspondents, but I trust that they will bear in mind that there is nothing improbable in my supposition, when they reflect that these islands were colonised by the Phœnicians, and that these were people whose history dates from the most remote period. The root of Brahm in Irish is bṛaṫ, pronounced *brāh*, and ām is time, bṛaṫ-ām, i. e. *Braham*; it would therefore signify "Everlasting," or "Existing from all time." Vishnu is from bi, *life or existence*, and Ṡuṫuṛ, *eternal*, i. e. bi-ṛuṫuṛ, *bi-suhun* or *Visuhun*, "Eternal existence," the *b* and *v* being commutable. Siva, from Ṡḟḃe, i. e. *Shē-ve*, "the Everlasting." I merely give these derivations, as they appeared to me to afford a curious evidence of the connection that yet remains between the Irish language, containing as it does a large mixture of Phœnician, and the mythology of the Hindoos. While my hand is in, I may as well add Crishna and Kali; the former is from Cṛíoṛ-ṛuṫuṛ, *Crios-suhun*, i. e. "the Everlasting Binder or Preserver," and the latter from Ceal, *Kal*, i. e. "Death," or "the Destroyer."

FRAN. CROSSLEY.

Sir John Powell (2nd S. iv. 329.)—The Sir John Powell mentioned by your correspondent was a descendant of Col. Powell, one of the officers, who, having deserted from the Parliament, was taken prisoner by Cromwell at the siege of Pembroke. His arms were (and they are probably those of his descendants): Sable, three roses argent, barbed vert. Crest, on a wreath of the colours a lion passant or, holding in the dexter paw a lance sable.

T. R. K.

Milton's Life and Reign of King Charls (2nd S. iv. p. 308.)—What is the authority for attributing the authorship of this book to Milton? It is in no list of his works that I have seen.

LETHREDIENSIS.

[It is entered under Milton's name in the Bodleian Catalogue.]

Erasmus and Sir Thomas More (2nd S. iv. 248. 338.)—In D'Aubigné's *History of the Reformation*, book xi. ch. ix., the lines which Erasmus wrote to Sir Thomas More are quoted as follows:—

"Quod mihi dixisti nuper de corpore Christi,
Crede quod habes et habes;
Hoc tibi rescribo tantum de tuo caballo,
Crede quod habes et habes."

The authority quoted for these lines is *Paravicini Singularia*, p. 71.; and the story given is, that More lent Erasmus *one* horse, which Erasmus took with him to the Continent instead of returning it to More.

T. H. PLOWMAN.

Torquay.

[Paravicinus's authority for the anecdote is Jenkin Thomas, "Hæc ex relatione clariss. Jenkini Thomasii, Angli."]

My Ancestors, &c. (2nd S. iv. 329.)—The lines quoted by Mr. Greenwood are the commencement of—*England: a National Song*, published by Messrs. Duff and Hodgson, as nearly as I can recollect about twelve or thirteen years ago. The title of the publication states the words to be by W. H. Bellamy, the music by J. W. Hobbs.

SEMIBREVE.

Miscellaneous.

NOTES ON BOOKS, ETC.

Mr. Foss has just issued the fifth and sixth volumes of *The Judges of England, with Sketches of their Lives and Miscellaneous Notices connected with the Courts at Westminster.* These volumes furnish us with Biographical Notices of the legal worthies who flourished between the accession of Henry VII. in 1485 to the close of the Interregnum in 1660—and with those Illustrations of the History of our Courts of Law, and the gradual changes which have taken place in their form and practice, which give additional interest and value to the book. If by the industry and research displayed in his first four volumes Mr. Foss earned for himself the reputation of a careful, painstaking, and trustworthy biographer, there can be no doubt that that reputation will be enhanced by an examination of that portion of his great work which has just been published. There can be as little doubt that the merits of his earlier volumes will now be recognised by many who before looked upon their author as one who

cared only for the dry bones of antiquity. It was Mr. Foss's ill fortune that in them he had to deal really with names only. He has now to treat of men: men, too, whose reputations (or at least a large proportion of them) have long been familiar to us as household words—and he has warmed with his subject. In his earlier volumes he had to deal with judges whose very names had to be sought out of obscure records: in these he treats of some of the most distinguished men that ever donned the ermine. With such judges to treat of as Wolsey, Wriottesley, Ellesmere, Sir Thomas More and his father, Sir Nicholas Bacon and his son, the great Lord Verulam, Sir Christopher Hatton, Sir Julius Cæsar, Coke, and many others of almost equal eminence, it would have been strange indeed had Mr. Foss's new volumes been other than what they are,—two of the most important contributions to legal biography and the history of English legal procedure which have ever been produced.

Mr. Thackeray has at length broken silence, and given to the world the first instalment of a new story. *The Virginians, a Tale of the Last Century*, bids fair to rival in popularity any of its predecessors, although it has not the advantage, and that a very obvious one, of relating to the men and manners of the present day.

The admirers of the writings of Mr. Charles Dickens, in which, as in all great works, the humorous and the pathetic strive for the mastery, will be glad to hear that a new and complete Library Edition of his works is about to appear. This edition will comprise twenty-two monthly volumes, beautifully printed in post octavo, and carefully revised by the author, the first of which will be issued in January next.

Mr. Bentley has just added to his cheap series of copyright works reprints of the late lamented Major Warburton's popular history of *The Conquest of Canada*, and of one of Shirley Brooks' amusing novels, *Aspen Court, a Story of Our Time*. The lovers of wit and humour will be glad to learn that the same publisher is prepared to give them, in a neat five shilling volume, a new edition of *The Ingoldsby Legends*, and as a companion volume a selection of the best ballads from his Miscellany, under the title of *The Bentley Ballads*. These will be edited by Dr. Doran, himself a contributor to the volume. We have heard, too, that the same house is about to issue an important volume on the subject of Reform, from the pen of Earl Grey.

At the late meeting of the Philological Society, Dean Trench read a paper in which he developed his ideas as to the improvements called for in English Lexicography. The subject is an important one, and was treated, we understand, by the Dean in a way to render the early publication of his views a thing much to be desired.

We hear with deep surprise—to use the mildest term—that another General Meeting has been called by the Surrey Archæological Society to consider the propriety of what now must be considered "intruding" into Kent. Kent has at this moment a Society of its own, consisting of some 320 members. Surely the Surrey antiquaries would do wisely then to leave the Men of Kent to work out the Archæology of their own county, and employ themselves in completing their own obvious and peculiar work. The energy and capital spent in this endeavour to hang Kent on to Surrey would nearly have sufficed to produce another part of the *Transactions of the Surrey Archæological Society*.

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T. R. K. *Will Jacket's poetical will appeared in* 2nd S. ii. 303.

Etymologicus. *For the meaning of* Muggy, see 2nd S. ii. 310. ; iii. 59.

L. A. N. A Survey of the Pretended Holy Discipline, 1593, *is by Abp. Bancroft. It is rare.*

Erratum.—2nd S. iv. 364. col. i. l. 3., for "Ananias" *read* "Annas."

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LONDON, SATURDAY, NOVEMBER 21, 1857.

Notes.

POPIANA.

A Patent Fact. — From Mr. Bolton Corney's letter (*antè*, p. 381.) it might be inferred that I (2nd S. iii. 462.) had done him and his "friend, Mr. Peter Cunningham," some injustice. Mr. Corney, however, admits that he is not acquainted with all the circumstances — that he has not read the *Illustrated News* on which I commented. Allow me, therefore, to state the facts.

A correspondent of Mr. Hotten's, Mr. Edward Edwards as it now appears, announced, in the "Adversaria" attached to Mr. Hotten's Catalogue, that in an old *London Directory* of 1677 appeared the name of "Alexand. Pope, Broad Street." The fact was in itself barren, as Mr. Hotten's correspondent admitted, except so far as it suggested the probability that this A. P. might have been the poet's father. *The Athenæum* immediately offered proof that Mr. Edwards's conjecture was something more than a probability; confirmed it, indeed, by showing that, while resident in Broad Street, Pope's father lost his first wife Magdalen, the mother of Magdalen Rackett, who, as the parish register certifies, was there buried in 1679; — another first proof — proof that Mrs. Rackett was Mr. Pope's daughter by a first wife, and not, as assumed by the biographers, Mrs. Pope's daughter by a first husband.

A writer in the *Illustrated News* asserted that Mr. Edwards's discovery was no discovery at all; that the fact had "*been a patent fact for many years;*" and that Mr. Corney possessed the volume "containing the fact." Of course Mr. Corney's possession of the volume was no proof that the fact was known even to Mr. Corney, still less that it had been "patent for many years." The volume — and we now know that there are at least three copies in existence — must have been in the possession of some one for a hundred and eighty years. Yet the fact that an "Alexand. Pope" ever resided in "Broad Street" was not known even to the last and best of Pope's biographers, Mr. Carruthers; neither was it known to Mr. Corney that this A. P. was the poet's father, as appears from his own letter. Mr. Corney, indeed, says he was "quite satisfied that the merchant of Broad Street was the father of the poet." But this was no proof; indeed, such certainties are merely temperamental; and the "quite satisfied" of Mr. Corney and the "probable" of Mr. Edwards are of precisely the same value. But Mr. Corney tells us farther that the simple record suggested many "queries." Very likely; and the first would be, naturally and necessarily, whether the A. P. of the *Directory* was the poet's father; and until that was decided, the record could bear no other query worth a moment's consideration. However, this is quite certain from Mr. Corney's own letter: whatever the number of queries suggested, Mr. Corney did not solve one of them; and therefore, so far as Mr. Corney is concerned, the record remained as barren as it had been for the one hundred and eighty preceding years. But Mr. Corney would lead us to infer that the *Directory* may have been more fruitful under Mr. Cunningham's tillage; that he, Mr. Cunningham, may have known more than he told the public; and that the no-notice in his *Handbook* of the elder Pope amongst the former residents in Broad Street, to which I referred, and the no-notice of the burial of Magdalen Pope, are not proofs to the contrary. This assumed knowledge and silence is of course to be explained by the fact, that Mr. Cunningham was engaged as "assistant" to Mr. Croker in preparing a new edition of Pope's Works. Now, I doubt whether Mr. Cunningham was so engaged when the *Handbook* was published. Be that as it may, I cannot believe that Mr. Cunningham, or any other man, would conceal his own knowledge that the knowledge of another might appear with the greater lustre; and certainly cannot believe, on a mere conjectural speculation, that he suppressed these facts in 1854, when he actually edited, annotated, and published Johnson's *Life of Pope*. But assume all or any of these improbabilities, — all this self-devotion and self-sacrifice, — what end, I ask Mr. Corney, could be answered by suppressing, in 1854, facts which, in 1857, were declared to have been "patent many years" — that is, known for many years to at least all intelligent persons.

It was the habitual depreciation in that Journal of all discoveries in relation to Pope made by others, and the trumpetings about the discoveries of Mr. Croker and Mr. Cunningham, which induced me to bring this "patent" fact to the test. In these Pope inquiries the shrewdest and the most diligent are but guessing and groping their way, and we should welcome the smallest contribution of fact, even a name from an old Directory, knowing and seeing proof in the instance before us how pregnant it may be. I was weary of hearing of such patent facts. It was not very long before that *The Athenæum* adduced proofs that the biographers were all wrong about Pope's removal from Binfield to Twickenham, and of the death and burial of the elder Pope at Twickenham, — established, for the first time, that the Popes removed from Binfield to Chiswick, lived there, and that the father died, and was there buried in October, 1717. This, we were told in the same journal, was a patent fact, or at least a fact known to all who had examined the Homer MSS. in the British Museum, although it did happen

that every one of the biographers, from Ruffhead to Carruthers, had quoted from those Manuscripts, and all without discovering it. This patent objection, however, was soon and satisfactorily disposed of. The *Illustrated News* subsequently published, and for the first time, as believed, "a highly interesting and characteristic" letter from Bolingbroke to Pope, which letter *The Athenæum* showed, as in duty bound, was a forgery, and which, as subsequently appeared, had been copied, by some unknown person, from that rare and recondite work Dodsley's *Annual Register*. The reply settled the patent. "Is it possible," said the *Illustrated News*, "a censor so authoritative *can be ignorant* of, or can have forgotten, *the death of the poet's father at Twickenham in* 1717?"

Mr. Corney says that it is not for him to explain "how far the fact in question has become *patent*." Certainly not; but until Mr. Corney or some other person shall have shown that the fact brought forward by Mr. Edwards had been published before — that there was at least a *possibility* of its having become patent—my question (2nd S. iii. 462.) will not have been answered. Concede all that Mr. Corney asks, and he only proves that the fact was latent, not patent. D.

Alexander Pope of Broad Street; his Residence there from 1677 *to* 1685.—I had thought a discussion of this subject was one of the things of the past, and expected no more to see the pages of "N. & Q." occupied with the question.

In May last I wrote a short article, giving to the world for the first time the fact that "Alexander Pope, presumed to be the poet's father, resided, in the year 1677, in Broad Street, City." Mr. Edward Edwards, of the Free Library, Manchester, kindly supplied the fact from a diminutive London Directory (probably the earliest book of the kind) published in the year 1677, — the existence of which must certainly by this time be "patent" to the readers of "N. & Q."—and I took upon myself to ask for farther evidence in support of the discovery.

Pope being in fashion, the subject was immediately handled by different journals. *The Athenæum* immediately published several columns, bringing forward other most important and valuable particulars. "N. & Q." gave some interesting articles; the *Illustrated London News* mentioned the subject, although in a spirit of ungenerous depreciation; the poet Bryant, in his paper, the *New York Evening Post*, published the article with a short comment, which was reprinted in several American periodicals; while many of the local journals in this country informed their readers in the "Literary column," that Pope's father carried on his business and made his money in Broad Street. The discussion consequent on the discovery is, however, not allowed to rest embalmed in the old numbers of these periodicals. The *London Directory* is once more taken from the shelf, and the claim to the discovery (if it is worth so calling) is disputed.

In "N. & Q." for November 14th appears an article from the able pen of Mr. Bolton Corney, stating that some years ago he lent a copy of this "precious" work to Mr. Peter Cunningham, who, with himself, had known the fact, and had conversed on the subject, many years since, and that Mr. Edward Edwards' discovery was evidently occasioned by Mr. Bolton Corney's account of the Directory given in "N. & Q." in May last.

I am sorry to have to confute this conjecture, because no *aspirant in discovery* is more deserving the honour of a literary compliment than the gentleman owning the precious book; but the truth must be told. Mr. Edward Edwards knew of the entry, "*Alexand. Pope*," *some time before the account of the* Directory *appeared in your valuable pages.* Mr. Saxe Bannister, one day in April last, in a conversation about the poet, informed me of the discovery made by the librarian of the Free Library, to whom I addressed a note, and received his polite reply, with the information required. A few weeks afterwards the *item* was announced in the *Adversaria* appended to my Catalogue.

If the claimants to the discovery knew of the fact "many years since," why not have published it in "N. & Q.?" I really cannot see the value of placing a light under a bushel, and keeping for nine whole years a *fact* quiet and snug, that would have interested the late Mr. Croker, Mr. Carruthers, and a score of gentlemen anxious about the history of the poet. Surely, in a much less time than nine years, all the parish registers in London could have been searched. To Mr. Edwards, therefore, belongs any honour which attaches to the discovery; it being through his instrumentality that the fact was brought before the literary world.

Pope's Father still living in Broad Street in 1685.— A curious document has just been shown to me, which I trust before long I may be allowed to publish *verbatim*. It consists of a receipt for money loaned to one Saunders by the elder Pope. All that I can say at present is, that it contains the name, *Alexander Pope*, in full; and mentions his living in Broad Street, as a "dealer," in the year 168$\frac{4}{5}$. The memorandum appears to be in the handwriting of a scrivener or clerk, and is very regular and legible. But the signature, *Walter Saunders*, is roughly executed, and is not at first sight intelligible. This document, then, when published, will leave only three years and a month or two to be accounted for, instead of *eleven* years — the time that elapsed betwixt the record of the old *London Directory* (that in 1677 Pope's father was a merchant in Broad Street) and the year

1688, which gave to the world "Pope and the Pretender." JOHN CAMDEN HOTTEN.

Piccadilly.

Warburton's Vindication of the Essay on Man.—In Dr. Johnson's *Life of Pope* it is stated that Warburton "From month to month continued a *Vindication of the Essay on Man* in the literary journal of that time called *The Republic of Letters.*"

On examining the eighteen volumes of that work, I am able to state that no vindication of Pope or his system of Optimism is to be found in it, but on the contrary a very able attack upon the whole doctrine in vol. xiv. p. 254., where the sentiments of the poem are said to be derived from Shaftesbury, and its blemishes hinted at, as from the pride and peevishness of the poet. Parts of the article read amazingly like *The Dialogues concerning Natural Religion.* On turning, however, to the *Works of the Learned*, vol. iv. p. 425., vol. v. pp. 56. 89. 159. 330., the vindication in question may be found. C. M. S.

Dr. Stephen Hales (2nd S. iv. 343.)—I can offer some confirmation of L. L.'s conjecture as to the relationship of William and Robert Hales to Dr. Stephen Hales. Stephen Hales was a native of this parish, and, as appears by the register, was baptized on Sept. 20, 1677. The book also records the baptism of ten other children of the same parents, and among them of a Robert, on Jan. 4, 1664, and of a William, on March 9, 1675. On referring to the only notices of Dr. Hales which I have at hand, I find that while Gorton agrees with the register as to the date of his birth, the *Encyclopædia Britannica* places it in 1667, — a date which (not to speak of other authority) is evidently inconsistent with the next statement of the writer in the *Encyclopædia*, that he became a Fellow of Benet College in 1702.

J. C. ROBERTSON.

Bekesbourne, near Canterbury.

Pope "of Gentle Blood."—Mr. Hunter has published the 5th No. of his *Critical and Historical Tracts.* The subject is one calculated just now to attract considerable attention. It is *Pope; his Descent and Family Connections.* Mr. Hunter's experience in genealogical researches is well known, and the inquiry which he has instituted in the work before us, namely, how far Pope was justified when he speaks of his birth thus—

> "Of *gentle blood* (part shed in honour's cause,
> While yet in Britain honour had applause,)
> *Each parent* sprung,"

is one for which he is peculiarly fitted. The reader curious in Pope matters will of course examine the details for himself. We will for the general reader quote Mr. Hunter's summing up of the evidence which he has collected:

"On the whole, then, it will appear that Pope descended of a *clerical* family, the members of it being much connected with the University of Oxford; but that at present we can trace him only to a person of his own name, who was rector of Thruxton and prebendary (if the incumbents are so called) of Middleton and Ichen-Abbots, in the diocese of Winchester: that these, being rather conspicuous pieces of preferment, place him in the higher rank of the clergy of his time, and seem to be but the beginning of the offices he would have held in the Church, had he not died in rather early life, and had not the changes at that time imminent, stopped him in his course:—that, though we cannot ascend beyond him on evidence that would bear a close examination, there is strong presumptive evidence that he was either identical or nearly connected with an Alexander Pope of Oxford, the friend of Dr. Barcroft, and the son-in-law of the famous John Dodd of Fawsley, and the father of Dr. Walter Pope, the Gresham Professor, the Poet, and the miscellaneous writer, who was half-brother of Dr. John Wilkins, the Bishop of Chester, who married a sister of the Protector Cromwell: — that there is no reason to believe, on account of disparity of rank, that he was not of the same stock as the Popes, Earls of Downe, but, on the contrary, that nothing can be more probable than that the family tradition was correct, which delivered thus much and no more: — that his Oxfordshire ancestors did spring, as the Earl of Downe did, from people of small account living at Deddington, near Banbury.

"And that, on his mother's side, he sprang from persons who had possessed land of their own at Towthorpe, in the North Riding of Yorkshire, from perhaps an early period, but who, from the time of Elizabeth, were lords of the manor: — that one of them who died in the reign of James I. was an opulent person, and intimate with some of the principal families in the county: — that he left the greater part of his possessions to his nephew, William Turner, the Poet's grandfather: — that in his hands the family estate did not receive any material additions, and perhaps rather decayed: — that he had the charge of not fewer than seventeen children, nearly all of whom grew to man and woman's estate: — that of the sons, two died during the Civil Wars, in which one of them was slain, and the other went abroad and served in the Spanish army, and at his death gave property, not very inconsiderable remains of the family estate, to Edith Pope, his favourite sister.

"And that, this being the case, there is nothing of exaggeration or of boasting, when the Poet has to meet the charge of being of obscure birth, in asserting that he sprang 'of gentle blood.'"

THE DIFFICULTIES OF CHAUCER.

"The Shippes Hopposteries."

The word is variously spelt in the different editions: *hopposteries, hopposteris, hoppostoris, &c.* The passage runs thus: —

> "The tirant, with the prey by force yraft;
> The toun destroied, ther was nothing laft.
> Yet saw I brent the shippes hopposteres,
> The hunte ystrangled with the wilde beres."
> *Cant. Tales*, 2017—2020.

Hoppostéres, making a double rhyme with *béres*, seems decidedly preferable to *hoppostóris — bóris*

(the reading of some copies), because it is much more natural to suppose a hunter strangled by bears than by boars.

Hopposteres has been supposed to signify *pilots*; "Yet saw I burnt the ships' pilots;" but for this interpretation no satisfactory reason has been assigned. Again, it has been suggested that, as "hoppesterres" once signified, or may have signified, female dancers, the expression *ships' hopposteres* means "dancing ships," *i. e.* ships at sea, pitching and labouring. Others, again, would read "shippes upon the steries," or ships steering their course.

Not feeling satisfied with either of these interpretations, I would venture to suggest that *hopposteres* is an old form of the word *upholsteries*.

The *op* for *up* is Dutch, *ophouden* being the Dutch word corresponding to our *uphold*.

The *l* of *upholstery* is absorbed in *hopposterie*, as often before *s*.

The *h* of *hopposterie* is the *h* of *upholstery* a little out of place. This, however, is not the only instance in which Chaucer prefixes the letter *h*. For Elysium we find *Helise*; for Eloisa, *Helowis*; for abundant, *habundant*.

I would understand, then, by ships' *hopposteres*, or upholsteries, the dockyards or arsenals where ships are refitted; not taking upholstery in the sense of the ships' tackling or furniture, but rather in that of the *place* where such furniture is supplied. *Conf.* surgery, rookery, piggery, grapery, and, in the more contracted form, laundry, foundry, vestry, &c. The yard where the ship receives repairs, and is fitted with her tackling, is the ship's upholstery or *hopposterie*.

This interpretation will make a connected sense with the preceding line: —

> "The toun destroied, ther was nothing laft —
> Yet saw I brent the shippes' hopposteries."

That is, Nothing was left to be burnt of the *town itself*; but I saw the *dockyards* burnt in addition.

In connexion with this view of a ship's *hopposterie* or upholstery, as signifying a place where ships were fitted and *repaired*, we may remark that in the Scottish language, "uphald," as a noun substantive, signifies the act of maintaining a building by giving it the necessary *repairs*, or the obligation to do so. THOMAS BOYS.

Minor Notes.

French Protestants. — It appears that after the year 1762 the Protestants in France were no longer condemned to the galleys. For this alleviation of their sufferings they were indebted, it would seem, to a fresh interference on their behalf by the English government, through the medium of the Duke of Bedford, who was ambassador to the French Court at that time. The Archbishop of Canterbury had also written to the Duc de Nivernois on the same subject; but from an interesting, inedited letter written by Saint Florentin to the Duc de Choiseul, and now first printed in *La France Protestante*, tom. vii., 8vo., Paris, 1857, from the Registres du Secrétariat, Archives Gen., E. 3524., there appeared no hope at that time of the French government departing from the intolerant maxims of Louis XIV. Count Saint Florentin was Minister of the Interior, and managed all the affairs of the state with reference to the Protestants. He was accused of having issued an immense number of *lettres de cachet* during his ministry; and from his letter now quoted, which is too long for "N. & Q.," he was not likely to assist the Protestants in breaking their fetters. This gracious act was reserved for the Duc de Choiseul, and his still more liberal and powerful successors; and, above all, for that great Revolution which so awfully avenged centuries of misgovernment and oppression. J. M.

Telegram. — The oldest date given to this word as yet is two years ago, and its earliest habitat the United States. It may be carried farther, for it was used in Liverpool four years ago, and nearly as long ago in London. HYDE CLARKE.

A Surgeon in the Army to rank as an Ensign. — Eighty years ago it was customary in the English army, when a surgeon was appointed to a regiment, to hand him at the same time an ensign's commission.. Dr. Freer served in this rank at the battle of Bunker's Hill. W. W.

Malta.

War Cries. — The Normans at Hastings, "Ha Rou, Ha Rou, Notre dame, Dex aide." The old Scandinavian cry was "Thor aide." The British cry at the defeat of the Picts, A.D. 220, was "Alleluia." The Saxon cry was "Out, out! Holy Cross!" MACKENZIE WALCOTT, M.A.

Devonshire Notice. — Mr. CL. HOPPER's copy of notice in Kensington Gardens (2nd S. iv. 351.) reminds me of a printed placard put up, and sent round the county by three of our, since departed, magistrates, at the time of the expected French invasion, directing all constables, &c., whenever a landing took place in Devonshire, "To drive all Oxen, Donkeys, Sheep, Pigs, *Women*, and *other Cattle* to the interior of *Dartmoor*." W. C.

Haldon.

The oldest Judge in the United States. — The *Fayetteville Observer* furnishes a notice of the venerable Henry Potter, United States judge for the district of North Carolina, an office which he has filled with dignity, integrity, and ability for fifty-five years, and which, at the great age of

ninety-one, he still survives to fill to the universal satisfaction and respect of the community in which he resides. W. W.

Malta.

Rood-Lofts. — Staircases to rood-lofts remain in S. Peter's, Oxford; S. Michael's, Sopley; Rochford, Essex; S. Mary's le Port, Bristol; Hadleigh, Essex; Hawkhurst. The doors remain at Dorchester, Henley, &c. Rood-lofts remain at Hinxton, Littleport, Guilden-Morden, W. Wickham, Chippenham, Cherry Hinton, Over, Kirtling, Quy, co. Camb.; N. Crawley, Bucks; Felmersham, Tillbrook, Pertenhall, Clifton, Beds.; Drayton, Berks; at Totness, Paington, Westham (Sussex), Honiton; at Hawstead (Suffolk) with the original sacring-bell, Edington*, Collumpton, Uffendon*, Bradninch, Dartmouth, Kenton, Plymtree*, Hartland, Long Sutton, Kingsbury Episcopi, Barnwell Dunster, Timberscombe, Minehead, Winsham, Newark, Charlton-on-Otmoor, Sydenham, Hook Norton, Boddicote, Handborough, Merevale, Knowle, Worm Leighton, Flamstead, Little Malvern, Rodney Stoke, &c.

Mackenzie Walcott, M.A.

Queries.

KING ALFRED'S DESCRIPTION OF EUROPE, AND THE VOYAGES OF OHTHERE AND WULFSTAN.

This description of Europe, and these voyages, are most interesting; not only as the composition of Alfred, but invaluable as historical documents, —being authentic records of the nations located between the Don on the east and the Rhine and North Sea on the west; the Danube on the south and the White Sea on the north, —written by a contemporary so early as the ninth century. These Anglo-Saxon documents have claimed and received the attention, not only of Englishmen, but of foreigners, as the following Note on the various editions of one or more of them will prove. As I received much valuable information from Mr. Hampson, Mr. Singer, and Dr. Bell, through "N. & Q." for the improvement of the notes to my quarto facsimile edition of these documents, as well as the cheap one in octavo, I am anxious, before I publish my notes on the whole of Orosius, to ascertain, through the same medium, if there be any other editions, or works giving valuable information on the subject, besides those which follow: —

1598. Hakluyt. Fol. Lond. English, by Lambard.
1659. Somner. Fol. Lond. Anglo-Sax. and Latin. Wulfstan, *Dict. sub gedrync.*
1678. Alumni Oxonienses. Fol. Oxon. Anglo-Sax. and Latin.
1709. Spelman. 8vo. Oxon. English.
1733. Bussæus. 4to. Havn. Anglo-Sax. and Latin.
1744. 2nd edit. id. Merely new title?
1765. Murray. 8vo. Gött. Notes.
1773. Barrington. 8vo. Lond. Anglo-Sax. and English.
1773. Langebek. Fol. Hafn. Anglo-Sax. and Latin.
1786. Forster. 4to. Lond. English, with notes.
1796. Potoki. 4to. Bruns. Anglo-Sax. and French.
1800. Porthan. 12mo. Stock. Anglo-Sax. and Swedish.
1807. Ingram. 4to. Oxon. Anglo-Sax. and English.
1808. Beckmann. 8vo. Gött. Notes.
1815. Rask. 8vo. Copen. Anglo-Sax. and Danish. Id. 2nd edit., 1834. 8vo. Id.
1822. Dahlmann. 8vo. Alton. German.
1834. Peterson. 8vo. Copen. Geog. notes Danish.
1837. Zeus. 8vo. Münch. *Die Deutschen und nachbarstæmma.* Notes.
1838. Leo. 8vo. Halle. Anglo-Sax., and Glossary. Germania.
1846. Thorpe's Analecta. 12mo. Lond. Anglo-Sax., and Glossary.
1847. Ebeling. 4to. Leipz. Anglo-Sax.
1852. Rafn (Munch). 4to. Copen. Anglo-Sax. and Latin.
1853. Thorpe's Orosius. 8vo. Lond. Anglo-Sax. and English.

I have not yet had an opportunity of perusing Sprengel's *Geschichte*, Halle, 1792, nor Giesebrecht's *Wendische Geschichte*, Berlin, 1843.

Joseph Bosworth.

The Lodge, Islip, Oxford.

* Those marked * being coloured and gilded.

MONSTER GUN (QUEEN ELIZABETH'S POCKET PISTOL) AT DOVER.

In the *Gentleman's Magazine* for 1767, vol. xxxvii. p. 499., I read the following letter to

"Mr. Urban.

"On the most southern point of the cliff which forms the platform of *Dover* Castle, lies a brass gun, 24 feet long without, and 22 feet long in the bore, beautifully adorned with flowers, and emblematical figures, in relief, and these inscriptions are raised on it in *Roman* capitals:

'IAN TOLHVYS VAN VTRECHT. 1544.'

"This I suppose to be the founder's name. Under it is a shield, with six chevronels quartering a fess indented. On a scutcheon of pretence a saltire cheque. Motto, Sans Avltre. The arms of *England* in a garter, with

'DIEV ET MON DROIT.'

"Then follows an inscription, of which some of your readers may perhaps give us a translation:

'BRECH SCVRET AL MVER ENDE WAL
BIN ICH GEHETEN
DOEZ BERGH EN DAL BOERT MINEN BAL
VAN MI GESMETEN.'

"By the help of *Sewel's Dutch* dictionary, I take the literal meaning to be — *To break down all fortifications and walls am I commanded. Through hill and dale bores* (or *pierces*) *my ball by me thrown* (or *discharged*). I must confess, however, I cannot find the word *scuret*, nor are any of the words spelt according to the present orthography.(*)

* The literal translation of the inscription, though pretty well understood by the querist of 1767, is as follows: —

Brech (diminutive for *Bregje, Bridget*) *rends* [*it*] *all*

"Under an armed woman, holding a spear, book, and palm branch, is the word

'VICTORIA;'

"Under another woman:

'LIBERTAS;'

"Under a river god:

'SCALDA.'

"This curious gun, vulgarly called *Queen Elizabeth's Pocket Pistol*, was a present from the emperor *Charles* V. to *Henry* VIII., while they were engaged together in a war with *France*. The author of the *Magna Britannia* gives it the name of *Basilisco* [*Basiliscus* or Βασιλικον?]. It requires 15 pounds of powder, and will carry a ball seven or eight miles, or, as they say, to Calais [in compliance with an *oral* order of *Charles?*]

"I am, yours, &c.

"D. H."

Having thus, to the best of my knowledge, answered the inquiry of D. H., I too should like to address some questions to those who have a better opportunity for information on this subject. I wish to know, —

1st. Whether the above-mentioned monster gun be still extant, and whereabout?

2nd. Whether its length be accurately given; the diameter of the bore, and the weight of the ball?

3rd. Whether it ever was used?

4th. Whether the name of "Queen *Elizabeth's* Pocket Pistol" be a proof that it was used in *her* time?

5th. Whether the copy of the principal inscription, as it reads here (*ich* for *ick*), can be relied on?

A transcript of what the author of *Magna Britannia* says about the subject* would be acceptable to J. H. VAN LENNEP.

Mompadt House, near Haarlem.

Minor Queries.

Chief Justice Sir Oliver Leader. — Your correspondents' information is requested as to the ancestors or descendants of Sir Oliver Leader, who was Chief Justice† of the Court of Common Pleas under Henry VII., Henry VIII., and Edward VI., and died in the year 1552 or 1553. He was buried at Great Stoughton, Hunts. In his will he spells his name Leder, Ledre, Leeder, and Leader. V. S. D.

Quotations wanted. —

"There's something ails the spot, the place is cursed."

Can any reader of "N. & Q." supply the reference and context of the above line? I am not quite sure as to the *exact* accuracy of the quotation. NORTHUMBRIENSIS.

"Admire, weep, laugh, exult, despise,
For here is room for all such feeling."

A. B. C.

Female Society at Hitcham.—Mrs. Carter, in a letter dated in 1768, vol. ii. p. 16., writes: —

"You never told me that the society at Hitcham was dissolved. My informant makes grievous lamentation for the scandal which she supposes this event will reflect on female friendship. Possibly it may; but the true state of the case seems to me, that people do not disagree either because they are men, or because they are women, but because they are human creatures. Indeed it ought to raise no disadvantageous ideas of these ladies, that they did not find themselves so happy as they had expected to be in their scheme of living together. The only error was, the want of consideration from which they embarked in it."

Who was the founder of this society? What was its object, and who were the members or chief managers of it? FRA. MEWBURN.

Physicians to the late Duke of York.—Can you help me to any information about a physician named Molloy, who was much about the late Duke of York? Also, can you tell me who were the Duke's physicians previous to Dr. M'Gregor? who was, I believe, the last who held that post. E. A. C.

Irish, the Court Language of Scotland. — My query is, When did the Irish or ancient Scotic language cease to be spoken at the court of the kings of Scotland?

The Gaelic King Kenneth united his own Scotic kingdom with that of the Picts, whom he subdued, about the year 843. At that period, and for many generations afterwards, the king and his nobles would doubtless retain and speak their own Erse dialect; for probably they would not have a choice of speaking any other. But after the seat of royalty was removed into the Lothians, the influence of the Teutonic branch of the population of Scotland must have made itself felt, and the result showed itself in the English (or Inglis) language becoming the language of the court. But when was this revolution effected? And are there any existing data which show its epoch?

There are *soupçons*, certainly, that the Gaelic tongue was in favour with Scottish royalty until a

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wall and rampart[1], *am I called; through mount and vale bores my ball, by me hurled.*

Scuret is for *scheuret, scheurt,* from *scheuren,* to rend, to tear.

The founder's name sounds, in English, John Tothuys of *Utrecht.*[2]

[* It is thus noticed in the *Magna Britannia*, p. 1172. "There is a curiously engraven piece of ordnance (called *Basilisco*) twenty-four foot long, reported to have been presented to King Henry VIII. by the Emperor."]

[† No such name appears in Foss's List of the Judges for these reigns. — ED. "N. & Q."]

[1] Anglicé, *Bridget Rendall.*

[2] It appears not to have been unusual in those times to name guns.

tolerably late period. Malcolm, the contemporary of William the Conqueror, called himself, or was called amongst his friends and in his court, by the Irish epithet of *Canmore*. C. (1.)

American-Indian Christmas Legend. — Some years since, before I made Notes, or "N. & Q." was in existence, I hastily read an account of a traveller who surprised an American-Indian stealthily creeping by a spring late on Christmas Eve, and when interrogated as to his object, stated that he came to see the chief stag of a herd of deer kneel to welcome the first hour of Christmas Day. In what book does such a legend exist?
M. C.

Cornish Hurling. — In the *Memorials of Ray*, the following account is given of a Cornish game which that great naturalist heard of when travelling a-simpling, as they termed it, in 1658:

"We had an account of a hurling-play much used in Cornwall. There are two kinds of hurling. The in-hurling and the out-hurling. In the first there are chosen twenty or twenty-five of a side, and two goals are set up; then comes one with a small hard leather ball in his hand, and tosses it up in the midst between both parties; he that catches it endeavours to run with it to the furthermost goal; if he be stopped by one of the opposite side, he either saith I will stand and wrestle with him, letting fall the ball by him (which one of the opposite side must not take up, but one of his own), or else throws the ball to one of his own side (if any of them can catch it). He that is stopped may chuse whether he will wrestle, or throw away the ball; but it is more generous to wrestle. He that stops must answer and wrestle it out. When any one wrestles, one of his side takes up the ball, and runs with it towards the goal till he be stopped, and then, as before, he either wrestles or throws away the ball, so that there are commonly many pairs wrestling at once. An out-hurling is played by one parish against another, or eastern men against western, or Devonshire men against Cornish. The manner they enter it is as follows. Any one that can get leave of a justice, &c. goes into a market town with a little wooden ball in his hand, plated over with silver, and there proclaims the hurling, and mentions the time and place. They play in the same manner as in the other, only they make their churches their goals. That party which can cast the ball into or upon the church wins. In an out-hurling they have not a set number on each side, but each have as many as they can procure. An hurler, to help him in running, may catch hold on a horseman's stirrup. No horsemen play."

Can any of your Cornish or Devonshire correspondents inform me whether these games, or any like them, are still in use in the West, or whether there are any living who remember them.
R. W. B.

Perkin Warbeck. — Has any portrait come down to our times of this remarkable *pretender*, whose claims, however, in my opinion were beyond doubt founded upon truth? C. (1.)

Sermons on Canticles. — I have an old seventeenth century book of sermons on the Song of Solomon, wanting a title-page. It has a preface recommendatory by T. Dod. The first discourse is on Cant. v. 1. Is the name of its author known?
Hubert Bower.

Osney Abbey. — In Swaine's *Memoirs of Osney Abbey, near Oxford* (1769), p. 34., occurs the following passage: —

"It seems not a little surprising that during the time this church (*i. e.* of Osney) remained in its state of splendour and magnificence, so few draughts and prospects should be taken of it. We have been told indeed by some authors that several foreigners came over into England for this purpose. But what is now become of these valuable performances of theirs, which would have been so much esteemed by many, as very curious pieces of antiquity, we are not able to give any account."

Are any of your readers so far acquainted with continental libraries or gallerics as to be able to indicate the whereabouts of any such drawings?
Forestarius.

Apollo Belvedere. — What is the height of the Apollo Belvedere? H. B.

Movable Wooden Types. — I read in the *Literary Gazette* for 1837, p. 355., that "*wooden types* are advertised in the American papers, of every character and size, and at so reduced a price, when compared with metallic letters, as to afford no unreasonable expectation of their superseding the latter. It would be a curious incident in the history of the art of printing if this invention should lead to the revival of block-printing, for such standard works as are now stereotyped."

Now, if this do not refer to *block-printing*, as, from the last sentence, I must suppose it does, I would like to know the tenour of the advertisements mentioned in the above. Movable wooden types I can hardly believe to be meant here, at least not for usual printer's work, and, judging from such specimens as I saw in Holland, these could never be expected once to supersede metallic ones. J. H. van Lennep.

Mompadt House, near Haarlem.

Great, Middle, and Small Miles. — In Camden's *Britannia* (Gibson's ed., 1695), each map has in it three scales of miles. Thus designated, I could understand that one might mean geographical, and the other statute miles; but what can the third mean? A. A.

Poets' Corner.

Distance at which the Light from a Lighthouse may be seen. — Allow me to correct a statement of your learned and acute correspondent L., in his article on *Macistus* (2nd S. iv. 370.), viz. that "the light of a good lighthouse is, under favourable circumstances, visible at sea to the naked eye not more than about fifteen miles."

From the pier at Dover, the Calais light, distant 22½ miles, is very plainly visible to the naked eye on an ordinary night; and I imagine would

be visible, in a clear atmosphere, at 30 miles' distance. Perhaps some of your correspondents may be able to state the extreme distance at which the beacon lighted on the Malvern Hills (I think) last winter was visible. It was noticed in all the newspapers of the day. Clearly, a beacon lighted on a mountain would be visible at a much greater distance than the mountain itself, even on the clearest day. It is said that Ben Nevis is visible from Snowdon. My impression is, that the Malvern "fire" was seen at a distance of 100 miles!

H. C. K.

——— Rectory, Hereford.

Runnymead. — The name of this celebrated locality is, in old documents, written in different ways, as Runningmead, Runemed, Runemeid, Rendmed, Redmede, and Rennemed. Somner, in his Glossary, derives it from Ang.-Sax. *Rædan*, consulere, and so, to a certain extent, confirms the statement of Matthew of Westminster (sub ann. 1215, 17. Johan), who says: "Rennemed quod interpretatum *Pratum Concilii* eo quod antiquis temporibus ibi de pace Regni sæpius Concilia tractabantur." What historical testimony have we which directly establishes the correctness of this assertion? Wm. Matthews.

Cowgill.

Luxembourg. — Allow me to add an inquiry whether there is any *view* of this important fortress of later date than that of Blaen published in the seventeenth century. It seems very extraordinary that whilst every picturesque and remarkable spot on the Rhine, the Moselle and the Meuse has been depicted over and over again, no English artist should have published a sketch of Luxembourg, which is on the high road from Treves on the Moselle, to Dinant or Namur on the Meuse, and in its imposing grandeur and picturesque site far surpasses Ehrenbreitstein. Have none of them visited it? H. P.

"*Busirin fugiens.*" — Will any of your readers inform me who is the author of the following hexameters:

> "Busirin fugiens et inhospita litora, Bacchus
> Vidit inurnatam Semelen: quo tempore Faunus
> Patroclum aspexit morientem, atque omine diro,
> Mutata in Nioben, Nox cœcis se abdidit umbris."

It has been suggested that in v. 2. "inornatam" is the proper word, as that in the text is not found in any Latin author "melioris ævi et notæ." A reference to the original may decide this question. J. T. C.

Corry-hole.—

"Dr. Todd says that within the tower (of Great Salkeld church in Cumberland) there is a place called the *Corry-hole*, for the correction and imprisonment of the clergy while the Archdeacon had any power within the diocese."—*Jefferson's Leath Ward, co. Cumberland*, 268. n.

Are there traces of the existence of any such place in other dioceses? G. H. A.

Sir Abraham Williams.—Any information respecting Abraham Williams, who was knighted some short time before 1631, would be acceptable to Meletes.

"*Rocq pellé*" *and* "*Roches pellées.*" —Perhaps some military reader of "N. & Q." can furnish an explanation of this term. Its first and older form occurs on the plan of Luxembourg in the *Délices des Pays-Bas*, the other on several of the larger plans of the same place in the British Museum. No French dictionary I have seen notices the term, which from its apparent derivation seems to mean "scarped rocks." Its use on the plans indicates some kind of outwork. H. P.

[Boyer, edit. 1729, gives "Pelé, ée, Adj. (qui n'a point de Poil) *bald.*" Our term "naked rocks" will scarcely define "roches pêlées" with sufficient accuracy, the phrase implying that the rock is in such a position as to make it impossible to append anything to it.]

Minor Queries with Answers.

Commonwealth Tracts (1st S. vi. 175.; xi. 40.)— In Oldys' "Dissertation on Pamphlets" in Morgan's *Phœnix Britannicus*, p. 556., this collection is said to have been made "by Tomlinson the Bookseller," and reference is made to *Memoirs for the Curious*, 4to., 1708, vol. ii. p. 176., as authority for the statement. Which is the true name, Thomason or Tomlinson? Will some of the readers of "N. & Q.," who have access to the work referred to, give us what is said upon the subject in question. C. M. S.

[The collector was George Thomason, as stated in the article of our 1st S. vi. 175. The notice of this valuable Collection in the *Memoirs for the Curious*, ii. 176., occurs in a paper entitled "An Account of Several Libraries in and about London, for the Satisfaction of the Curious, both Natives and Foreigners." The writer remarks, "Mr. Tomlinson [Thomason] with great pain and cost, made a collection of all the pamphlets that came out, beginning at 1641, and continued to 1660. It is reported that King Charles I., wanting a small tract, after a strict inquiry at last was informed that it was in the collection, upon which he took coach, and went to his house in Paul's Churchyard, and there read it, not desiring it out of his house, and for his encouragement gave him 10*l.* This collection, bound all uniform, containing several hundreds of volumes in folio, quarto, and octavo, are so well digested that the smallest tract to a single sheet may be readily found by the Catalogue, which was taken by Mr. Marmaduke Foster, and is in 12 vols. folio, and has been valued at several thousands of pounds."

The interesting and remarkable history of the collection and preservation of these most important pamphlets is related in two papers inserted in the first volume of the manuscript Catalogue of their contents, which appear to have been drawn up with the design of making the collection publicly known for sale. The principal of these papers is in manuscript, which being more copious and

interesting than the abridged copy quoted in Beloe's *Anecdotes*, ii. 248., is here transcribed: —

"*Mr. Thomason's Note about his Collection.*

"An exact Collection of all the Books and Pamphlets printed from the beginning of the year 1641, to the Coronation of King Charles II., 1661, and near one hundred manuscripts never yet in print, the whole containing 30,000 Books and Tracts uniformly bound, consisting of 2,000 volumes, dated in the most exact manner, and so carefully preserved as to have received no damage. The Catalogue of them makes twelve volumes in folio: they are so marked and numbered, that the least Treatise may be readily found, and even the very day on which they became publick wrote on most of them.

"This Collection cost great pains and expence, and was carried on so privately as to escape the most diligent search of the Protector, who, hearing of them, used his utmost endeavours to obtain them. They were sent into Surrey and Essex, and at last to Oxford, the then library-keeper, Dr. Barlow, being a friend to the Collector, and under his custody they remained till the Doctor was made Bishop of Lincoln, as appears by the following letter from the Bishop to the Collector:

"'*A Copy of the Bishop of Lincoln's Letter.*

"'Oxon, Feb. 6, 1676.

"'My good Friend,

"'I am about to leave Oxford, (my dear mother,) and that excellent and costly collection of bookes which have so long beene in my handes: now I entreat you, either to remove them, or speake to my successor that they may continue there till you can otherwise conveniently dispose of them. Had I money to my minde, I would be your chapman for them, but your Collection is soe great, and my purse soe little, that I cannot compass it. It is such a Collection (both for the vast number of bookes, and the exact method they are bound in,) as none has, nor possibly can have, besides yourselfe. The use of that Collection myght be of exceedinge benefitt to the publique (both church and state) were it placed in some safe repository where learned and sober men might have accesse to, and the use of it. The fittest place for it (both for use and honor) is the King's, Sr. Tho. Bodley's, or some publique library, for in such places it might be most safe and usefull. I have long indeavoured to find benefactors, and a way to procure it for Bodley's library, and I doc not despaire but such a way may be found in good time by

"'Your affectionate friend,

"'THOMAS LINCOLNE.'

"There have been greate charges disbursed, and paines taken in an exact Collection of Pamphlets that have been published from the beginning of that long and unhappy Parlement which began Nov. 1640, which doth amount to a very great number of pieces of all sorts and all sides from that time until his Majesty's happy restauracion and coronacion, their number consisting of near 30,000 several pieces to the very great charge and greater care and pains of him that made the Collection. The use that may be made of them for the public, and for the present and after ages, may and will prove of great advantage to posterity, and besides this there is not the like, and therefore only fit for the use of the King's majesty. The which Collection will necessarily employ six readers at once, they consisting of six several sorts of paper, being as uniformly bound, as if they were but of one impression of books. It consists of about 2000 several volumes, all exactly marked and numbered. The method that hath been observed throughout is Time, and such exact care hath been taken, that the very day is written upon most of them that they came out.

"The Catalogue of them, fairly written, do contain twelve volumes in folio, and of the numbers aforesaid, which is so many, that when they stand in order according to their numbers, whilst anything is asked for and shewed in the Catalogue, though but of one sheet of paper, or less, it may be instantly shewed; this method is of very great use and much ease to the reader.

"In this number of pamphlets is contained nearly one hundred, and several pieces that never were printed on the one side, or on the other (all or most of which are on the King's side), which no man durst venture to publish here, without the danger of his ruin.

"This Collection was so privately carried on, that it was never known that there was such a design in hand, the Collector intending them only for His Majesty's use that then was; His Majesty once having occasion to use one pamphlet could nowhere obtain or compass the sight of it but from him, which His Majesty having seen was very well satisfied and pleased with the sight of it, he commanded a person of honour (now) near His Majesty that now is, to restore it safely to his hands from whom he had it, who faithfully restored it, together with the charge His Majesty gave him, which was with his own hand to return it to him, and withal expressed a desire from his then Majesty to him that had begun that work, that he should continue the same, His Majesty being very well pleased with the design, which was a great encouragement to the undertaker, else he thinks he should never have been induced to have gone on through so difficult a work, which he found by experience to prove so chargeable and heavy a burden, both to himself and his servants that were employed in that business, which continued above the space of twenty years, in which time he buried three of them, who took great pains both day and night with him in that tedious employment.

"And that he might prevent the discovery of them when the army was northward, he packed them up in several trunks, and by one or two in a week he sent them to a trusty friend in Surrey, who safely preserved them; but when the army was westward, and fearing their return that way, he was faigne to have them sent back again, and thence safely received them, but durst not keep them by him, the danger being so great; but packed them up again, and sent them into Essex: and when the army ranged that way to Tripleheath, was faigne to send for them back from thence, and not thinking them safe anywhere in England, at last took a resolution to send them into Holland for their more safe preservation. But considering with himself what a treasure it was, upon second thought, he durst not venture them at sea, but resolved to place them in his warehouses in form of tables round about the rooms covered over with canvas, continuing still without any intermission his going on; nay, even then, when by the Usurper's power and command he was taken out of his bed, and clapt up close prisoner at Whitehall for seven weeks space and above, he still hoping and looking for that day, which thanks be to God is now come, and there he put a perlod to that unparallelled labour, charge, and pains, he had been at.

"Oxford Library Keeper (that then was) was in hand with them, about them a long time, and did hope the Publick Library might compass them; but that could not be then effected, it rising to so great a sum as had been expended on them for so long a time together.

"And if that traiterous Usurper had taken notice of them by any information, he to secure them had made and signed an acquittance for 1000*l.*, acknowledged to be received in part of that bargain, and have sent that immediately thither, and they to have challenged by virtue of that as bought by them, who had more power than he had that collected them to have contended with him for them by the power that they and their friends could have

made. All these hard shifts and exigents hath he been put unto to preserve them; and preserved they are, by Providence, for the use of succeeding ages, which will scarce have faith to believe that such horrid and most detestable villanies were ever committed in any Christian Commonwealth since Christianity had a name."

The following memorandum is annexed to the preceding: —

"This is erroneous. The Collector, Mr. George Thomason, died 1666. See his Will at Doctors' Commons, wherein a particular mention is made of the Pamphlets, and a special trust appointed, one of the trustees being Dr. Barlow. George Thomason, to whom this letter is addressed, was eldest son of the Collector, and a Fellow of Queen's, Oxon.

"G. G. STONESTREET,
"Lineal descendant of the Collector."

A subsequent notice of this Collection of Tracts is contained in the following document, preserved in the British Museum: —

"'At the Court at Whitehall, the 15th of May, 1684.

"'By the Kings most excellent Ma^ty and the Lords of his Ma^ts most Hon^ble Privy Councill.

"'The humble peticon of Anne Mearne, relict of Samuell Mearne, his Ma^ts Stationer, lately deceased, being this day read at the Board, setting forth, That his Ma^ty was pleased, by S^r Joseph Williamson, the Secretary of State, to command the petitioner's husband to purchase a collection of severall bookes, concerning matters of state, being above thirty thousand in number, and being vniformly bound, are contained in two thousand volumes and vpwards; and that by reason of the great charge they cost the pet^rs husband, and the burthen they are upon her selfe and family, by their lying vndisposed of soe long, Therefore most humbly prayes his Ma^ts leave to dispose of the said collection of bookes, as being a ready way to raise money upon them to support her selfe and family: His Ma^ty in council was graciously pleased to give leave to the Pet^r to dispose and make sale of the said bookes as she shall thinke fit. PHI. LLOYD."

After the period herein mentioned, no farther information appears to have been preserved concerning this Collection, excepting that it was bought by John Stewart, second Earl of Bute, for a sum under 400*l.*; and again sold to King George III. for the same amount in 1761, by whom the volumes were presented to the British Museum, which had been then recently founded.]

Fairy Rings. — There are at present four of what are called *fairy rings* on Kinning Park Cricket Ground, near Glasgow. They were first observed about two months ago, when several of the members of the Clydesdale Cricket Club were daily practising, and apparently were made in the course of a night. The superstition respecting such circles has doubtlessly arisen from their sudden and unaccountable formation; and the poetical way of clearing up the difficulty, by ascribing them to the saltatory exercises of the people from fairyland under the moonlight, or, if dark, with a glow-worm for their lamp, and a drone-beetle or grasshopper for musicians, has not, so far as I am aware, been forced, even in these prosaic times, to retire before the unveiling hand of minute and incredulous research. I have sought to find an explanation of the phenomenon, but without success. However, to describe these appearances more particularly. Each ring is only a belt of grass of a much darker green than that surrounding it, or which it encompasses, and is from eight to ten inches broad. The two largest are ten and nine feet, and the others six and five feet in diameter, measuring from the centre of the belt. Their distinctness, almost mathematical precision, and the rapidity of their coming, are the most remarkable features of these circles. Can any of your correspondents tell how they are produced? R. M.

Glasgow.

[In a Paper on the "Fairy Rings of Pastures," read by Prof. J. T. Wray, before the British Association at Southampton in 1846, and reported in *The Athenæum* of Sept. 19, it was stated "that the grass of which such rings are formed is always the first to vegetate in the spring, and keeps the lead of the ordinary grass of the pastures till the period of cutting. If the grass of these fairy rings be examined in the spring and early summer, it will be found to conceal a number of agarics, or 'toad stools,' of various sizes. They are found situated either entirely on the outside of the ring, or on the outer border of the grass which composes it. Decandolle's theory, that these rings increased by the excretions of these fungi being favourable for the growth of grass, but injurious to their own subsequent development on the same spot, was remarked on, and shown to be insufficient to explain the phenomena. A chemical examination of some fungi (the true St. George's Agaric of Clusius — *Agaric graveolens*) which grew in the fairy rings on the pasture around the College at Cirencester, was made. They contained 87·46 per cent. of water, and 12·54 per cent of dry matter. The ashes of these were found to contain —

Silica	1·09
Lime	1·55
Magnesia	2·20
Perox. iron	trace.
Sulphuric acid	1·93
Carbonic acid	3·80
Phosphoric acid	20·49
Potash	55·10
Chloride sodium	0·41

"The abundance of phosphoric acid and potash, existing, no doubt, as the tribasic phosphate of potash ($3KO, PO_5$), which is found in these ashes, is most remarkable. The author's view of the formation of these rings, is as follows: — 'A fungus is developed on a single spot of ground, sheds its seed, and dies: on the spot where it grew it leaves a valuable manuring of phosphoric acid and alkalies — some magnesia and a little sulphate of lime. Another fungus might undoubtedly grow on the same spot again; but upon the death of the first the ground becomes occupied by a vigorous crop of grass, rising like a phœnix on the ashes of its predecessor.' It would thus appear that the increase of these fairy rings is due to the large quantity of phosphated alkali, magnesia, &c., secreted by these fungi; and, whilst they are extending themselves in search of the additional food which they require, they leave, on decaying, a most abundant crop of nutriment for the grass."]

"*The Felicitie of Man.*" — I have an old quarto volume in my possession which unfortunately lacks title-page. The running-title is *The Felicitie of Man*, or his *Summum Bonum*; it is in six books, and ends on page 717.; page 718. is blank;

after that are 16 pages of contents. "The Epistle dedicatorie" is written by Thomas Heywood, and the work dedicated to the "Hon. Robert, Earle of Somerset," &c., and "The Preface to the Reader" is by R. Barckley. L. A. N.

[There are three editions of this work, 1598, 4to., 1603, 4to., and 1631, 4to. Our correspondent's copy is the last edition. It is entitled *The Felicitie of Man; or, his Summum Bonum.* Written by Sr R. Barckley, Kt. *In cœli summum permanet arce bonum.* Boeth. de Cons. Philos. lib. 3. London: Printed by R. Y. and are sold by Rich. Roystone, at his shop in Ivie Lane. 1631. The work is noticed in the *Retrospective Review*, i. 271—279., where it is commended as "a garner filled with the most amusing and best histories, and little narrations, told in the author's own words, and occasionally enlarged, but in perfect keeping and consistency." It is not very rare.]

Dorothy Boyle. — I have in my possession an engraving which I believe to be uncommon. It represents a young lady, and has the following inscription: —

"Lady Dorothy Boyle,

"Once the comfort, the joy, the pride of her parents; the admiration of all who saw her; the delight of all who knew her. Born May the 14th, 1724.

"Marry'd, alas! Oct. the 10. 1741, and delivered from extream misery May the 2d, 1742.

"This was taken from a picture drawn seven weeks after her death (from memory) by her most afflicted mother,

"Dorothy Burlington.

"John Faber fecit, 1744."

Can any of your correspondents give me any information as to this apparently ill-fated marriage? TRUSTEE.

[Dorothy Boyle, the eldest daughter of Richard, Earl of Burlington, was married to George, Earl of Euston (eldest son of Charles, 2nd Duke of Grafton), on Sept. 23, 1741 (*Gent. Mag.* xi. 500.), and died of the small-pox on May 2, 1742. The Earl of Euston, her husband, died at Bath, July 7, 1747.]

Macaulay's Essays: "St. Cecilia."—Lord Macaulay, describing the persons present at the trial of Warren Hastings, writes (*Essays*, vol. iii. p. 447.): —

"There too was she, the beautiful mother of a beautiful race, the Saint Cecilia whose delicate features lighted up by love and music, Art has rescued from the common decay."

Who is the person here designated? by what artist is the picture? and where is the picture now? Was the person Mrs. Sheridan? Is the picture the one by Reynolds, described as "St. Cecilia" in the *Catalogue of the Manchester Exhibition*, and there stated to belong to Sir W. W. Wynne? Or of whom is the last-named picture a portrait? M. A.

[Miss Linley, afterwards Mrs. Sheridan, and Macaulay's allusion *is* to Sir Joshua's well-known portrait of her as St. Cecilia, which was exhibited at Manchester.]

Replies.

WHO COMPOSED "RULE BRITANNIA."

(2nd S. iv. 152.)

The recent Query of your correspondent, MR. J. W. PHILLIPS, — occasioned by the assertion in M. Schœlcher's *Life of Handel* (and not in that by Mrs. Bray, as erroneously stated in the newspapers seen by MR. PHILLIPS *), that "the *Marseillaise* of England, 'Rule Britannia,' which is taken from *Alfred*, a masque by Dr. Arne, is in great part borrowed from the poor *Occasional Oratorio*," and that "in reality it is by Handel, for in the whole air there are only two bars which do not belong to him," (and in support of which assertion M. Schœlcher quotes parallel passages from "Rule Britannia" and "Prophetic Visions," an air in the *Occasional Oratorio*),—has led me to an investigation for the purpose of ascertaining, on the one hand, whether any and what evidence existed in support of our countryman's hitherto undisputed claim to the composition of this well-known national song; or, on the other, whether anything beyond the similarity or identity of certain passages in the two compositions could be found to corroborate M. Schœlcher's assertion.

I now beg leave to place the result of my inquiries before your readers, but before doing so it is right to state that M. Schœlcher believes *Alfred* to have been produced in 1751, because (notwithstanding an admission that he had heard of it as existing at an earlier date) he found in that year an announcement of the publication by J. Oswald of the music, and also because the first collection of songs known to him in which "Rule Britannia" appeared bears the date 1752.

The facts, as I find them, are these: — The masque of *Alfred*, to which "Rule Britannia" belongs, was first produced at a private performance at Cliefden House, near Maidenhead, then the residence of Frederick, Prince of Wales, on August 1, 1740. The newspapers furnish particulars of this performance so ample (considering the period), that I cannot do better than transcribe them. *The London Daily Post and General Advertiser* of Saturday August 2, 1740, says —

"Last Night was performed in the Gardens of Cliefden (in commemoration of the Accession of his late Majesty, King George, and in Honour of the Birth of the Princess Augusta, their Royal Highnesses the Prince and Princess

* The error, which was committed more than once, and, if I remember rightly, by more than one newspaper, of giving extracts from M. Schœlcher's work, and stating them to be from Mrs. Bray's, is most unaccountable, as the two works have nothing in common but the subject; M. Schœlcher's being a bulky octavo of some four hundred and fifty pages, containing the results of a great deal of minute and patient investigation, whilst the other is a very small octavo of ninety-two pages only, and a mere ephemeral production, written obviously to serve a temporary purpose.

of Wales, with all their Court, being present), a new Masque of Two Acts, taken from the various Fortunes of Alfred the Great by Mr. Thomson; and perform'd by Mr. Quin, Mr. Milward, Mrs. Horton, and others from both Theatres; also a Masque of Musick, call'd 'The Judgment of Paris, writ by Mr. Dryden *; and concluded with several Scenes out of Mr. Rich's Pantomime Entertainments perform'd by himself, and others of his appointing, particularly The Skeleton Scene in Merlin's Cave, and The Dwarf in Orpheus and Eurydice. Also

"The famous Signora La Barberini (newly arrived with Mr. Rich from Paris), performed several Dances, and so much to the Satisfaction of their Royal Highnesses, that his Royal Highness was pleased to make her a very handsome present, And the whole was conducted with the utmost Magnificence and Decorum."

And on Tuesday, August 5, 1740, the same paper gave the following farther account of the performance, and of a repetition of *Alfred* on August 2:—

"On Friday last was perform'd at Cliefden (by Comedians from both Theatres), before their Royal Highnesses the Prince and Princess of Wales, and a great Number of Nobility and others, a Dramatic Masque call'd *Alfred*, written by Mr. Thomson; in which was introduc'd variety of Dancing, very much to the Satisfaction of their Royal Highnesses and the rest of the Spectators, especially the performance of Signora Barbarini (lately arriv'd from Paris), whose Grace, Beauty, and surprising Agility exceeded their Expectations. Also was perform'd a Musical Masque call'd *The Contending Deities*, by Mr. Salway, Mrs. Arne, Mrs. Lampe, Miss Young and others; and the humorous Pantomimical Scene of The Skeleton, taken from the Entertainment of Merlin's Cave, by Mr. Rich and Mr. Lalauze. The whole was exhibited upon a Theatre in the Garden compos'd of Vegetables, and decorated with Festoons of Flowers, at the End of which was erected a Pavillion for their Royal Highnesses the Prince and Princess of Wales, Prince George, and Princess Augusta. The whole concluded with Fireworks made by Dr. Desaguliers, which were eqnal in their kind to the rest of the Performance. Their Royal Highnesses were so well pleased with the whole Entertainment, that he [sic] commanded the same to be perform'd on Saturday last, with the addition of some favourite Pantomime Scenes from Mr. Rich's Entertainments, which was accordingly began, but the rain falling very heavy, oblig'd them to break off before it was half over; upon which his Royal Highness commanded them to finish the Masque of *Alfred* in the House."

A fortnight afterwards (August 19), A. Millar, the bookseller, advertised the publication, (on that day,) of

"Alfred, a Masque, As it was represented at Cliefden before their Royal Highnesses the Prince and Princess of Wales, on the 1st and 2nd of this Month. By Mr. Thompson and Mr. Mallet."

I have examined this copy of *Alfred*, and find that "Rule Britannia" is contained in it, and was sung by "a Bard."

It will be observed that as yet there is no mention of the composer of the music, the newspaper accounts of the performances and the printed copy of the masque, being equally silent on the subject, and it remains, therefore, to be shown that the music was furnished by no other than Arne. This I now proceed to do.

In *The General Advertiser* of Wednesday, March 20, 1745, I find the following advertisement:—

"For the Benefit of Mrs. Arne. At the Theatre Royal in Drury Lane, this Day, will be perform'd an Historical Musical Drama, call'd ALFRED the Great, King of England. The Musick was composed by Command of his Royal Highness the Prince of Wales, and never perform'd in England, but at his Royal Highness's Palace at Cliefden. The Poem was written by Mr. Thompson and Mr. Mallet. The Musick by Mr. Arne. To conclude with a celebrated Ode in Honour of Great Britain, in imitation of those formerly sung at the Banquets of Kings and Heroes.

"Boxes, 6s.; Pit, 4s.; First Gallery, 2s. 6d.; Upper Gallery, 1s. 6d. The above day is fix'd on to avoid interfering with Mr. Handel.* Mrs. Arne humbly hopes the Town will not be offended at this small Advance of the Price, this Performance being exhibited at an extraordinary Expence, with regard to the Number of Hands, Chorus Singers, building the Stage, and erecting an Organ; besides all other incidents as usual. The Ladies are desir'd to send their Servants by Four o'Clock. *** Tickets to be had of Mrs. Arne, next door to the Crown in Great Queen Street, by Lincolns Inn Fields, and Places taken of Mr. Hobson at the Stage Door of the Theatre, with whom Tickets are left."

Here we have a distinct statement by Arne that his music for the piece produced for his wife's benefit was the same as that produced at Cliefden in 1740, and in addition to this, Millar makes a statement to the same effect in his advertisement in the *Daily Post* on the same March 20, 1745, of the publication of the altered play.

"This Afternoon, at Four o'Clock, will be publish'd (Price One Shilling) *Alfred*, an Opera, as it is to be acted this Evening at Drury Lane. Alter'd from the Play written by Mr. Thomson and Mr. Mallett in Honour of the Birth-Day of her Royal Highness the young Princess Augusta. The Musick was compos'd by Mr. Arne, and perform'd with the Play at Clifden in Buckinghamshire, at the Special Command of his Royal Highness Frederic Prince of Wales."

A second performance of the piece in its altered form took place at Drury Lane on Wednesday, April 3, 1745, when it was announced that

"Mr. Arne, being inform'd that some persons have objected to the small addition of Prices, will (notwithstanding he performs at above 70*l.* expence), oblige the Town with this Performance at the usual Benefit Prices."

I have, unfortunately, not been able to discover a copy of the altered play, so as to ascertain positively that "Rule Britannia" is contained in it, but that is of little moment, as Arne's advertisement leaves no doubt of the fact; for it states that the piece will conclude with "a celebrated Ode in Honour of Great Britain," and that this was no other than "Rule Britannia," is, I think, clearly

* An error: "The Judgment of Paris" was the production of Congreve.

* This refers to a performance of Handel's Oratorio, *Joseph*, which was fixed for Thursday, March 21, at the King's Theatre in the Haymarket.

proved by the fact that the first printed copy of Arne's music to "Rule Britannia" (at the end of his *Judgment of Paris*) bears that title.

The statement that the music of *Alfred* had never been performed *in England*, except at Cliefden, refers to the circumstance of some pieces from it having been performed in Dublin, to which city Arne and his wife had, in the interval between 1740 and 1745, paid a visit. I have not, however, been able to learn whether "Rule Britannia" was one of such pieces.

The designation of "Rule Britannia" as "a *celebrated* Ode," naturally leads to the supposition that it must have been publicly performed somewhere prior to its presentation as a part of *Alfred* in 1745; otherwise, whence its celebrity? Had it been introduced at any of the theatres between the acts on any occasion? I cannot think Arne would have applied the word "celebrated" to a song which had only been performed before a private party.

The *Occasional Oratorio* of Handel was not composed until early in 1746. It was produced for the first time at Covent Garden Theatre, on Friday, February 14, in that year; the score of the overture and songs being published by Walsh on the 3rd of the following April. (Vide the *General Advertiser* of these dates.)

Arne's music to "Rule Britannia," was, therefore, not only composed and performed upwards of five years before the *Occasional Oratorio* was written, but had been twice at least publicly heard in London nearly a year before Handel's work appeared. I should have been pleased to have been also able to show that the publication of Arne's song preceded the production of Handel's, but I cannot at present do this, although I think it highly probable that farther search might enable it to be done. I have no doubt that it really was the fact.

With this I leave the matter, having, I hope, shown enough to settle the question, at all events as between Arne and Handel, of "Who composed Rule Britannia."

W. H. Husk.

P.S. Would your correspondent, J. M. (Oxford), who inquires (2nd S. ii. 489.) as to the introduction of the lines by Collins into the oratorio of *Alfred* in 1754, kindly favour me with a sight of the book of words mentioned by him?

PROFESSOR YOUNG AND PROFESSOR MOOR: CRITICISM ON THE ELEGY WRITTEN IN A COUNTRY CHURCHYARD.

(2nd S. iv. 196. 276. 354. 363.)

I have been favoured with extracts from letters on this subject, written by those peculiarly well qualified to express an opinion, and who write as follows: —

"I cannot for a moment credit the allegation that the playful critique on *Gray's Elegy* was the production of Dr. Moor, the predecessor of Mr. Young in the Greek Chair at Glasgow. I well remember that Mr. Young's very intimate friends Professors Hunter and Jackson at St. Andrew's, were accustomed to speak confidently of the undoubted claim of Young to the authorship. I think it almost demonstrable that Moor (humorous though he was in his best days) could not be the author.

"Johnson's Lives or Prefaces were partly published in 1779, the remainder in 1781. Now, Dr. Moor died in September, 1779, having been previously for more than twelve years in a state of very infirm health and depressed spirits. Before the year 1767 he had sunk into great difficulties, insomuch that, in the course of that year, his creditors sold his furniture. By this time his humour had evaporated, and, conscious of his growing infirmity (though then only fifty-five years old), he employed Mr. Young as his assistant, and devolved on him the entire charge of the Greek class. In 1774, he formally resigned his Chair, and was succeeded by Mr. Young. Seven months before his death his library was sold, amounting to nearly 3,000 books, and this was a great mortification to him. I have a printed catalogue of that collection, which was sold in Edinburgh by James Spottiswood, a bookseller. If Dr. Moor ever saw Johnson's Lives, it is not likely that in his debilitated state he could have produced so clever an article, and if he had, it could have scarcely failed to transpire. It is curious enough that the character of Gray, in the *Lives of the Poets*, was not written by Johnson, but by the Rev. Wm. J. Temple, Boswell's friend." (See Nichols' *Literary Anecdotes*, vol. ii. p. 401.)

"While attending the University of Glasgow as a student from 1800 to 1807, I never heard a doubt expressed or hinted on the subject. The brochure was universally understood to be the production of Professor Young. His own composition was characterised by a very marked mannerism, and some of us who attended his lectures fancied we could detect unmistakable *Youngisms* ever and anon betraying themselves in the periods of the Pseudo-Johnson."

When I add that Mr. David Laing, the Keeper of the Library of the Writers of the Signet, Edinburgh, remembers distinctly having conversed on the subject with Professor Young, who admitted the Criticism to be his composition, the readers of "N. & Q." will, I think, agree with me that all doubts upon the subject are now at an end.

W. J. T.

NEGLECTED BIOGRAPHY.

(2nd S. iv. 328.)

The Rev. William Hamilton Drummond, D. D., of Belfast, author of the *Battle of Trafalgar*, the date of whose *death* a correspondent inquires after, is still alive, and resides at 27. Lower Gardiner Street, Dublin. I repeatedly see Dr. Drummond, and often have a chat with him. Notwithstanding Dr. Drummond's very advanced time of life, his health, mental and bodily, is perfectly unimpaired. He has been for many years the justly respected minister of the Strand Street Unitarian congregation. In 1840, Dr. Drummond published *Memoirs of* (his friend) *A. Hamilton Rowan*, a volume throwing much light upon the origin and progress of the Society of United Irishmen. Dr. Drummond is librarian to the Royal Irish Academy.

WILLIAM JOHN FITZPATRICK.

Alexander Marsden, Esq., Under Secretary of State in Ireland in 1803, was the youngest brother of William Marsden, First Secretary to the Admiralty, editor of the *Travels of Marco Polo*, and author of the *History of Sumatra*, a Malayan Grammar and Dictionary, and *Numismata Orientalia*. Alexander Marsden died on September 22, 1835, in London. I. H.

John Heysham, Esq., M. D., of St. Cuthbert's Lane, Carlisle, an active county magistrate, and well-known by his statistical observations, died in that city sometime in March, 1834, at the age of eighty-one years. He is buried in St. Mary's church, and in commemoration of him a memorial window has been placed at the east end of the south aisle of the cathedral. WM. MATTHEWS.

Replies to Minor Queries.

Sunderlande (2nd S. iv. 348.)—*Sunder* or *Sundor*, and *Synder*, *Syndor* or *Syndr*, are, Separate, different, singular, peculiar, exclusive, &c., and *Sunder-land*, according to Bosworth (*Ang.-Sax. Dict.*), is "Separate or privileged land, territory, or freehold land." That is to say, it is distinguished from the lands about it, by being abscinded from the jurisdiction, and exempt from the obligations, to which they are subjected; it is different to or apart from them, by being held by a tenure exclusively its own; and is, in fact, nearly analogous to what would now, in ecclesiastical language, be called A PECULIAR? If this be so, there is no difficulty in coming to the conclusion that "Beda was born on the *lands-proper* of the monastery," namely, on its own "territorium" or *Sunder-land*, — its "separalis terra, prædium, or fundus," as the term is rightly interpreted by Lye, in contradiction to Webster's second definition, which would have us understand it in a sense that admits only of an American application.

It may be added, that the meaning here given to the designation in question receives confirmation by comparing it with other Anglo-Saxon expressions, which have *Sunder* for their prefix. Thus we find that *Sunder-cræft* is a special privilege or prerogative; *Sunder-yrfe*, a proper or hereditary estate; *Sunder-freódóm*, a particular liberty, privilege, or honour; *Sunder-notu*, a distinct office, dignity, or service, &c.

WM. MATTHEWS.

Cowgill.

Subject of Painting (2nd S. iv. 367.) — The figure of the monk is, no doubt, St. Peter Nolasco, the joint founder with St. Raymond of Pennafort, and James, King of Arragon, of the Order of our Lady for the Redemption of Captives. The saint wears the white habit of his order, has a chain in his hand, in allusion to the great object of its institution, and wears the standard of the cross, emblematic of the same. The Blessed Virgin holds a purse, to indicate, in like manner, the redeeming of poor Christian captives. The order had several convents in Spain; a large one at Barcelona, and several in Valencia. The arms described are those of Arragon, which the king, who had so large a share in founding the order, required the religious to wear on their breast for his sake. The nun is probably St. Teresa, though I cannot account for her wearing the badge of the order of mercy.

F. C. H.

The Case is altered (2nd S. iv. 188.) — I saw this sign once pictorially represented in the West of England, thus: — A person, with a large wig and gown, was seated at a table; another, dressed like a farmer, stood talking to him. In the distance, seen through the open door, was a bull. The story, of course, is that related of Plowden the celebrated lawyer, and which now is found in most books of fables. The farmer told Plowden that his (the farmer's bull) had gored and killed the latter's cow. "Well," said the lawyer, "the case is clear, you must pay me her value." "Oh! but," said the farmer, "I have made a mistake, it is *your* bull who has killed *my* cow." "Ah! the case is altered," quoth Plowden. This expression had passed into a proverb in old Fuller's time.

A. A.

Poets' Corner.

Napoleon and Wellington (2nd S. iii. 90.)—In reply to the query of your Philadelphian correspondent "BAR-POINT," as to whether the will of Napoleon expressly states the attempted assassination of the Duke by Cantillon "to be the motive for the legacy of" 10,000 francs, I would inform BAR-POINT that if not the correct interpretation, at least the fact of having been charged with the attempt is

the expressed motive; and I forward you, if you can afford space, the exact words of that extraordinary and characteristic paragraph, citing the same from the *Histoire de Napoléon*, par M. de Norvins, Paris, 1839, p. 644. It forms the 5th paragraph in the 4th codicil of the ex-Emperor's famous will.

"5°. *Idem* (10,000) dix mille francs au Sous-officier Cantillon, qui a essuyé un procès comme prévenu d'avoir voulu assassiner lord Wellington, ce dont il a été déclaré innocent. Cantilion avait autant de droit d'assassiner cet oligarque que celui-ci de m'envoyer, pour y périr, sur le rocher de Sainte-Hélène. Wellington, qui a proposé cet attentat, cherchait à le justifier sur l'intérêt de la Grande-Bretagne. Cantillon, si vraiment il eût assassiné le lord, se serait couvert et aurait été justifié par les mêmes motifs, l'intérêt de la France, de se défaire d'un général qui d'ailleurs avait violé la capitulation de Paris, et par-là s'était rendu responsable du sang des martyrs Ney, Labédoyère, &c.; et du crime d'avoir dépouillé les musées, contre le texte des traités."

Jos. G.

Inner Temple.

Payment to M. P.'s (2nd S. iv. 188. 236. 275.)—Blomefield, in his *History of Norwich*, gives repeated instances of this practice. He first notices it sub ann. 1350, 24 Ed. III., when we find that Richard de Bytering and Robert de Bumpstede, Burgesses in Parliament, received 7*l.* 6*s.* 8*d.*, or 11 marks, for their "Knights' Meat," as it is termed. After 1649, when Richard Harman is referred to as having had 115*l.* at different times for his wages in Parliament, the custom of remunerating M. P.'s for their services seems to have ceased in Norwich. Sub ann. 1558, 1 Eliz., Blomefield tells us "that Edward Flowerdew and John Aldrich had 36*l.* paid them for 64 days' Knights' Meat," which gives each of them 10*s.* a-day, during their period of actual attendance in the Commons' House. Wm. Matthews.

Cowgill.

The Phenix (1st S. iii. 323.)—In the very excellent and somewhat rare pamphlet, intitled

"The Nation Vindicated from the Aspersions cast on it in a late Pamphlet intitled a Representation of the present State of Religion, with regard to the late excessive growth of Infidelity, Heresy, and Profaneness, as it passed the Lower House of Convocation," 8vo., Lond. 1711, Part II., 1712, p. 22. is the following certificate:

"It being generally thought that the following words in the Representation of the Lower House of Convocation, [they have republished and collected into volumes pieces written long ago on the side of Infidelity, which would have lain altogether neglected and forgotten without such a Revival] do refer to the two volumes of *The Phenix*; I, who was the projector of that design, do hereby certify that I had no other end in the undertaking than preserving curious and valuable pieces, without any design to promote Infidelity, or to serve one party more than another: of which the Burden of Issachar in the Second Volume, which was written against the Scotch Presbyterians, is a plain instance. And I take this occasion to inform the Reader, that the Preface to the Second Volume, which gives an account of my Design, as well as of each tract in the volume, was written by the Ingenious and Reverend Mr. Christopher O'Bryen, a Nonjuring Clergyman. Witness my hand, this 6th of March, 1711.

"John Dunton."

What biography is there of this Nonjuring clergyman? Can any of your readers furnish any notice of him? C. M. Smith.

New York.

Armorial (2nd S. iv. 250.)—

Hamond, Yorkshire: azure, three harts, or.

Hargrave: azure, a fesse, argent, *fretty*, *gules*, between 3 stags in full course, or. Crest, a stag's head erased, *per fesse*, *or and azure*.

This last is very nearly what he inquires for, only differenced, I expect by one of the family.

W. T.

"*The Devil's Walk*" (2nd S. iv. 204.)—The five stanzas of "The Devil's Walk" sent to "N. & Q." by M. have been printed many times. They were written by Southey, after it had been stated that Porson was the author of the "Walk" as originally published, and afterwards embodied by him in the poem, and are to be found in all the later editions of his works. C. de D.

Chairman's Second or casting Vote (2nd S. iv. 268.)—If Ignoramus will refer to Creasy's *Fifteen decisive Battles of the World*, he will see that in the council of war held just before the battle of Marathon, five generals were of one opinion, and five of another, and that Callimachus, the war-ruler, who had not previously voted, decided the debated question by his casting vote. Nevertheless, as far as my experience goes, it is the prevailing custom for the president, in such cases, to have two votes. R. C. L.

Barbaris ex fortuna pendet fides (2nd S. iii. 488.)—See T. Livii, lib. xxviii. cap. 17. W. G. L.

St. Margaret (2nd S. iv. 338.)—The reference of your correspondent, T. G. S., to the rare little book of the *Life of St. Margaret*, printed at Paris in 1661, led to the perusal of a copy in my possession. From a statement in that work, it is possible that a tangible relic of this holy woman may still be preserved. Some of your intelligent readers may be able to say whether the interesting remains of this Anglo-Scottish saint, mentioned in the following extract, is still in existence.

"The coffre, wherein was the head and hair of S. Margaret, was, in the year 1597, delivered into the hands of the Fathers of the Society of *Jesus*, then Missioners in *Scotland*, who seeing it was in danger to be lost, or prophaned, by the seditious Hereticks, transported it to *Antwerp*. The Lord *John Malderus*, Bishop of that City —— that he might know the truth of this Relick, examined very diligently and upon oath the Fathers of the Society, gave an authentick attestation, under the Seal of his office, dated the fifth of *September*, 1620.

"The same Relick was afterwards acknowledged by my Lord *Paul Boudot*, Bishop of *Arras*, the fourth of *September*, 1627.

"Lastly, on the fourth of *March*, 1645, Our Holy Father, Pope *Innocent* the tenth, in the first year of his Pontificate, gave plenary indulgence to all the faithfull, who having first confess'd, and communicated, would pray before this Relick, in the Chapel of the Scotch College of *Doway*, for the ordinary ends prescribed by the Church, on the tenth of *June*, which is the festival of this holy and illustrious Princess." — *The Idea of a perfect Princesse*, Paris, 1661, pp. 47, 48.

JOHN WALKER.

Quotation (2nd S. iv. 289.)—Your correspondent D. A. seems to me to have forgotten, and therefore to misquote, the lines about which he inquires. In a little poem of five stanzas, by Thos. Campbell (the poet), printed in the *Universal Magazine* for January, 1801, and entitled "The Dirge of Wallace," will be found, as I imagine, the idea which has struck him. The passage is as follows:

"Oh! it was not thus when his oaken spear
Was true to that knight forlorn,
And hosts of a thousand were scatter'd, like deer,
At the blast of the hunter's horn;
When he stood on the wreck of each well-fought field,
With the yellow-hair'd chiefs of his native land;
For his lance was not shiver'd on helmet or shield,
And the sword that seem'd fit for Archangel to wield
Was light in his terrible hand."

I am at a loss for the poet's authority for an *oaken* spear, as they have, from Homer's time downwards, always been made of *ash*. OBRIS.

"*Too fair to worship*," *&c.* (2nd S. iv. 367.) — The motto on Lord Ward's famous Correggio will be found in Dean Milman's prize poem on the Belvidere Apollo: —

"Beauteous as vision seen in dreamy sleep
By holy maid on Delphi's haunted steep,
'Mid the dim twilight of the laurel grove,
Too fair to worship, too divine to love."
Poetical Works, ii. 298.

M. A.

Verses on "Nothing" (2nd S. iv. 283.) — These verses were not written by either Mr. Belsham the minister (if your correspondent means the late Rev. T. Belsham of Essex Street Chapel), or by Mr. Belsham the historian, but by their father, the Rev. James Belsham of Bedford. I am informed by his great-grandson, the Venerable Archdeacon of Glendalough, that they were printed many years ago by Miss Hill in a collection of poems published by her, and with his name annexed. They profess to be an imitation of a Latin poem by Passerat, Professor of Eloquence at Paris in the sixteenth century, of which the following lines are a specimen: —

"Ecce autem, partes dum sese versat in omnes
Invenit mea Musa *nihil*; ne despice munus;
Nam *nihil* est gemmis, *nihil* est pretiosius auro," &c.

Mr. Belsham, the author of this imitation, was an accomplished classical scholar. He published, in 1744, an Alcaic ode with the title "Mors Triumphans;" and in 1762 "Canadia," on the death of General Wolfe, two stanzas of which are quoted by his son in his *History of George II.* (p. 276.). I have never seen "Canadia;" and should any reader of "N. & Q." be in possession of a copy, I should be glad to obtain a sight of it.

JOHN KENRICK.

York.

"*Doolie*" (2nd S. iv. 367.)—I used to hear the story, when a boy, differently told by the old Indians of that day. The dispatches mentioned, as a matter of course, that after some engagement the *doolies* carried off the wounded. An *English* newspaper, ignorant of the term, stated that "after the battle, horrible to relate, the ferocious Doolies came and carried off all the wounded!" Burke was not likely to make such a mistake: he was far more likely to turn tables upon an opponent by knowledge of a word. This he actually did on the trial of Hastings, in the following way. He wanted to have a letter of Hastings read, that he might then go into certain evidence of the *animus* of the writer. The House decided that he should first prove the intention, and that then the letter should be read. "Be it so," said Burke, "but it is perfectly preposterous." The Lord Chancellor called him to order for using such a word. "My Lords," said Burke, "the word only means putting one thing before another: it is as though I had said your Lordships put the cart before the horse." No more was said. M.

Sherry (2nd S. iv. 330.)—In my Query under the above heading I referred to a note of Steevens (Malone's *Shakspeare*, vol. xvi. p. 272.), where he says: "Rhenish is drank with sugar, but never sherry." I have since met with the following passage, which shows that Rhenish with sugar was formerly drank as a liquor: —

"Mrs. Jewkes came officiously to ask my master just then if she should bring a glass of Rhenish and sugar before dinner for the gentlemen and ladies? And he said, 'That's well thought of; bring it, Mrs. Jewkes.'" — *Pamela* (edit. 1742), vol. ii. p. 228.

CHARLES WYLIE.

Epigram quoted by Gibbon (2nd S. iv. 367.) — I have repeatedly heard this epigram quoted in French society by literary persons, and always attributed to Voltaire. And as quoted to me it ran thus: —

"Un jour dans un vallon,
Un Serpent mordit Piron;
Sçavez-vous ce qui en fut?
Le Serpent en mourut."

I do not know that it is in print. A. B.

Hon. Wm. Fitzgerald (2nd S. iv. 331. 357.)—The Right Hon. Wm. Vesey Fitzgerald was the eldest

son of the Right Hon. Jas. Fitzgerald, formerly Prime Serjeant of Ireland, by his wife, Catherine Vesey, who was created Baroness Fitzgerald and Vesci, in the peerage of Ireland; to which peerage he succeeded on his mother's death in 1835. In the same year, he was created a British peer. He died unmarried in 1845; and was succeeded, in his *Irish* title, by his brother Henry, Dean of Kilmore, who is still living. The present Lord Fitzgerald is a widower, without male issue; and, on his death, the title will be extinct. The present Lord Fitzgerald resides at his deanery, Danesfort, near Cavan. ANON.

Farnham.

Obliterated Postage Labels (2nd S. iv. 329.)—In a late number of "N. & Q.," inquiry is made as to the use collectors of old postage stamps make of them; and I am told by a poor woman, who regularly calls upon me once a fortnight for all my old stamps, that she wishes to get a child into a school founded, or supported, by Miss Burdett Coutts, one of the conditions of which is to secure a million of obliterated stamps, without reference to the value they have represented. My contribution, which she admits to be large, is about one hundred a-week to her store; and supposing she is able to secure eleven others of the same average quantity, it will take about fifteen years to raise the prescribed number. How such a course can benefit poor people, who, of themselves, cannot receive many letters in the course of a year, and whose time must be of some importance to their families, I am at a loss to conceive. Nor can I see any useful end to which the million of stamps, if procured, can be applied. M. C.

Some time since I was requested by a lady, with whom I have but a slight acquaintance, to assist in the collection of used postage stamps. She informed me that an old gentleman had promised a presentation to the Infant Orphan Asylum at Wanstead to any child whose friends could collect a million of old postage stamps. A committee of ladies was appointed to obtain the requisite number, and a clergyman from the pulpit adjured the poorer portion of his congregation to aid in the good work. I have since been informed that the stipulated number was collected, and that the child obtained admission into the charity. Neither the old gentleman's name nor that of the child has come to my knowledge. One of the ladies, in the course of her canvass, received a considerable number of unused postage stamps left by an individual in his will, in furtherance of the same object. You may rely upon the authenticity of the above statements. J. C. RICKARDS.

Musical Game (2nd S. iv. 289.)—M. F., who inquires if any one can give her any information as to the rules of a game entitled "Newly invented Musical Game, dedicated to the Princess Charlotte of Wales by Anne Young, of Edinburgh," is informed that the game in question (contained in a large box which opens with tables, and is played with dice, with musical notes, &c., on their faces, &c.), was sold first in Edinburgh in 1801, and the present writer has two books of the rules, which were sold with the box,—the one, a pamphlet with the rules for *six* games; this was included in the purchase of the box. The other is an octavo volume containing a treatise on thorough bass, the rules for the six games, and also for a seventh. The first had simply the notice: "1801, printed by C. Stephens & Co.," but the 8vo. volume had in addition, and "sold by Muir, Wood, & Co., Leith St., Edinburgh, and by Preston, 97. Strand, London, where the Musical Game Tables are sold." The date of this volume was 1803. At this distance of time it is doubtful if any of these firms are in existence; but as the game was expensive —it cost six guineas — it is probable some of the oldest established music shops of that time might be able to procure a copy of the rules, or at any rate of the treatise; if *not*, the writer might be able, on further application in "N. & Q.," to have them copied; but they are not brief. H. M.

The rules of the "Musical Game" are contained in *An Introduction to Music* by Anne Gunn (late Young), published at Edinburgh, 1803. J. W.

Manchester.

Spiders and Irish Oak: Chesnut Wood (2nd S. iv. 208. 298. 377.) — There is a fine old roof at Turner's Court, in the parish of Cold Ashton, Gloucestershire, four miles from Bath, perfectly free from cobwebs. The building is supposed to have been a chapel, but it is now desecrated to farm purposes. The roof is of heavy scantlings, framed with circular curb-pieces in ecclesiastical style. The timber is said to be chesnut, and why not? for the tree is considered by Evelyn and others to be a free-born Briton. He speaks of his own farm, and other old buildings about London where it was much used in days gone by. A forest of such trees is known to have existed in the neighbourhood, *temp.* Henry II.

Is not the roof of Westminster Hall of this timber? and it may very easily be known whether it is kept free from cobwebs by the brush or the antipathy of the spider to the material used.

H. T. ELLACOMBE.

Maurice Greene, Mus. Doc. (2nd S. iv. 287.) — It is stated in Hawkins's *History of Music* that Dr. Greene was the son of the Rev. Thomas Greene, Vicar of St. Olave, Jewry, and the nephew of John Greene, serjeant-at-law; that he married a young lady named Dillingham, and left issue an only child, a daughter, who married the Rev. Dr. Michael Festing, Rector of Wyke Regis,

Dorset, son of Michael Christian Festing, the celebrated violinist: that Serjeant Greene died unmarried, having by his will devised an estate in Essex of the value of about 700*l.* a-year to his natural son John, who was a barrister and steward of the manor of Hackney, and that this son died about 1750, having by his will devised the whole of his estate to Dr. Maurice Greene.

The names of "John Greene, Esq.," and "the Rev. Thos. Greene, Prebendary of Ely, &c.," appear in the list of subscribers to Dr. Greene's *Forty Select Anthems*, published in 1743. Possibly an inspection of the wills of the above-named members of the Greene family (which would most likely be found in either the Prerogative Office, or the Bishop of London's office in Doctors' Commons), might furnish a clue by which to discover farther particulars. W. H. Husk.

On the chance of affording Henri a scrap of information, I beg to state that stopping on December 27., 1854, to refresh at a small inn, "The Falcon," at the entrance to Hitchin from the Welwyn road, my eye caught the notice over the doorway, that "The Falcon" was kept by one *Maurice Greene Festing*. I found "mine host" to be an elderly gentleman, and a supervisor in the Excise. In conversing with him, I understood that he was the youngest of a numerous family, and the son of a clergyman. From the name, doubtless *Maurice Greene Festing* must be of musical descent, and may be able to impart some *notes* to Henri. Edwin Roffe.

Medal: Clement X. (2nd S. iv. 366.) — This no doubt is a medal struck to commemorate the opening of the "Porta Santa" of S. Mary Major's at Rome by Cardinal Rospigliosi, at the year of jubilee, which recurs every twenty-five years. The Pope on these occasions, before proceeding himself to officiate at the opening of the Porta Santa at S. Peter's, deputes three cardinals to conduct the like ceremony at the other three of the Basilicas which have the Porta Santa; viz., S. John Lateran's, S. Mary Major's, and S. Paul's without the Walls. The inscription on the reverse of the medal appears to be either imperfectly struck or copied, but written at full it would probably be, "Jacobus titulo S. S. Joannis et Pauli Romanæ Ecclesiæ Presbyter Cardinalis Rospigliosius Liberianæ Basilicæ archipresbyter aperivit." Portam is of course understood. Cardinal Rospigliosi, being archpriest of S. Mary Major's, the chapter of which church is always presided over by a cardinal, was doubtless for that reason appointed the Pope's deputy.

This Basilica is called Liberiana from having been originally built under the pontificate of S. Liberius, about the year 352, in consequence of a vision which he and John the Patrician had the same night, and which was confirmed the following morning, August 5, by a miraculous fall of snow which extended over the space the church was to occupy; and hence it is also called "S. Maria ad Nives." A detailed account of the ceremony will be found in Picart. Vebna.

Scrooby (2nd S. iv. 378.) — Strict accuracy, even in minor matters, is at all times desirable, especially in the pages of "N. & Q.," which enjoys so high a reputation for truth, generally, that I the more regret the inadvertence which even would *seem* to cast suspicion on its fair fame, for the purity of which your correspondent H. evinces a very proper jealousy. That the error in assigning Scrooby to Norfolk instead of to Nottinghamshire (which it is right to state is entirely my own, arising from carelessness in transcribing), carried with it its own antidote, any one may see who will take the trouble to verify my "quotation;" "whence taken" is also equally clear, I think, from inference, — my remarks, as the opening paragraph plainly shows, being founded on statements made in "the memoir prefixed to the works of Robinson, the Pilgrim Father" (vide p. 306., *antea.*) In selecting one of the appellatives there given to Scrooby — "the cradle of Massachusetts," H. (unless I mistake him) uncharitably takes occasion to sneer at the band of faithful men of whom Robinson was the head, and from whose struggles and privations, borne with so much Christian fortitude and heroism, are mainly derived the benefits and blessings we, in these days of comparative freedom, enjoy. To those who may be disposed, like H., to depreciate the self-denying labours of our Puritan forefathers (very possibly from being uninformed of the nature and extent of the trials they endured), I would commend the perusal of the "Memoir" in question, written in a truth-loving and impartial spirit, remembering that (to use the graphic words of Carlyle therein quoted at p. 54.) —

"The poor little ship, 'Mayflower,' of Delft Haven, hired by common charterparty for coined dollars, caulked with mere oakum and tar, provisioned with vulgarest biscuit and bacon, ... had in her a veritable Promethean spark — the life spark of the largest nation on our earth — so we may already name the Transatlantic Saxon nation. They went seeking leave to hear sermon in their own method — these 'Mayflower' Puritans, — a most indispensable search; and yet, like Saul the son of Kish, seeking a small thing they found this unexpected great thing. Honour to the brave and true! They verily, we say, carry fire from heaven, and have a power that themselves dream not of."

Henry W. S. Taylor.

Southampton.

Anne, Mary, Louise, Male Christian Names (2nd S. iv. 378.)—Are not these the French forms of names, which in the original differ, but in that language are alike in the masculine and feminine terminations? Thus the Hebrew masculine name is Annas (S. Luke iii. 2.), and Anna (S. Luke ii.

36.) the feminine name; both these in French would be Anne. Marius and Maria would be Marie; and Lucius and Lucia, Lucie. Louis, Louise, differ in modern French, but if written in the old way, as derived from Aloysius, would both read Louise. Jean Marie Farina ought to be translated into English, John Marius Farina, and Anne de Montmoreney, Annas of Montmoreney. A. A.

Arvill (2nd S. iv. 368.) — Thoresby, himself a Yorkshireman, says in his Diary, May 7, 1702, that this word is derived from the Saxon Æne, *alimentum*, sustenance, nourishment, &c. VEBNA.

Sir John Powell (2nd S. iv. 329.) — TYRO asks for the arms of Sir John Powell of *Broadway, Carmarthenshire*, a judge of King's Bench temp. William III.

Atkyns, in his *Ancient and Present History of Gloucestershire*, published in 1712, speaks of him as a native of the city of Gloucester, and that he was residing there when he wrote. He says: — "His solid judgment in the municipal laws, and moderation in behaviour, have deservedly placed him on the bench in the highest courts of judicature in the nation." Sir John Powell died 13th July, 1713, aged 68 years and 19 days, as appears by his epitaph given by Rudder in his *History of Gloucestershire* (1779), who says: — "Against the north wall in the Lady's Chapel" (in the Cathedral) "is a magnificent monument in white marble, with his effigies *at length* in a judge's habit." I have not been in that beautiful Lady's Chapel since 1794, when I attended there daily, as a schoolboy, at early morning prayers. But the figure is impressed on my memory as that of a very fine erect statue, and not an "*effigies at length*." Rudder adds that, "*Over* his head are these arms: *Party per pale, azure and gules, three lioncels, rampant, argent.*" And as such it is engraved in the "*Table of the Coats of Arms*" given in Atkyns, but is there headed, "Powell, Mr. Justice of *Deerhurst*," which is a parish in Gloucestershire. The same is also given in the *Collection of the Coats of Arms of Gloucestershire*, published by the late Sir George Naylor, Garter King of Arms, in 1792, but confessedly taken from Atkyns and Rudder. A reference to the Latin epitaph, as given by Rudder, will perhaps be useful to TYRO; for it contains a record of the particulars of his high character, and of the several stages of his advancement to the highest of his legal honours. P. H. F.

Miscellaneous.

NOTES ON BOOKS, ETC.

For many, many, years among the most marked features of the *Quarterly Review* were the articles, notoriously from the pen of the late Mr. Croker, in which that amusing, but not always accurate class of books, the *French Memoirs*, were subjected to his critical and searching examination. In some cases the reader learned with surprise that the *Memoirs* under review were neither more nor less than a tissue of falsehoods from the title-page down to the only word of truth in them — *Finis*, and owed their existence to the fertile imagination of some literary hack and the cupidity of some unscrupulous bookseller. In others he showed that, although written by the authors in whose names they appeared, the statements they contained were by no means to be relied upon. Among these *Memoirs*, those relating to that great social and political problem, the French Revolution, are the most important; and upon no historical event is truth more hard to be obtained, more highly to be prized, than with respect to this, which has exercised so enormous an influence over every State in Europe. It is therefore doing good service to the great cause of historical truth to reproduce, as Mr. Murray has just done, in one handsome octavo volume, *Essays on the Earlier Period of the French Revolution by the late Right Hon.* John Wilson Croker. *Reprinted from the Quarterly Review, with Additions and Corrections.* The Essays so reprinted are eight in number, viz., I. *Thiers's Histories;* II. *Louis XVI. and Marie Antoinette;* III. *The Journey to Varennes and Brussels, June*, 1791; IV. *On the 20th June and 10th August*, 1792; V. *The Captivity in the Temple;* VI. *Robespierre;* VII. *The Revolutionary Tribunals;* and lastly, VIII. *The Guillotine.* Believing as we do fully the author's assurance that he has not written one word that he "did not believe to be the TRUTH," and that these "Essays contain a good deal of curious, and what is rarer and of more importance, authentic information on the subject that is not to be found in any single publication," we feel assured that the work must at once take its place on the shelves of every one interested in the history of modern Europe.

The value of Dr. Waagen's contributions to the History of Art, and the important influence which his three volumes, *Treasures of Art in Great Britain*, have exercised among us, are so generally recognised, that a volume which completes his account of the riches of this country in this respect cannot but be cordially welcomed. This he has just given to the world in one large volume, under the title of *Galleries and Cabinets of Art in Great Britain, being an Account of more than Forty Collections of Paintings, Drawings, Sculptures, Manuscripts, &c., visited in* 1854 *and* 1857, *and now for the First Time described by* Dr. Waagen, *forming a Supplemental Volume to the Treasures of Art in Great Britain.* The contents of this volume consist partly of additions to collections already described, partly of collections not before known to the author. And as in this, as in the preceding volumes, Dr. Waagen has endeavoured to give such a description of every work of Art as might suffice in future to identify it, his work is obviously one which will be of as great future utility as it is of present interest.

Messrs. De la Rue have just issued their *Improved Indelible Diary and Memorandum Book for* 1858, *edited by* Norman Pogson, *First Assistant at the Radcliffe Observatory, Oxford.* To those who have been accustomed to use these neat, complete, and most useful Pocket Companions, any mention of their excellence is superfluous. Those who have not, we shall merely advise, before selecting a Pocket Book for next year, to compare De la Rue's with any other they may have been in the habit of using.

Part II. of Darling's *Cyclopædia Bibliographica* is now before us. It is, as our readers are aware, a portion of the second great Division of Mr. Darling's useful book, which

is a bibliography of Subjects. The one particular subject which occupies the present Number, is that of *Commentaries on the Holy Scripture*; but by a peculiarity of arrangement, while the reader is here presented with a list of the best Commentaries on the writings of the Old Testament, from Genesis to Kings, he is at the same time furnished with a list of writers on about one hundred of the principal subjects referred to in that portion of the Scriptures, — such as *Paradise, Covenant of Works, The Fall, Primitive Sacrifice.* This will give some idea, but a very imperfect one, of the mass of useful information which Mr. Darling has here gathered together.

Closely connected with this are two books which we have received, and to which we wish to call attention, although, from their very nature, our notice of them must be brief. The first is the new edition of *The Sermons on the Festivals*, by the late excellent Bishop of Grahamstown. The second is *A Commentary on the Gospel of Saint Matthew, by the* Rev. Harvey Goodwin, M.A., the result of his own earnest and private study of the Evangelist, and designed especially to meet the wants of those whose only familiar tongue is English. The book contains no foreign language, either dead or living.

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Notices to Correspondents.

J. C. R. *who writes respecting the use of the word* Knave, *in the sense of* Servant, *is referred to our* 2nd S. ii. 289.

J. S. D. *whose article on the song,* Bring me the wine, *appeared in* "N. & Q." *of the 12th September last, is requested to say how a letter may be forwarded to him.*

Eirionnach. *Under consideration.*

Our Friend in Glasgow *shall receive his book and a note from us very shortly.*

T. H. Plowman.—"*Vox et præterea nihil*," *is from Plutarch's Laconic Apophthegms,* Opera Moralia, *ed. Wyttenbach*, vol. i. p. 649. See "N. & Q.," 1st S. i. 421.

G. K. *The source of the oft-quoted line,* "*Too wise to err; too good to be unkind*," *seems unknown, as we have twice inquired after it.*

Sir Antonio Guidotti. *ante*, p. 392. Delta *states, that* "filius *was written for* filiis; *the meaning of* 'gentiles ejus' *absentibus* (*filius*) *should be* filiis p. (*or posuerunt.*)' *His relations have placed this monument, the sons being absent.*"

Erratum.—2nd S. iv. 373. col. i. l. 26., for "549" *read* "650."

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LONDON, SATURDAY, NOVEMBER 28. 1857.

Notes.

ON TRANSLATIONS FROM TRANSLATIONS: BENZONI, TOBACCO AND CIGARS.

It is an amusing investigation to trace some of the references of our standard and established historians to the original source of their assertions. If the original does not flatly contradict the assertion, it frequently shows that it has been vastly modified by filtration through the "prepared paper" of translators. But if it be wrong to quote at second-hand, when we can refer to the original, it is certainly most improper to publish the translation of an author, not from his original, but from a translation. This method converts the book into mere "hearsay" evidence, which we take to be no evidence at all. In other cases we find, in a subsequent edition of a work, a material divergence from some assertion advanced in the first—perhaps bearing upon a point of controversy—rendering it absolutely necessary that a careful comparison should be made in the text with all previous editions, so as to discover whether the divergence stultifies the author and renders his testimony useless for the purpose of quotation in evidence.

There is an instance in point in Benzoni's *History of the New World*, just translated and published by Rear-Admiral Smyth. It has long been doubtful what the Indians meant by the word *tobacco*, which is now applied to the leaf or the plant in any condition. Now, in the recent translation we find the following at p. 81.:

"It has happened to me several times, that going through the provinces of *Guatemala* and *Nicaragua*, I have entered the house of an Indian who had taken this *herb*, which in the Mexican language is called *tabacco*, and immediately perceiving the sharp fetid smell of this truly diabolical and stinking smoke, I was obliged to go away in haste, and seek some other place."

Of course this passage might be quoted by an investigator of the history of tobacco, as a proof that the Mexicans called the *herb* or plant tobacco, which is utterly erroneous:—but Benzoni did not say so in his *first* edition. He there said:

"A me è accaduto sentirlo solamente andando per la via, nella provincia di Guatimale e Nicaragua, ò entrare in casa [di] qualche Indiano, che preso haveva questo *fumo* che in lingua Mesicana è chiamato tabacco, e subito sentito il fetore acuto, era forzato a partirmi con gran prestezza" (p. 54. b. ed. Ven., 1565.)

"I have happened to smell it even when merely walking along the road in the province of Guatimala and Nicaragua; or on entering the hut of an Indian who had been taking this *smoke*, which the Mexicans call *tabacco*, suddenly smelling the sharp stench, I was forced to decamp with great rapidity."

There is a material variance in the two passages. The two words *fetore acuto* (sharp stench) have been upset into "a truly diabolical and stinking smoke!" Surely King James, Joshua Silvester, or Adam Clarke, could not have taken greater liberty with the subject, in order to uphold their argument, as a matter of course invoking the devil.* The explanation of this divergence is, that the gallant Admiral used the edition of 1572, in which the passage is thus materially altered. But another consideration forces itself upon the mind. The passage is given to the same effect in the Latin translation of Benzoni, suggesting the hasty inference that the gallant Admiral had translated from a translation. How careful, therefore, should we be in advancing any charge of literary malpractices without first making a very careful investigation into all the circumstances of the case. I may state, however, that this very passage of the Latin translation of Benzoni induced Jean De Lery (a Protestant minister who visited Brazil about the same time) to doubt that Benzoni was describing the *same* weed: for he says "the smell is not unpleasant"—*et n'est pas la senteur mal plaisante;* and he shrewdly lays the blame on the translator, at all events as to the herb used by the Mexicans. (*Hist. d'un Voyage, &c.*, p. 220., ed. 1600. "Le translateur de Benzo (*sic*) a mal creu que ce fust," &c.)

On the other hand, Benzoni's *first* edition confirms or repeats what Oviedo had long before written; namely, that it was not the *herb*, but the *smoking* which the Indians of Hispaniola called *tabacco*. Oviedo says—"*Ahumadas* or *humo* que ellos llaman tabaco;" and Benzoni says—"Questo *fumo* che è chiemato tabacco." Benzoni erred, however, in stating that it was so called by the Mexicans. It is certain that the word *tabacco* belongs to the language of Hayti or St. Domingo; in fact, of the islands, and not of the continent. Humboldt is decidedly of this opinion. The Mexicans called the plant *yetl*, and the Peruvians *sayri*, whilst its name at Hispaniola was *cohobba:* its ancient names in other parts of America are too numerous to mention. (Humboldt, *Nouv. Esp.* ii. 445.; Hernand. lib. v. c. 51.; Clavig. ii. 227.; Garcil. lib. ii. c. 25.)

The word *petum*, originally applied to tobacco in Europe, is the Brazilian *petun* or *pet'yn*, a word evidently imitating the act of *puffing* from pipe or cigar; in fact, it is an *onomatope;* and it is curious that this is the only aboriginal name which has survived in Europe together with *tobacco;* for in the Bréton and Celtic language the

* Benzoni nevertheless calls tobacco "a pestiferous and wicked poison from the devil." The same opinion has been learnedly expressed concerning woman! It is a safer opinion to hold that the devil has no creative power whatever. On the other hand, had Benzoni taken to smoking amongst the Indians, he would have expatiated on the virtues of tobacco, like the monk Thevet and the Protestant Minister De Lery. It was, therefore, as usual, by a mere accident that he abused the weed!

name for tobacco is *butum* or *butun*—a smoker is *butuner*. (Greg. de Rostrenen, *Dict.*)

There can be no doubt that Oviedo understood the Indians of Hispaniola to call the smoke, or act of smoking, *tobacco*. Besides the expressions already quoted, he says that "the negroes also smoked, and found that these *smokes* relieved them of their weariness — *estos tabacos les quitan el cansancio*." (Hist. Gen. lib. v. f. 47. ed. 1547.)

Nevertheless, as an illustration of the errors so constantly propagated by merely quoting authorities, I may state that many writers on tobacco refer to Oviedo to prove that it was the pipe, or fork-like tube, which was called *tabaco*. The first writer thus misunderstanding Oviedo was a critic in the *Quarterly Review* for 1828, vol. xxxiii. p. 202. In 1840, Dr. Cleland, in his *Essay on Tobacco*, proclaimed the same assertion as a discovery; followed by many others, amongst the rest, by M. Denis, who, in a very pompous article on tobacco, repeats the assertion, and triumphantly crows over all previous investigators, exclaiming — "The thing was simple enough! but who thinks of reading Oviedo?" . . . Certainly the old black letter type of Oviedo is not very enticing, but M. Denis quotes the well-printed French translation of 1536, which is decidedly inaccurate and imperfect. (Du Tab. au Parag. par Demersay, *Lettre de M. Denis*, p. v. and xxxiii.) It is this inaccurate translation of the passage in Oviedo which has misled all these writers, not the original, which, to the disgrace of the Spanish nation, has not been reprinted.

Schlözer is the only writer who has evidently read the original, and has seized the obvious meaning of Oviedo. "Er nennt die Pflanze nicht (das Rauchen durch die Nase selbst, sagt er, nennten die Wilden auf S. Domingo, Tabaco machen)," *Briefw.* iii. "He does not name the plant, but says that the Indians of St. Domingo call the act of smoking through the nose Tabaco." In fact they said *tabaco*, just as we say *to smoke*. Their pipe was either a simple tube, or shaped like the letter Y. They inserted the two upper ends into their nostrils, and thus most barbarously inhaled the fume for the express purpose of producing intoxication,—just as Europeans at the height of civilisation use opium.*

* There is at Paris a club of opium-smokers, whose members call themselves *Opiophils*. They have a journal — as other enlightened societies — and each member is bound by rule to record therein a statement of all his sensations and reveries experienced during the intoxication. It has been said that extremes touch each other, and that the end of civilisation is — barbarism. And how shall we account for the fact that the importation of opium, in London, increased from 103,718 lbs. in 1850, to 118,915 lbs. in 1851, whilst in 1852 it amounted to 250,790 lbs.? (Tiedemann, *Gesch. des Tabaks*, 417.) In 1854 opium gave to the revenue 954*l.*; in 1855, 2,768*l.*; in 1856, 2,752*l.*

It was *Hernandez* to whom these writers should have referred as a positive authority for the Haytian pipe-tube being called *tabaco*. (*Nova Plantarum Hist.*, c. 80. ed. Rom. 1651.) *Tabacos vocant arundinum cava perforataque fragmenta, &c.*

The precise and positive manner of Oviedo, a resident Alcaid, referring as he does to other opinions, seems to warrant confidence in his application of the word—in Hayti, and so far confirmed by Benzoni; but, as general conclusion, we may maintain that we do not know positively what was meant by the word *tabaco* originally.

In Cuba the roll or cigar was so called according to Las Casas, who describes and compares it to the squibs used by Spanish children at the festival of Pentecost. It is curious that the same term is now applied in Havannah to the cigar. *Fumar* or *chupar un tabaco*, means "to smoke a cigar."

It is perhaps worth while to trace the origin of the word cigar, sometimes erroneously written *segar*. Because the islanders of Ceylon made their cigars after the original fashion of the Cubans and Brazilians, it has been supposed that the word originated in that island: thus, Ceylon, cigale, cigar; a most comical mode of derivation certainly. I apprehend that the word is merely the original *cigarron* of the Spanish language. From its appearance, the Spaniards likened the roll to their cigarron or large *balm-cricket*. Hence the European or Spanish name; and most appropriate it is, if we can rely on the testimony of contemplative smokers. *Balm!* indeed, they exclaim, to the soul in her afflictions — in spite of all your calumnies — most generous cigar! Cricket, truly, if you like — "little inmate, full of mirth," and no grasshopper.

> "Though in shape and tint they be
> Form'd as if akin to thee,
> Thou surpassest — happier far —
> All the grasshoppers that are!"

In the *Origines Tabaci*, Benzoni's account of smoking must rank amongst the *latest* of the early notices. Seventy years before was the fact well known, and reported by Columbus himself, as set forth in his son's *Historia del Almirante*. In allusion to this well-known fact, Cohausen describes Columbus as seeking the remotest land under the sun, and flying to a new world like Noah's dove—*veluti columba Noœa*—and bringing back in his mouth — not an olive branch, but a leaf of tobacco! (*De Picâ Nasi*, p. 7.)

In the Life of the Admiral will also be found Romano Pane's account of snuff-taking by the natives of Hispaniola, and observations on the same topic by Columbus himself.

The minute account by Las Casas in 1527 comes next, and in 1533 Peter Martyr described the use of snuff in the worship of the Cemies or Zemes, the rural and household genii of the natives, the plant being called Cohobba.

In 1535, Oviedo entered fully upon the subject of smoking, as I have stated; and in 1553 Lopez de Gomara alludes to the use of the weed in the religious, magical, and medical ceremonies of the Indians, in the shape of snuff, smoke, and even by *chewing* or *eating* the cohobba.

In 1558, André Thevet, a French monk, published his *Singularitez de la France Antarctique, anciennement nommée Amerique*, and gave a minute account of cigar-smoking in Brazil, far more precise and interesting than that of Benzoni.

These are the earliest notices of tobacco, down to the year 1560, when Nicot drew attention to the plant. Benzoni's book was published five years afterwards, and he can only rank with Jean De Lery, Monardes, and Hernandez in the archives of Tabacologia, as far as the "History and Mystery of Tobacco" are concerned.

This summary was suggested by a remark in the *Athenæum*, No. 1566, p. 1351., that Benzoni's account of tobacco "is valuable as being probably the very first ever given, his travels ranging between 1541 and 1551." ANDREW STEINMETZ.

THE MIDDLE TEMPLE.

Before all traces of collegiate character shall be removed from the Inns of Court, more particularly from that above mentioned, for whose welfare I am especially bound to pray, I think it may interest many of your readers to find in the pages of "N. & Q." certain ancient customs enumerated which once prevailed in the Middle Temple, but which have one by one been abolished, and are now fast passing away from the minds of men, with the exception of some few, who, like myself, look back regretfully to the time when each ceased to exist, and another and another link of the chain that bound and sustained our honourable society was snapped or relaxed. This is not the place to discuss the expediency (alas, for that word!) of these changes: I simply wish that the fact of such customs having existed should be recorded here as a matter of antiquarian interest.

Formerly, when the attendant placed the wine upon the table, he mentioned one of the Masters of the Bench, in whose name it was that day given. The mess of four members before whom the bottle was placed stood up, and bowed to him; the Bencher named also standing in his place on the dais, and returning the salute. During the oyster season it was customary to bring two barrels of them into the Hall every Friday in Term, an hour before that of dinner. Each was placed on a separate table, with a certain allowance of napkins and oyster knives; when those who chose helped themselves. When but one Bencher dined, as was sometimes the case, he was wont, on leaving the Hall, to invite the Senior Bar Mess to take wine and coffee with him in the Parliament Chamber. That mess, to whom, as well as to the second, two bottles of wine were, and still are, allowed, usually presented their second bottle to the mess next them; and followed the invitation of the Bencher.

The Bidding Prayer was read in the Temple Church.

All these customs are now abolished.

The Temple was guarded by a number of its own servants, wearing its livery, by certain of whom the hour was cried at night, and whose duty it moreover was to ascend each staircase at certain hours, to see that all was safe. Now, all these servants have been discharged, and in their place the Metropolitan Police introduced. This last innovation has given great umbrage to most of the members of the Inn, as it is clearly the heaviest blow that has yet been directed at the ancient rights and collegiate privacy of The House, during those hours in particular when the public were not indiscriminately admitted. I trust you will give place to these remarks from one who is much of a "laudator temporis acti" in matters which concern "Domus;" for which, albeit sorely changed, he still feels a filial regard.

W. J. BERNHARD SMITH.

Temple.

THE STATE TRIALS.

[The following suggestion thrown out by *The Athenæum* reviewer of Foss's *Lives of the Judges* seems to us so important with reference to the trust which is to be placed on what have hitherto been received as reliable documents, the *State Trials*, that we think it right to bring it under the notice of our readers.]

"Mr. Foss is fond of quoting the State Trials, and he refers to them in unsuspecting good faith. He treats them as though they consisted of a series of entries binding on all writers—like the Rolls of Parliament and the Registers of the Privy Council. But surely an antiquary and a lawyer so accomplished as the writer of these Lives must be aware that the State Trials, taken in the mass, are of no authority whatsoever. We should, indeed, be very glad to hear of any one who would conduct a critical inquiry into the origin of the several reports which constitute these Trials; who would ascertain for us the names of the writers, the circumstances under which they were written, the present resting-places of the original manuscripts (where these are known to exist), and who would give us an account of such other reports of the events described as remain either in manuscript or in print, in public or private depositaries. Some of these are in the British Museum, some in the State Paper Office. Lambeth may throw light on a few cases; the Bodleian on

many. Private collections would also help. We recommend this investigation to the learned correspondents of *Notes and Queries*. What is now popularly known of the State Trials is not in favour of their credit. Some of them—for example, the reports of the trials of Essex, of Raleigh, of the Gunpowder Conspirators, are mere ministerial versions of these transactions, cooked and arranged to deceive the public. Others again,—to name only the trial of Bushel in the famous Jury Case—are the laborious and one-sided defence of the parties charged. A barrister's speech for his client might be cited in evidence with as much justice as any of these. The same must be said of the trials of the Earl and Countess of Somerset. When an Amos or a Jardine opens a page of the State Trials, it is to show that the facts are falsely stated. Until the State Trials are subjected to critical inquiry—individually or collectively—they will remain of slight value to the historian, and the facts they assert can never be received without due corroboration."

INSCRIPTIONS.

At White Waltham.—The following lines seem deserving of a record in your museum of literary curiosities. The subject of them, who was probably also their author, has long been gathered to his rest, but they existed in the memory of others than that respected individual, our "oldest inhabitant."

"*Lines copied from a board over the door of John Grove, White Waltham, Berkshire.*

"John Grove, Grocer, and Dealer in Tea,
Sells the finest of Congou, and best of Bohea;
A Dealer in Coppices, and Measurer of Land;
Sells the finest of Snuff, and fine lily-white Sand;
A Singer of Psalms, and a Scrivener of Money;
Collects the Land Tax, and sells fine Virgin Honey;
A Ragman, a Carrier, a Baker of Bread;
He's Clerk to the Living as well as the Dead;
Vestry Clerk, Petty Constable; sells Scissors and Knives,
Best Vinegar and Buckles; and Collects the Small Tythes.
He's a Treasurer to Clubs; A Maker of Wills;
He surveys Men's Estates, and vends Henderson's Pills;
Woollen Draper and Hosier; sells all sorts of Shoes,
With the best Earthen-ware; also takes in the News;
Deals in Hurdles and Eggs, sells the best of Small Beer,
The finest Sea-Coals; and Elected Overseer.
He's Deputy Surveyor, sells fine Writing Paper,
Has a Vote for the County, and a Linen-Draper;
A Dealer in Cheese, sells fine Hampshire Bacon,
Plays the Fiddle divinely, if I'm not mistaken."

I am not aware that they have appeared elsewhere. White Waltham boasts of being the birthplace of Thomas Hearne, and few villages can claim such an honour: but how many have produced a man so useful to his generation as John Grove? RICHARD HOOPER.

White Waltham.

Door Inscription.—Joshua Ward put over his hospital, in Pimlico, 1761, the motto—"Miseris succurrere disco."

On the Gates of Bologna.—

"Si tibi pulchra domus, si splendida mensa;
Si species auri, argenti quoque massa;
Si tibi sponsa decens, si sit generosa;
Si tibi sint nati, si prædia magna;
Si fueris pulcher, fortis, divesque;
Si doceas alios quâlibet arte;
Si longus servorum inserviat ordo;
Si faveat mundus, si prospera cuncta;
Si prior, aut abbas, si dux, si papa;
Si felix annos regnes per mille;
Si rota fortunæ se tollit ad astra;
} Quid inde?
Tàm citò, tamque cito fugiunt hæc ut nihil indè,
Sola manet virtus, nos glorificabimur indè,
Ergò Deo pare, benè nam tibi provenit indè." *

Over the door of the Temple at Stow: "Quo tempore salus eorum in ultimas angustias deducta nullum ambitioni locum relinquebat."

The brigands of Metz, in 1763, wrote on the gate of the Grand Chatelet: "We are 500, but are not afraid of 1000."

MACKENZIE WALCOTT, M.A.

The following is extracted from Nash's *Worcestershire*, vol. i. p. 158.:—

"At Grafton was a famous old manor-house belonging to the Talbots, and more anciently to the Staffords. It was burnt down about 1710, except the doorway and entrance, with part of the hall. Over, in a window in the hall, is this inscription:

"Plenti and grase
Bi in this place.
Wile every man is pleased in his degree,
There is both peace and uniti.
Solomon saith there is none accord
When every man would be a lord."

CUTHBERT BEDE, B.A.

My schoolmaster had the following well-known inscription over the school-room door: "AUT DISCE AUT DISCEDE." And I find, from *The Builder* of Sept. 19, 1857, that it appears to figure also in Winchester College. T. LAMPRAY.

On the Fleet Prison Poor-Box, 1812.—

"Da obolum insolventibus,
Qui in hoc carcere, sine pane, sine pecuniâ, sine amicis, et oh! sine libertate,
Vitam miserrimam trahunt."

MACKENZIE WALCOTT, M.A.

Over a Chimney-piece at Cobham Hall.—

"Sibi quisque naufragium facit."

MACKENZIE WALCOTT, M.A.

[* For a translation of these lines, see *Annual Register*, iv. 238.—ED.]

At Glasgow. — Lately in taking down a stone building on the east side of High Street (nearly opposite Bell Street), Glasgow, a large black tablet was discovered in the wall, bearing the following inscription, of which I took a copy for "N. & Q." The letters are all *capitals*, and in a state of good preservation, the tablet having been long concealed by a coating of plaster.

"MB

"God by whois gift this worke I did begin
Conserve the same from skaith *, from schame, and sin;
Lord as this bvilding bvilt was by thy grace
Mak it remaine stil with the bvilders race.

"Gods Providence is myne inheritance.
"1623."

The initials P. M. B. denote Patrick Maxwell Boyd, one of our old Glasgow families, and I understand that the property, *true to the inscription, is still with the builder's race.* G. N.

At Richmond. — Written on a pane of glass at the Roebuck Hotel, near the Queen's Terrace, Richmond Hill: —

"Let Richmond Hill with Greenwich vie,
Of both I'm sick and weary,
Grant me, ye Gods! before I die,
A sight of sweet Dunleary."

IRLANDAISE.

Motto on Rings.—On King Charles II.'s mourning ring was the motto: —

"Chr. Rex.
Remem — obiit — ber,
30 Jan. 1648."

MACKENZIE WALCOTT, M.A.

Ring Posy. — A ring was found the other day in digging a drain at Iffley, near Oxford, with this inscription, as simple and expressive an one as many which have been noticed:

"I lyke my choyce."

E. M.

Oxford.

Ring Inscriptions. — At Barnard Castle in 1811 was found a gold ring of eight globules, in weight equal to 3 guineas and a half. On the 2nd is S; on the 4th us; on the 6th ih; on the 8th S, the abbreviation of Sanctus JESUS; on the 1st is the Saviour on the cross in the arms of God; on the 3rd the Saviour triumphing over death; on the 5th the Saviour scourged; on the 7th Judas the traitor.

In the *Life of Sir W. Scott*, iii. 101., there is mention of the motto, "And this also shall pass away," said to have been suggested by Solomon to a certain Sultan who desired an apophthegm which would moderate prosperity and temper adversity. MACKENZIE WALCOTT, M.A.

* Meaning *danger in general*, but here more particularly from the effects of *witchcraft*.

WRITTEN HISTORIES OF THE MALABAR JEWS: ADRIANUS MOONIS.

The *Navorscher* for 1853 (vol. iii. p. 100.) contains an inquiry by Dr. James H. Todd, of Trinity College, Dublin, which, as the original English has passed into other hands, I am fain to retranslate. The querist writes: —

"I lately became possessed of a Hebrew MS., written in the year 1781 at Cochin in Malabar, and containing, in that language, a history of the black and white Jews, natives of the country. It says, that Adrianus Moonis, who, it appears, was Dutch Governor of Malabar, had sent a written account of the Jewish colony in those regions to Amsterdam; and that records, akin to this, had been discovered in the archives of that town, and printed there in Dutch. That this publication was sent to Adrianus Moonis in Cochin, who had it translated into Portuguese, and delivered it to R. David, the son of Ezechiel. R. David committed the work to the hands of 'the humble Yahya Abraham Saraf, *the Levite*, a stranger, and, for some time, sojourner in the holy colony, the city of Babel being his birthplace,' and, by him, this history was translated into the Hebrew language.

"This is what the Levite Yahya Abraham Saraf communicated about himself and his book. I shall feel greatly obliged to such of your readers as can tell me which book it is he alludes to, and whether it still can be had? and, besides, who Adrianus Moonis was? Somewhere, our author calls the work by him translated: *The Book Secretarie* [*of the Secretary's Office?*], *or Inquiries concerning the Country of Malabar in the Time of Moonis* [*Belgicè, Het Boek Secretarie, of Onderzoekingen nopens het Land Malabar in den Tijd van Moonis*]; but I do not know whether this be the translation of the original Dutch title."

Now, though unable to satisfy Mr. Todd's inquiries, I wish to point out the following particulars, related just a hundred years ago, by C. D., in *The Gentleman's Magazine* for 1757, vol. xxvii. p. 202.: —

"MR. URBAN,

"Not long ago I accidentally met with a *New Account of the East Indies by Capt. Alexander Hamilton*, in which, among other curious particulars, he says, vol. i. chap. 26., that 'at the city of *Couchin* in times of old was a republic of Jews, who were once so numerous that they could reckon about 80,000 families, but at present they are reduced to 4,000. They have a synagogue at *Couchin*, not far from the king's palace, about two miles from the city, in which are carefully kept their records, engraven on copper plates in *Hebrew* characters; and when any of the characters decay, they are new cut, so that they can show their own history from the reign of *Nebuchadnezzar* to the present time.'

"He says further, that '*Myn Heer* [*sic*] *Van Reede*, about the year 1695, had an abstract of their history translated from the *Hebrew* into *Low Dutch*. They declare themselves to be of the tribe of *Manasseh*, a part whereof was, by order of that haughty conqueror *Nebuchadnezzar*, carried to the eastermost province of his large empire, which it seems reached as far as Cape *Comerin*, which journey 20,000 of them travelled in three years from their setting out of *Babylon*.'

"As for the rest, he says, that upon their first arrival into the *Malabar* country they were civilly entertained. That at length they became masters of the little kingdom of *Cranganore*, and were governed by two sons of a certain powerful family, chosen by their elders, and who reigned jointly till they quarrelled and were both killed. That then the state fell into a Democracy, which hath hitherto continued, but the lands have for many ages recurred back into the hands of the *Malabars*."

Thus, we have *two* histories of a *distinct* Jewish tribe, that of *Manasseh*, in Malabar — one, by extract, agreeably to the mandate of Mr. van Reede, of the year 1695; and one, in Hebrew, containing the translation of *printed* records concerning the Malabar Jews, of about the year 1781. It is strange that of these histories, one in *print*, so little should be known. We hope that Mr. Todd will cause a translation to be published of the MS. under his care. As to the earliest—Mr. van Reede's—extract of 1695, a question has been put to the *Navorscher*. J. H. VAN LENNEP.

Mampaat House, near Haarlem.

NOTES ON BELLS.

Bells at Ripon Minster. — I copy from Gent's *History of Ripon*, now a scarce book, his account of the ancient bells hanging in the Minster Towers in his day (1733).

In the south tower:

"The diameter of the first bell is two feet nine inches, the motto, 'Omnis Spiritus laudet Dominum. Hallelujah. Johannes Drake, Ecclesiæ collegiatæ de Ripon Subdecanus. 1673.' On the outside of this bell are several shillings of King Charles the Second's coin, put in the mold, and so mixed with the other metal, when the bell was cast. The second bell is three feet and a quarter of an inch the diameter, having this petitionary motto, 'Sancte Wilfride, ora pro nobis.' The third, three feet and half an inch diameter, —

'Pisticus et Nardus dicor, vocor et Leonardus,
Et terno numero Ecclesiæ sumus Ordine vero.'

The fourth bell, three feet two inches and a half diameter, 'Gloria in altissimis Deo. 1663.' The fifth is three feet six inches and a half: 'Jacobus Smith Eboracensis fecit, 1663.'"

In the north tower:

"The sixth or great bell, used in tolling for the dead (diameter four feet three inches), seems to have these letters, 'J.H.S. Ora mente pia pro nobis Virgo Maria. — Alexander, Episcopus Ebor. Dei Gratia.'"

This bell is said to have been brought from Fountains Abbey. The only Archbishop of York whose name was Alexander, was Alexander Neville, who filled the see from 1374 to 1388, and died an exile in Brabant, in May, 1392.

"The prayer bell on St. Wilfrid's steeple; its diameter two feet one inch, and the motto, 'Voco, veni precare.'"

The large bells were taken down in the year 1762, and were recast by Messrs. Listor and Pack, of London, into a peal of eight. The expense of recasting and hanging them was 557*l.* 11*s.* 11*d.*, which was discharged by a public subscription. PATONCE.

Bell Inscriptions from the Tower of Plumstead Magna Church, Norfolk.—Campanology possesses few more remarkable devices than those appended to the lettering in the following sentence. Not having seen it in print, or being aware it has ever appeared before the public, it is forwarded to you under the impression it will prove an acceptable addition to the collections of your readers interested in the history of bells, as well as to those who are in search of the varied dedicatory inscriptions. Numerous and quaint as the devices are in mediæval architecture, there are few that could not be read and comprehended at that period with the same facility as knowledge is now conveyed by letters. It is probably true that much that was then figuratively taught*, and meant to be permanent and impressive, has in the great change of things lost all fitness for the present state of intellectual society. To what extent the meaning of the strangely illuminated lettering, or rather the devices, may be developed, must be left to those versed in such characters, or to others who may be enabled to penetrate the obscurities of monkish lore.

The positive wording, as well as meaning, of the sentence is not veiled in thorough obscurity, although liable to different readings. The following is proposed as suggestive, certainly not positive —"pango" being chiefly used metaphorically; but the original meaning is "to strike," and therefore very appropriately employed in the sentence,

"Sanctorum maritis pangamus cantica laudis."

Each letter and device is raised upon a quadrangular tablet inserted in a hollowed groove between fillets encompassing the bell. The execution is exceedingly good and perfect, and without bearing the slightest signs of injury or wear from age.

The tower of Plumstead Church is of the eighteenth century, and built of brick. On another bell is inscribed the alphabet in old English characters divided in two sections each, in a groove, and containing thirteen letters; this is certainly singular, but probably significant.

On the third and only remaining bell is the date 1579. HENRY D'AVENEY.

Minor Notes.

Strange Coincidences in National Customs. — The following customs of the Bechuana tribes of

* By graven images or rude mural paintings.

South Africa, as described by Dr. Livingstone, are very curious in themselves: —

"The different tribes," he says (p. 13.), "are named after certain animals: thus, Ba-katla means '*they of the monkey*;' Ba-kuena, '*they of the alligator*;' and Ba-tlapi, '*they of the fish*;' each tribe having a superstitious dread of the animal after which it is called; and a tribe never cats the animal which is its namesake."

Again, amongst the same people: —

"The parents take the name of the child; for example, our eldest boy being named Robert, Mrs. Livingstone was always addressed as Ma-Robert, '*mother of Robert*,' instead of her christian name Mary."—P. 126.

But the surprise at such local peculiarities, when unaccompanied by any sufficiently suggestive motive, is greatly increased when we find precisely the same customs prevailing in distant regions, where intercommunication seems all but impossible. Under the influence of this feeling one reads with double interest the following passages from an account of the tribes which inhabit the Khasia Hills to the north-east of Bengal, published in the *Journal of the Bengal Asiatic Society* in 1844: —

"Some families have a superstitious objection to different kinds of food, and will not allow certain animals to be brought into their houses: and generally they address each other by the names of their children, as Pabobon, *father of Bobon*; Pa-haimon, *father of Haimon*."—vol. xiii. pp. 620. 623.

J. Emerson Tennent.

Balloons: Montgolfier, Charles, Lumisden. — I lately fell in with a copy of the *Rapport fait à l'Académie des Sciences, sur la Machine Aérostatique, Inventée* par MM. de Montgolfier, Paris, 1784, small 4to. It appears to have been a presentation one, "To Alexander Keith, Esq., from his sincere friend and most obedient humble servant, Andrew Lumisden." Upon the fly-leaf there is in the same handwriting what may be considered as highly curious and interesting — perhaps never before made public, and therefore worthy of a place in "N. & Q.":—

"An Epigram addressed to M. Charles, on reading in the *Journal de Paris* the vain and bombastic discourse which he pronounced, at opening his course of experimental philosophy, and in which he ascribed to himself the whole honour of the invention of the aerostatique ballons, without naming the Messrs. De Montgolfier."

"A' M. Charles.

"Toi qui sembles rougir de partager le sort
Des vils mortels attachés à la terre:
Toi qui dans un ballon pris si gaiement l'essor
Pour t'elever, sublime témeraire,
Loin des brouillards apais de notre homble atmosphère:
Toi qui planas avec transport
Sur les régions du tonnerre,
Charles, ha! que tu dois bénir, remercier
Ce bon Monsieur de Montgolfier!"

Alexander Keith (of Ravelston and Dunottar Castle) was the founder of the prize or Keith Medal (value twenty sovereigns), granted to the "Royal Scottish Society of Arts, Edinburgh, for the most important invention, discovery, or improvement in the useful Arts."

Andrew Lumisden was private secretary to Prince Charles Edward Stuart, and author of *Remarks on the Antiquities of Rome*, 1797; and also brother-in-law to the celebrated engraver Sir Robert Strange. T. G. S.

Edinburgh.

Curious Remedy for Hydrophobia. — In the *Complete Horseman*, by Solleysell, rewritten by Sir William Hope, published by Gillyflower, London, 1696, the following remedy is given: —

"Calcine the '*bottom*' shells of oysters, and fry them in olive oil, when they are reduced to powder; then *mix* them with four eggs and a little flour and water, and make an omelette or pancake. To be taken for nine mornings fasting, abstaining from food for six hours afterwards. (The same directions with regard to Dogs, Horses, &c.) — *Note.* The virtue or charm must be in the *testaceous* powder of the oyster shells! Formerly such powders were in much repute in this country, as *absorbent powders* in indigestion, acidity of the stomach, and flatulency, &c. I am inclined to recommend immediate bleeding and Transfusion at the commencement, and *if* the fit comes on!"

J. Bruce Neil.

Curious Custom in Burmah. —

"On the 12th of April, the last day of the Birman year, we were invited by the Maywoon (*i. e.* Viceroy of Pegu) to bear a part ourselves in a sport that is universally practised throughout the Birman dominions on the concluding day of their annual cycle, to wash away the impurities of the past, and commence the new year free from stain; women on this day are accustomed to throw water on every man they meet, which the men have the privilege of retorting. This licence gives rise to a great deal of harmless merriment, particularly amongst the young women, who, armed with large syringes and flagons, endeavour to wet every man that goes along the street, and in their turn receive a wetting with perfect good humour. Nor is the smallest indecency ever manifested in this or any other of their sports. Dirty water is never cast." — *Symes's Embassy to Ava*, vol. ii. p. 210.; *Constable's Miscellany.*

If I mistake not, the brothers Robertson mention the occurrence of a similar custom at Buenos Ayres. E. H. A.

Burning Rats alive.—A curious, but cruel custom is occasionally practised in the vaults of the warehouses and on board the vessels in the harbour of this town; it is as follows: —

A rat having been caught alive in a wire trap, is dipped into strong spirit, and a lighted match having been applied, the burning animal is turned loose near one of its haunts; it is supposed that the rats have places of rendezvous, where they congregate when danger is threatened, and that the shrieking, half-roasted wretch seeks one of these places, and so terrifies its fellows by its cries and appearance, that they ever afterwards refrain from visiting the vault or vessel. Some years

since a gentleman, who had just returned from Rome, informed me that he had witnessed the extraordinary spectacle of a large number of rats, after having been dipped into spirits of turpentine and set on fire, being turned loose at the top of the flight of steps which leads from the Vatican (?) to the Plaza below. A great crowd of persons was assembled to witness the spectacle, which took place at night; and I think my informant stated, was customary on the evening of a particular day of the year: the miserable rats, which left the top step of the flight like living balls of fire — amidst the shouts of the populace—arrived at the bottom mere masses of scorched flesh.

Is this custom still kept up at Rome? if so, on what day in the year? FR. BRENT.

Kingston-upon-Hull.

Queries.

MAUNDAY (OR MAUNDY?) THURSDAY.

What is the correct derivation and spelling of this name for the Thursday in Easter week?

Most of the works on the Prayer-Book call it "Dies Mandati," though they are not agreed as to what the mandate was; whether to celebrate the Lord's Supper, or to wash the disciples' feet. If the betrayal took place on the Wednesday (the reason generally assigned for the Church marking out Wednesday as a Litany day), it is difficult to see how any mandate should have been given on the Thursday.

The Penny Cyclopædia (vol. xv. p. 17.) says that Maund*y* Thursday is so named from the *maunds* or baskets in which the royal gifts at Whitehall were formerly contained. It was also called "Shere Thursday," as we read in the "Festival" of 1511; because anciently "people would that day shere theyr hedes and clypp theyr berdes, and so make them honest agenst Easterday."

I recollect too, when a boy, being informed that Tombland fair, at Norwich, held on this day, took its origin from people assembling with maunds or baskets of provisions, &c., which the monks bought for distribution on Easter Day. A particular kind of basket is still called a mānd by the Yarmouth fishermen. And it should be observed that a dole of salt fish formed part of the Royal Maundy. The derivation of Shere or Chare Thursday, as given in *The Penny Cyclopædia*, is wrong. In Ihre's *Lexicon Suio-Goth.* is "Skärtorsdag, Dies Jovis hebdomadis sanctæ," derived from "Skæra purgare." Ihre makes the purification to have been, either the Church preparing itself by a purer life to celebrate the death of Christ, or from the custom of washing the feet of the poor; or because Christians then removed the ashes with which they had sprinkled themselves on Ash Wednesday. It is curious that he should have overlooked the passage in St. John's Gospel, xix. 14., which shows that it was the day of preparation for the passover.

On this day many rustics returning from Tombland fair may be observed to carry new hats, not on their heads, but in boxes, &c. They are worn for the first time on Easter Day; and by so doing, the bearer is secured from any bird's dropping its "*card*" upon him during the ensuing year. Indeed, it is very unlucky not to wear some new article of clothing on Easter Day.

Notwithstanding the prejudice against sailing on a Friday, I regret to say that most of the pleasure-boats on the Wensum, Yare, Waveney, and Bure, make their first voyage for the season on Good Friday. E. G. R.

QUERIES ON COVENTRY MYSTERIES.

The two passages given below occur in the *Coventry Mysteries* (Shaks. Soc., 1841), and are, upon the whole, as tough specimens of the writings of the age in which they were first written as one would wish to meet with. I should be glad to have an explanation, and especially of the words which I have Italicised: —

"I ryde on my rowel *ryche in my regne*,
Rybbys ffull redd with rape xal I sende;
Popetys and *paphawkes* I xal puttyn in peyne,
With my spere prevyn, *pychyn, and to-pende.*
The *gowys* with gold crownys gete thei nevyr ageyn,
To seke tho sottys sondys xal I sende;
Do *howlott howtyn hoberd and heyn,*
Whan her barnys blede undyr credyl bende;
Sharply I xal hem shende."
Slaughter of the Innocents, p. 179.

"Schewyth on your shulderes scheldys and schaftys,
Shapyht amonge *schel chowthys ashyrlyng shray*;
Doth rowncys rennyn with *rakynge raftys*
Tyl rybbys be to rent with a *reed ray.*"—*Ibid.* p. 180.

J. EASTWOOD.

Minor Queries.

"*The City of Hexham.*"— Will any of your correspondents express their opinion respecting the right of Hexham, in Northumberland, to the title and dignity of "*City?*" For a century and a half it was (in Saxon times) the seat of a bishoprick, presided over by twelve bishops in succession. When the see was broken up by the incursions of the Danes, it was, after various vicissitudes, finally revived at Durham, which is of course now called a city. In the times of the heptarchy, Hexham would no doubt rank as a city, not only because of its being the seat of the bishop, but also on account of its being the capital of Bernicia, one of the two provinces into which the kingdom of Northumbria was divided. Deira, whose capital was York, was the other province. Hexham was also the centre of a regality and county palatinate,

and the style of Mr. W. Blackett Beaumont, M. P., is yet "Lord of the Regality and Manor of Hexham," and the district to the south of the town is still known as *Hexhamshire*. In Scotland the towns where the ancient sees were seated still use the title of city, claiming it on the ground of "once a city always a city." Westminster had once a bishop (and, like Hexham, gives now a title to a Roman Catholic prelate); but Westminster is yet called a city. Manchester, formerly a town, is now elevated to the rank of city, in honour of the location of the bishoprick. Can we not then claim this title, as the ancient right of the town of St. Wilfred? HAGUSTAULD.

Hexham.

Catechism on the Pentateuch.—Who is the author of the following work? The Preface is dated, "Loddon, Norfolk, July 1822:—

"An Historical Catechism, drawn from the Pentateuch: intended to illustrate that part of Sacred Writ, and to familiarize it to the minds of the rising generation. By J. H. London. 24mo. 1822."

RESUPINUS.

Clayton Family.—Where can I find any information with respect to the families of Clayton of Bamber Bridge, or Clayton le Woods, particularly of the place and time of death of one John Clayton, who lived about the beginning of the last century? and also of the family of Atkins, if any, or what, connexion by marriage existed between these two families? N. H. L.

38. Cross Street, Islington.

Members for Middlesex in Barebone's Parliament.—Can you, or any of your readers, give me, or direct me where to find, information respecting the birth, parentage, social position, and religious or political party of the *less known* members for London and Middlesex, who sat in the "*Little*" Parliament in 1653, vulgarly known as "Barebone's Parliament." Their names are given in the *Parliamentary History of England* (vol. x. p. 177., edit. 1763, London,) as follows: "For Middlesex, 'Sir William Roberts,' 'Augustine Wingfield,' 'Arthur Squibb.' For London, 'Robert Tichborne,' 'John Ireton,' 'Samuel Moyer,' 'John Langley,' 'John Stone,' 'Henry Barton,' 'Praise God Barbone.'"

There is little difficulty respecting "Roberts," "Tichborne," and "Ireton," who are described in Noble's *Lives of the Regicides*, while every one knows that "Barbone" was a leather merchant in Fleet Street.

"Arthur Squibb" is mentioned in the anonymous letter of a contemporary (see Thurloe's *State Papers*) as having been once "clerk to Sir Edward Powel," and, from a speech of Cromwell's, published in Somers' *Scarce Tracts*, it was at his house the Levellers and Anabaptists used to meet. "Samuel Moyer" was called to the Mace by the same party after the departure of Rouse, the Speaker, and the rest of Cromwell's friends, to tender their resignations. Is anything known with regard to "Augustine Wingfield?"

G. F. W.

Harbours in England and Wales.—What is the number of harbours in England and Wales having sufficient depth of water to admit the "Leviathan?" AN OLD SUBSCRIBER.

Sempringham Head House.—A religious establishment, part of the Priory of Lincoln. It was situated near Smithfield, London, and at the time of the Dissolution is supposed to have been the subject of a grant from the king. Any information as to the site and present ownership of the above would be acceptable. G. P.

"*Chiron to Achilles.*"—Who is the author of *Chiron to Achilles*, a poem. London. Printed for J. R. in Warwick Lane, 1732, price three pence. Also, of *Achilles's Answer to Chiron.* The following advertisement, prefixed to the latter, may interest some of your readers:—

"Just published, and sold at 'Allan Ramsay's' shop in Edinburgh, 'The Mock Doctor or Dumb Lady Cured, and the Devil of a Duke, or Trapolines Vagaries,' two new Ballad Operas, price Six pence each."

As also the "*Harlots' Progress*, in Six New Prints, finely engraved by Mr. Richard Cooper, and printed on Imperial paper, price Six Shillings, and framed at Twelve Shillings."

Query, Was the price of *The Harlots' Progress* six shillings the set, or for each? S. WMSON.

Hunter's "Illustrations of Shakspeare."—Mr. Hunter, in this interesting work (vol. i. p. 296.), says of Bottom's speaking of the bottle of hay, "the snatch of *an old song that follows* is in praise of *ale*, not *hay*." Will Mr. Hunter kindly explain what "snatch of an old song" he here refers to?

R. T.

Complexity v. *Complicity.*—We are all familiar with the former term in the sense of *complexness*; to the latter the *Imperial Dictionary* attaches the same meaning, but adds that is *a useless word.* Query, Is it a useless term? and has it not an import distinct from that of *complexity*, in that it asserts a condition of an ally or accessory? In this sense it appears to have been employed in the opening sentence (2nd S. iv. 261.), as well as in some other places which I cannot now recollect.

TAS. BREV.

Dublin.

Irish Topography.—The late Mr. Wm. Shaw Mason, in his *Bibliotheca Hibernicana* (p. 42.), says of Dunton's *Dublin Scuffle*, which appeared in the year 1699, that "this eccentric production may be considered as the earliest attempt at Irish topography." Certainly this statement is incorrect; for (to say nothing of other productions

which I might name) I have now before me a copy of Eachard's *Exact Description of Ireland*, which appeared in 1691. What is the earliest work upon the subject? ABHBA.

The First English Grammar. — At what time, by whom, and in what language, was written the first English Grammar, or the one first mentioned in literary history?* PHILOLOGIST.

Words in the Eyes. — A long time ago a French child (a little girl, I think of four or five years old,) was exhibited in London, having the words "Empereur Napoleon" and "Napoleon Empereur," distinctly visible in the iris of each eye: a physiological reason was given at the time in explanation of this curious fact. Can you inform me whether the individual is still alive? and also, if the letters remain visible? CENTURION.

Patabolle. — What was the origin of the order of distinction termed *Patabolle?* As far as I can trace it, it appears to have first been instituted in France towards the end of the last century. It then signified a horseman; but whether a jockey or a cavalier, I cannot discover. Victor Hughes was one of the Order. I shall feel obliged for any light that can be thrown on this interesting subject. R. G.

"*The Present State of France*, 1691." — Information is requested as to the author of a work entitled *Six Weeks Observations on the Present State of the Court and Country of France*; in the Savoy: printed by E. Jones, and sold by Randal Taylor, near Stationers' Hall, 1691. The book is a bitter attack on Louis XIV., and contains a graphic description of the miserable state of the country. The style is pungent, and reminds one of Defoe. W. M. N.

Minor Queries with Answers.

"*The Book of Common-Prayer*," *&c.* — To whom are we to attribute a 12mo. volume, entitled *The Book of Common-Prayer of the Church of England adapted for General Use in other Protestant Churches?* It was published by the late Mr. Pickering in 1852. ABHBA.

[Two editions of this work appeared in 1852: the first published by William Pickering, and the second by E. T. Whitfield, 178. Strand. In the Preface the Editor says, "As there is no reasonable hope that a revision, long imperatively called for, will come from the quarter whence, but for the long silence amidst complaints and wishes so freely and widely expressed, it might be expected to proceed, the following attempt to render this Book of Common Prayer suitable for general use, issues from a more humble quarter, where there is nothing to be dreaded, from a sincere effort to do justice to the cause of truth and righteousness." In the Preface to the second edition occurs the following passage: "The work has been described as appearing to be designed for the use of Unitarians; and if Unitarian Churches can or do adopt it, the wishes of its author will be gratified; because this will show that a Liturgy, constructed with a strict regard to Scripture phraseology, is not inconsistent with their views and feelings." In the Catalogue of the British Museum, the editorship is attributed to Mr. H. H. Piper.]

Mediæval Maps. — Sir John Mandeville, in his *Travels* (p. 315. of the reprint of 1839), says that his book was submitted to the Pope's council, and examined by a book in their possession, "be the whiche the Mappa Mundi was made after."

Mr. Halliwell in a note says, "according to Herbert, the English edition of 1503, printed by Wynken de Worde, possesses a map of the world."

Can any of your readers help me to answers to the following questions, suggested by these passages: —

1. Is the Mappa Mundi extant, and where can it, or a copy of it, be seen?
2. Who was Herbert?
3. Where can Wynken de Worde's 1503 edition of Mandeville be seen?
4. Who were the principal map-makers of the fourteenth and fifteenth centuries?
5. Are there any fac-similes of maps, delineated by geographers of the fourteenth and fifteenth centuries, published in an accessible form?

M. A.

[William Herbert is the editor of Ames's *Typographical Antiquities*. Wynken de Worde's edition of Mandeville, 1503, is not in the British Museum or the Bodleian, nor even in the Grenville library, which is peculiarly rich in the earlier editions of this remarkable work. The edition of 1503 is entitled "Here begynneth a lytell treatyse, or booke, named Johan Maundeuylle, knyght, born in Englond, in the towne of saynt Albone, and speketh of the wayes of the holy londe towarde Jerusalem, and of marueylles of Inde, and of other dyuerse Countres." With a map. It is a small quarto, and hath 75 wooden cuts in it, and 108 leaves. The colophon: "Here endeth the boke of Johan Mandeuyll, knyght, of the ways towarde Jerusalem, and of the Maruayles of Inde, and of other countrees, &c. Enprynted in the cyte of London, in the Flete-strete, in the synge of sonne, anno domini MCCCCCIII.' In the possession of Wm. Bayntun, Esq." (Herbert's *Ames*, i. 139.) There is an exceedingly curious map preserved in the Cathedral of Hereford, constructed probably before the thirteenth century, and completed in the fourteenth. It is a rich record of errors upon various topics — in geography, in natural history, and, above all, in ethnology. The three quarters of the world to which the map is limited are marked by illuminated names. Asia is correct; but Africa stands in the place of Europa; Europa in the place of Africa. It presents us with the mermaid in the Mediterranean, the unicorn in Africa, flying dragons everywhere; and all exact prototypes of what now exist only in coat armour; whilst real animals — bears and monkeys — little known to our ancestors, are distributed about the earth with as little regard to truth as was felt in forming those creations of fancy. In ethnology, it carefully registers the headless men with eyes in their breasts, and the four-eyed, ever-waking Ethiopians. Consult *A Brief Description of the Map of the Ancient World, found in the Cathedral Church of Here-*

[* Two early English Grammars are noticed in our 1st S. ix. 478.; xi. 107. — ED.]

ford, with a Specimen, 4to., 1849; also, *The University Atlas, or Historical Maps of the Middle Ages*, London, folio, 1849. There is a copy of the Mappa Mundi, folio, in the British Museum.]

"*The Tatler Revived.*"—In Boswell's *Life of Johnson* (anno 1750), it is said:—

"A few days before the first of his Essays came out, there started another competitor for fame in the same form, under the title of *The Tatler Revived*, which, I believe, was 'born but to die.'"

Johnson also, in *The Idler*, No. 1., alludes to "an effort which was once made to revive *The Tatler*." What is known of this publication?

RESUPINUS.

[*The Tatler Revived*; *or the Christian Philosopher and Politician*, by Isaac Bickerstaff, half a sheet, price 2*d.* stamped, to be continued on Tuesdays, Thursdays, and Saturdays. The first number appeared on March 13, 1750, and seems to have been discontinued with the second number. For a notice of the contents of these two numbers, see the *Gentleman's Magazine*, xx. 126. There had also been a previous effort made to revive this periodical, namely, *The Tatler Revived*, by Isaac Bickerstaff, Esq., No. 1., Oct. 16. 1727.—Nichols's *Literary Anecdotes*, iv. 95.]

Replies.

LORD STOWELL.

(2nd S. iv. 400.)

In reply to my Note (p. 292.), expressing pleasure that Lord Stowell's judgments were to appear in a cheaper form—more accessible to students—your correspondent C. (1.) says, that his "Lordship's judgments now can only interest the *dilettante* lawyer. The practical lawyer will *shun* them, for they will only mislead him. The aspirant after knowledge in either prize law or matrimonial law must study the judgments of a greater lawyer, and an honester politician, Dr. Lushington."

To institute any comparison between these two judges would be little acceptable to your readers,—little suited to the pages of "N. & Q.;" but when a decided superiority is claimed for Sir S. Lushington over Lord Stowell, both in *talent* and *political honesty*, may not the living judge exclaim, "O save me from my friends!" The reputation of a great man, numbered with the dead, is a sacred trust; and I would distinctly ask with "what authority and show of truth" is this sinister imputation of political *dishonesty* brought against Lord Stowell? In what act of his life, either as a judge or as a politician, did Lord Stowell in word or deed sully that spotless reputation—precious as it ought to be to every Englishman—which followed him to the grave? But enough of this: let us again turn to C.'s (1.) criticisms on Lord Stowell's judgments. "His prize law is *now* obsolete, and his matrimonial law is superseded."

Opinions somewhat differ upon this point. As to the former, Lord Stowell's prize law, what says the Admiralty Judge of the United States when writing to the English judge?

"On a calm review of your decisions, after a lapse of years, I am bound to express my entire conviction both of their accuracy and equity. I have taken care that they shall *form the basis of the maritime law of the United States*, and I have no hesitation in saying that they ought to do so *in every country of the civilised world.*"

"To strew fresh laurels" on this great man's grave is a task for which I am not fitted, but I can gather them with pleasure from quarters where no question or uncertainty can exist as to the individuals who have planted them, especially as regards one, who was thoroughly opposed to Lord Stowell in politics, but who, from his own splendid talents, is competent to appreciate intellectual power wherever he finds it.

In his historical sketch of Lord Stowell, among those of *Statesmen of the Time of George III.*, Lord Brougham says—

"It would be easy, but it would be endless, to enumerate the causes in which his great powers, both of legal investigation, of accurate reasoning, and of lucid statement, were displayed to the admiration, not only of the profession but *of the less learned reader of his judgments.* They who deal with such causes as occupied the attention of this great judge have one advantage, that the subjects are of a nature connecting them with *general principles.*

"The questions which arise in administering the Law of Nations comprehend within their scope the highest national rights, involve the existence of peace itself, define the duties of neutrality, set limits to the prerogatives of war. Accordingly, the volume, which records Sir W. Scott's judgments, is not, like the reports of common-law cases, a book only unsealed to the members of the legal profession; *it may well be in the hands of the general student, and form part of any classical library of English eloquence, or even of national history.*"—Vol. iii. p. 92.

But however inferior Lord Stowell may have been in C.'s (1.) opinion as a lawyer, he is said to have been "a joker in the very first line;" and it is recommended that his jests should be chronicled for the benefit of posterity. That Lord Stowell was one of the wittiest, as well as one of the wisest of men, is true: but is his name in after times to be coupled only with *bon mots?*—a man "so peculiarly endowed with all the learning and capacity which can accomplish, as well as all the graces which can embellish, the judicial character" (*Sketches*, p. 91.): "whose judgment is pronounced to have been of the highest caste; calm, firm, enlarged, penetrating, profound,—his powers of reasoning were in proportion great" (p. 92.),—one who "was amply and accurately endowed with a knowledge of all history of all times; richly provided with the literary and the personal portion of historical lore; largely furnished with stores of the more curious and re-

condite knowledge which judicious students of antiquity, and judicious students only, are found to amass." (*Sketches*, pp. 95, 96.)

"Lord Stowell's judgments, during the years when he presided over the High Court of Admiralty and the Consistory Court, exhibiting all the aspects of each case, enable us to guess at the dexterity with which he presented the favourable views of the causes committed to his charge, and the beauty with which he graced them." .... "His more popular judicial essays—for so his judgments may not be improperly regarded—are those pronounced in the Consistory Court. Partaking more of the tone of a mediator than a censor, they are models of practical wisdom for domestic use."*

One further tribute to his merits ere I close:

"The genius of Lord Stowell, at once profound and expansive, vigorous and acute, impartial and decisive, penetrated, marshalled, and mastered all the difficulties of these complex inquiries—the greatest maritime questions which had ever presented themselves for adjudication—till, having 'sounded all their depths and shoals,' he framed and laid down that great comprehensive chart of maritime law which has become the rule of his successors and the admiration of the world. What he thus achieved in the wide field of international jurisprudence he accomplished also with equal success in the narrower spheres of ecclesiastical, matrimonial, and testamentary law." †

It is refreshing to read these passages, when speaking of one whose name is enrolled with the Hales, the Hardwickes, and the Mansfields, in perfecting his own peculiar department of the law‡; but whose judgments, as we have seen, can, in the opinion of your correspondent C (1.), "now only interest the *dilettante* lawyer," and who, as his highest merit, is to be regarded an aristocratic, judicial Joe Miller. J. H. M.

I find upon inquiry that only three of the judgments of this eminent civilian have been published by Messrs. Clark of Edinburgh, *i. e.*, those which were pronounced in the cases of Dalrymple *v.* Dalrymple, the "Maria," and the "Gratitudine:" so that I think there is still room for such a work as I ventured to suggest; and I am glad to learn that J. H. M. takes so lively an interest in the matter. E. H. A.

EARLY SATIRICAL POEM.

(1st S. vii. 569.; 2nd S. iii. 383. 469.)

At length, through the kindness of the original contributor, I am enabled to correct three mistakes which have been made either in the transcribing or printing of this poem, and by consequence to explain two of the hitherto unexplained words in it. *Ooyddes* should be *Ovyddes*, as already by me suggested. *Gomards* should be *gornards*, *i.e.* gurnards or gurnets. (Cf. *Pol. Verg.* vol. i. 23., Camden Soc.), "There aboundethe likewise all sorts of fishe .... as *gornards*, whitings, mullets, &c." *Yn syrryd* should be *yn vyrryd*, *i.e.* envired, surrounded. (Cf. Halliwell, *envird*, inversed, A. N.):

> "Of the Holy Gost rounde aboute *envirid*."
> *Lydgate MS., Soc. Antiq.*, 134. f. 27.

> "Myne armey are of ancestrye
> *Enveryde* with lordey."
> *MS. Lincoln*, A. i. 17. f. 71.

I am inclined further to think that *Chynner* should be *Chaucer*, and that *ryllyons* mean *emerillons*, *i.e.* merlins. There is but one objection to this last supposition, viz. *marlyons* occurring in the preceding line.

The poem in modern English (if you think it worth inserting again) is as follows:

"When nettles in winter bring forth roses red,
And a thorn bringeth [forth] figs naturally,
And grass beareth apples in every mead[ow],
And laurel cherries on his crop[1] so high,
And oaks bear dates plenteously,
And kexes[2] give honey in superfluence,
Then put in women your trust and confidence.

"When whitings walk forests harts for to chase,
And herrings in parks the horns boldly blow,
And merlins .... herons in Morris[3] do unbrace,[4]
And gurnards shoot merlins out of [*i.e.* by means of] a cross bow,
And goslings go a hunting the wolf to overthrow,
And sparlings[5] bear spears and arms for defence,
Then put in women your trust and confidence.

"When sparrows build churches and steeples of a [great] height,
And curlews carry timber in houses for to dight,[6]
Wrens bear sacks to the mill,
And finches (?) bring butter to the market for to sell,
And woodcocks wear woodknives the crane for to kill,
And griffins to goslings do obedience,
Then put in women your trust and confidence.

"Ye scions of Chaucer (?), ye Lidgates pens,
With the spirit of Boccace ye goodly inspired,
Ye English poets excelling other men,
With wine of the Muses your tongue enwrapped,
You roll in your relatives[7] as a horse immired;
With Ovid's pencase ye are greatly in favour,
Ye carry Boece's inkhorn; God reward you for your labour."

J. Eastwood.

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* *Quarterly Review*, vol. lxxv. p. 46., article on "Lord Eldon and Lord Stowell," attributed to the late Mr. Justice Talfourd.

† Twiss's *Life of Lord Eldon*, vol. iii. p. 255.

‡ I refer to Mr. Townsend's *Lives of Twelve Eminent Judges*, a work of much interest, and well worthy the perusal both of "the aspirant" and "the practical lawyer."

1 *crop*=head or top of a tree.—*Halliwell.*

2 *Kexes*=stalks of hemlock.

3 *Morris*=dance.

4 *Unbrace*=umbrace, or embrace. (*Attain?—Halliwell.*)

5 *Sparlings*=smelts.

6 *Dight*=dispose; also, adorn, deck, &c.

7 *Relatives*=relations, narrations.

WORKMEN'S TERMS.

(2nd S. iv. 192.)

Tympan : Composing-Stick. — I am much obliged to J. S. D. for his Replies. His derivation of the word *tympan*, as used by printers, seems certainly the most natural, though it does not agree with one I have just come across from a writer of no mean authority. Mr. Bowyer thus wrote, *inter alia*, in the margin of his copy of Palmer's *History of Printing** :

"*Tympanum* signified the great seals which made the impression on the pendent seals. 'Privilegium Bulla aurea tympano impressa robatorum.'— *Salm. de signand. Test.*, p. 325. Hence perhaps the printers' tympan, which comes between the platten and the sheets, and is the immediate occasion of the impression."

With regard to the word *stick*, if J. S. D. can show that it was commonly applied in the fifteenth century to wooden articles, he would, I think, settle the derivation of the word, and we might assume that our first compositors satisfied themselves with the clumsy contrivance of a wooden composing-stick. *Primâ facie* there is nothing to lead us to suppose that Caxton, or any of his workmen, would choose so unfit a material for their use, any more than their successors, and we may say for certain that they were unknown in Moxon's time, 1683, who describes with minute care the smallest article in use by the printers of his day, and who, if such a thing had then existed, would never have left us without an engraving as well as description of the wooden composing-stick.

Query. Were candle*sticks* called so because originally made of wood? EM QUAD.

NOTES ON REGIMENTS : ARMY MOVEMENTS.

(2nd S. *passim.*)

At a time like the present, when so many regiments are on their way, or under orders for India, it is of the first importance that all army news should be given correctly. How far this has been done in one instance, the following paragraph, which is taken from the *Overland Mail* of August 26, with the necessary corrections, will show : —

"Orders (says this journal) were forwarded on the 14th, per the French Mediterranean packets, *viâ* Marseilles, to the governors of Malta and Gibraltar, and the High Commissioner of the Ionian Islands, to hold the following six regiments in readiness for embarkation, viz., 28th Foot, 48th do., at Malta; 2nd battalion 1st Foot, 21st North British Fusiliers, and 71st Light Infantry, at Gibraltar; and 44th Foot at Corfu."

The 28th Foot, under the command of Colonel Adams, a very fine regiment, and ready for any service, is here; but, as yet, has received no orders to prepare for embarkation. The 48th Foot is at Gibraltar, as is the 2nd battalion of the "Royals," or as it is more commonly called the 1st Foot. The 21st "North British Fusiliers," and 71st "Light Infantry," are not at Gibraltar, as stated by the *Overland Mail*, but now in Malta; and as to the 44th Foot, it never has been stationed at Corfu, but is at this time, it is to be hoped, all well on board the transports "Hirsilia" and "Khersonese," under the command of Lieut.-Colonels Stavely and MacMahon; having left Portsmouth for Madras, on the 26th and 28th of August, for that destination.

The following reminiscences of the 44th are not without interest. This was the only English regiment stationed at Cabul at the time of the outbreak in 1842; and though it numbered at one period 600, officers and men, yet when General Pollock reached that place in September, only three officers — Col. Shelton, Capt. Souter, and Lieut. Evans — with three serjeants, two corporals, three drummers, twenty-eight privates, and two boys, were living. The officers who had perished were Lieut.-Colonel Mackerell; Major Scott; Captains Swayne, M'Crea, Leighton, Dodgin, and Collins; Lieutenants Raban, White, Fortye, Wade, Hogg, Cumberland, Cadett, and Swinton; Ensign Gray; Surgeon Harcourt, Assist.-Surgeons Balfour and Primrose; Quartermaster Halatan and Paymaster Bourke. Thus dreadfully did this unfortunate regiment suffer, in this, which, as truly said by the late Sir Robert Peel in the House of Commons, was "the greatest disaster that ever befel a British army." On two occasions the colours of the 44th have been most gallantly preserved by its officers: once at Waterloo, by an ensign, and at a later period by Captain Souter, when on the retreat from Cabul. In both instances the officers wound them round their bodies, it being the only manner in which they could be safely secured.

General Scarlett mentioned this gallant conduct in his address when presenting new colours to the regiment, a few weeks since, at Portsmouth; and at the same time most feelingly alluded to the great loss which it sustained on the occupation of the suburbs of Sevastopol in 1855, when four of the six captains who were in the field nobly fell in the unflinching and unwavering discharge of their duty. The much lamented officers who perished on this occasion were Captains Agar, Caulfield, Fenwick, and Mansfield. It may be remarked that Colonel Shelton, who brought the remains of his regiment to England in 1843, survived only two years after his arrival, having been unfortunately killed when on service in Dublin by being thrown from his horse. This casualty gave the command to Lieut.-Colonel, now Major-General Spencer, who took the 44th to the Crimea, and

* See Appendix, by J. Nichols, to Rowe Mores's *Dissertation on Type Founders and Foundries.*

was with it on June 18, 1855, when it suffered so severely and behaved so well. The great changes which have taken place in this regiment, within the brief period of fourteen years, will be told, when stating that Lieut.-Colonel MacMahon is the only one of all ranks, now on the voyage to India, who was with it when on that station before. W. W.

Malta.

"The troops which Sir Abraham Shipman brought with him from England formed the Hon. Company's first European regiment, and are at this day represented by the gallant Fusileers. It appears that two regiments had been raised in England. One was sent to Tangier, and when that place was abandoned, having returned to England, obtained infamous notoriety as 'Kirke's Lambs.' This body of men is now represented by the second or Queen's regiment. The other regiment, which was raised in 1638, afterwards comprised the European officers and soldiers who are mentioned in this work. When Bombay was transferred to the Company, only ninety-three soldiers were living of the five hundred which had left England; but few as they were, these must be regarded as the corps which has since gained so many laurels in various parts of India." — *The English in Western India*, by Philip Anderson, M. A. Preface, London, 2nd. ed. 1856.

E. H. A.

The 83rd, or "Glasgow," is not the present regiment bearing that number, having been disbanded at the close of the American war. The present 71st (originally numbered the 72nd), raised at first in the Highlands, was afterwards so largely recruited in Glasgow, that all through the Peninsular war it was known as "the Glasgow Light Infantry," though it has subsequently returned to its original denomination of "Highland Light Infantry." SIGNET.

SIR ANTONIO GUIDOTTI.

(2nd S. iv. 328. 392.)

The following grant of arms from Edward VI. to Sir Antonio Guidotti may interest DELTA. It is taken (with all its flagrant blunders) from Bodl. MS. Rawlinson, B. cii., a volume said to be in the handwriting of Guillim:

"Edwardus Sextus Dei gratia Rex Angliæ, &c. Universis et singulis regibus, ducibus, marchionibus, comitibus, baronibus, provincialibus ac nobilibus quibuscunque ad quos præsentes literæ nostræ patentes pervenerint, Salutem. Cum sæpius nobiscum cogitaverimus regiæ dignitatis culmen nulla magis causa ad tantam apicem erectam quam ut florentibus in omnia actione sua præmia plena lance referre, admoniti præcipue sumus ea plus debere iis qui non modo suorum progenitorum stemmate his terminis se contineant quibus patres jam sua pro sapientia iis reliquerunt, sed propria virtute propriis gestis suorum stemmate ornare ac decorare nitentur. Quoniam virtus laudata majori laudis studio ardet et dccernitur, hinc est quod nobiscum perpendentes nobilis viri Anthonii Guidott, Florentinum, laudabilia merita et egregias animi dotes magnamque in rebus gerendis dexteritatem, militique obsequiis præstitare erga nos, fidem nostræ in eum affectionis signum ejusque virtutis testimonium aliquid exhibere volumus. Igitur equitis aurati dignitate illum exornavimus, nostrorum armorum et insignium veluti in honoris præmium addiccione ipsius armis quibus ab antiquo stemmate utebatur, in hunc qui sequitur modum decoravimus: videlicet, In capite scuti de ansarum Leo peditans inter tres flores lilii de auro, et pro cresta super galiam Jerofaulco in proprio colore, elevans aliis rostro et membris deauratis, tenens ramum olivæ viridis coloris, olivis deauratis, ut Latina instituto hic deputo appareat; mantello præstito de argento et rubeo tam ipse Anthonius uti possit ut valeat quam sui quoque liberi ac hæredes de corpore suo exeuntes libere ac tuti uti possunt et valeant imperpetuum; mandantes insuper Garterio Regi Armorum prædicti Anthonii insignia in suis libris ad perpetuam eorum memoriam inscribere. In quorum omnium et singulorum præmissorum robur et testimonium has nostras patentes fieri fecimus, et sigillum nostrum magnum apposuimus. Dat. apud Westm. xxij° die Decembris anno regni nostri quarto.

"The motto, Pax optima rerum.

"Christopher Barker, alias Garter King of Arms, exemplified the aforesaid armes and creast by way of augmentation, a° 1. (*sic*) Edw. 6. to the saide Sir Anthony Guydott, ambassador to (*from?*) the French king to king Ed. 6., who concluded a peace betweene the saide kings."

W. D. MACRAY.

For the descent of Dr. Guidotti from Sir Antonio, see Wood's *Athenæ*, iv. 733–4., edit. Bliss, where the eulogist of Bath waters is described as being "so much overwhelmed with conceit and pride, that he is in a manner sometimes crazed, especially when his blood is heated by too much bibbing."

I quote from a note made some years ago, not having the *Athenæ* now at hand. J. C. R.

MACISTUS AND THE TELEGRAPHIC NEWS OF THE CAPTURE OF TROY.

(2nd S. iv. 189. 295. 369.)

The distance from which the light of one of our best lighthouses may be visible is by no means the limit for a beacon light. The object of the lighthouse is to warn vessels from shoals, and to guide them into deep water; and they are usually little higher then the sea-level. A visible distance of fifteen miles is ample for such purposes. But a beacon light is required for the purpose of rousing the country, for which great fires and great elevations are indispensable. Even for trigonometrical surveys Biot and Arago constructed *lamps* visible from stations 100 miles apart. It is therefore a mistake to suppose the impossibility of a communication from Troy to Mycenæ, under the management of Macistus, who was probably a Persian (Herod. ix. 20.), and was employed as one well fitted for the express purpose, if the evidence of Æschylus himself is to be taken. (Agam. 300.) Blomfield's conjecture in reference to the capture of Troy, that there was

a mountain named Macistus in Eubœa, because a native of Macistus in Elis colonised Eretria in Eubœa is founded in error. The words of Strabo are, "'Ερέτριαν δ'οἱ μὲν ἀπὸ Μακίστου τῆς Τριφυλίας ἀποικισθῆναί φασιν, ὑπ' 'Ερετριέως, οἱ δ'ἀπὸ τῆς 'Αθήνησιν 'Ερετρίας, ἣ νῦν ἐστιν 'Αγορά" (x. p. 447.); from which it appears that Eretria was held by some to have been colonised as above stated, but, according to others, by the Athenians from Eretria in Attica. The inference is that Smith, Eschenberg, the *Penny Cyclopædia*, and Herodotus are correct in considering the *first* colonisation to be Athenian *before* the siege of Troy, whilst the *last*, by a Macistian, was five centuries *after* its capture, and during the Peloponnesian war, when Eubœa placed itself under the protection of Lacedæmon, Eretria being then rebuilt south of the site of the old town. Strabo is therefore right in both statements, but Blomfield has committed an anachronism. The suggestion that Eschylus may have boldly personified the mountain appears to me to be opposed to the practice of the Greek dramatists, and to the dictum of Aristotle (*Poet.* xv. 67.), which requires the manners, narrative, and combination of incidents to be either necessary or probable, for both conditions would be violated on this suggestion. It is an error to say that the Scholiast reads μακίστη πεύκη, his words being μεγίστη πεύκη, in explanation of the word ἰσχὺς, to show that fir-wood chiefly caused the brilliancy of the light. Dirphossus (now Delphi) in Eubœa, with an elevation of 7266 feet, is the only geographical point for a beacon light between Athos and Messapius. In addition to the authorities already furnished for the ancient use of beacon lights, I will cite one from the Talmud (Rosh Hashanah, ii.), where it is stated that for the purpose of announcing to the captives at Babylon the commencement of the year by notifying the appearance of the new moon at Jerusalem — more than twice the distance from Troy to Mycenæ: —

"Formerly fires were lighted on the tops of the mountains; but when the Samaritans led the nation into error" [by lighting them at wrong times], "it was ordained that messengers should be sent out. In what manner were these mountain-fires lighted? They brought long staves of cedar-wood, canes and branches of the olive-tree, also the coarse threads or refuse of flax, which were tied on the top of them with twine; with these they went to the top of the mountain and lighted them, and kept waving them to and fro, upward and downward, till they could perceive the same repeated by another person on the next mountain, and thus on the third mountain, and so on. Whence did these mountain fires commence? From the Mount of Olives to Sartaba, from Sartaba to Grophinah, from Grophinah to Hoveran, from Hoveran to Beth Baltin; they did not cease to wave the flaming brands at Beth Baltin to and fro, upward and downward, until the whole country of the captivity [Babylon] appeared like a blazing fire" [as every Jew used to go on his roof waving a blazing torch]. (*De Sola and Raphall*, p. 159.)

It appears from Jeremiah (vi. 1.) that this method of signaling was well known to the Jews of that age (B. C. 629—588), and from the book of Judges (xx. 38—40.) even as early as B. C. 1406, five centuries before the siege of Troy.

T. J. Buckton.

Lichfield.

PHOTOGRAPHIC CORRESPONDENCE.

Photographs of the Reveley Drawings. — If there be one branch of Photography of which the successful application must supersede every other attempt to produce the same effect, it must be in the production of copies of original drawings by the Great Masters. Those who saw the copies of the Raffaelle drawings in the Royal Collection, which adorned the walls of the last Exhibition of the Photographic Society, must have felt this. The lens, reproducing as it does to the most minute degree every touch of the Master, excels in its imitative power the most perfect copyist. Mr. Delamotte and Professor Hardwick have just given further proof of this in the first number of a series of masterly Photographs of *The Reveley Collection of Drawings.*

This collection of Original Drawings was first formed nearly a century since by the late Mr. Reveley, author of a work entitled, *Notices illustrative of the Drawings and Sketches of some of the most distinguished Masters in all the principal Schools of Design*, and has long been known to connoisseurs. By the liberality of his grandson, the present possessor, a selection of seventy of the most important drawings have been reproduced by the gentlemen we have named, and are to be issued in Monthly Parts. The Contents of Part I. are: — 1. *His Own Portrait*, by Leonardo da Vinci. 2. *Sketch for a Painting*, by Raffaelle. 3. *The Mocking of Christ*, by Albert Durer. 4. *A Holy Family*, by Cangiasi. 5. *His Wife's Portrait*, by Guido. 6. *His Wife and Child*, by Rubens. 7. *The Prisoner*, by Guercino. 8. *The Agony in the Garden*, by Vandyke. 9. *Head of the Virgin*, by Carlo Dolci. 10. *Tobit blessing Tobias*, by Rembrandt.

It is difficult to believe that these are Photographs, and not the originals—so marvellously is the peculiar manner of each artist preserved in the copy of his work. Guido's Portrait of his Wife, and Rubens' Portraits of his Wife and Child, are alone worth the whole cost of the part.

We ought to add that the Photographs having been printed under the immediate superintendence of Professor Hardwick, the purchaser may rest assured that they will be as permanent as the beautiful drawings from which they have been copied.

Replies to Minor Queries.

Scott of Dunrod, Renfrewshire (2nd S. iii. 289.) — The four lines quoted by W. B. C. are not part of any ballad. They are complete of themselves, and belong to *The Popular Rhymes of Scotland.* I would refer W. B. C. to *The Popular Rhymes of Scotland*, by Robert Chambers, and to *Crawford's History of Renfrewshire.* S. Wmson.

Church Leases (2nd S. iv. 361.) — What are commonly termed Sir Isaac Newton's tables were made by — Mabbot, manciple of King's College, Cambridge. They were first published at Cambridge, 1686, with Mr., afterwards Sir Isaac New-

ton's certificate, dated Sept. 10, 1685, on the strength of which in later editions the tables are called Newton's. (*Newton's Correspondence*, ed. Edleston, xxix. lvi.)

I have the following pamphlets: —

"Reasons for altering the Method used at present in letting Church and College Leases. Addressed to a Member of Parliament by the Senior Fellow of a College in Cambridge. Cambridge, 8vo. 1739, pp. 178."

"Church Leases. Report and Summary of the Evidence and other Information appended to the Report of the Select Committee appointed to enquire into the Management of Ecclesiastical Property in England and Wales. Drawn up for Central Committee of Church Lessees by John Power, Secretary to the Committee. London, 8vo. 1832, pp. 204."

C. H. Cooper.

Cambridge.

Conturbabantur Constantinopolitani (1st S. ix. 576.; xi. 235., &c.) — On looking through that extremely curious book, *Les Bigarrures et Touches du Seigneur des Accords* (Paris, 1614), I was surprised to find that the lines supposed by every schoolboy to have been addressed from Eton to Westminster (or *vice versâ*) were sent to Julius Scaliger by one of his learned contemporaries, and that he replied in a single hexameter composed entirely of monosyllables:

"Si mi lis nex est, trux, pax quid sit sub id aut quo."

The author then gives six lines in Greek by Joseph Scaliger, composed *mostly* of two words each, but not entirely; and then two Latin lines of his own on a printer and bookseller in Burgundy named *des Planches*, whom he describes as "gaillard et jovial."

"Multibellivoro Desplanctybibliopolæ
Præsentargento vendisatisfaciat."

A. A.

Poets' Corner.

MS. Note in Locke (2nd S. iv. 189. 277.) — The note is a condensed translation from Aristotle's *Metaphysics*, b. iv. c. 4.:

"Εἰσὶ δέ τινες οἳ, καθάπερ εἴπομεν, αὐτοί τε ἐνδέχεσθαί φασι τὸ αὐτὸ εἶναι καὶ μὴ εἶναι, καὶ ὑπολαμβάνειν οὕτως. Χρῶνται δὲ τῷ λόγῳ τούτῳ πολλοὶ καὶ τῶν περὶ φύσεως. Ἡμεῖς δὲ νῦν εἰλή-φαμεν ὡς ἀδυνάτου ὄντος ἅμα εἶναι καὶ μὴ εἶναι, καὶ διὰ τούτου ἐδείξαμεν ὅτι βεβαιοτάτη αὕτη τῶν ἀρχῶν πασῶν. Ἀξιοῦσαι δὴ καὶ τοῦτο ἀποδεικνύναι τινὲς δι' ἀπαιδευσίαν· ἔστι γὰρ ἀπαιδευ-σία τὸ μὴ γιγνώσκειν τίνων δεῖ ζητεῖν ἀπόδειξιν καὶ τίνων οὐ δεῖ. Ὅλως μεν γὰρ ἁπάντων ἀδύνατον ἀπόδειξιν εἶναι· εἰς ἄπειρον γὰρ ἂν βαδίζοι, ὥστε μηδ' οὕτως εἶναι ἀπόδειξιν."—Ed. Du Val. 1619, ii. 873.

H. B. C.

U. U. Club.

Chief Justice Sir Oliver Leader (2nd S. iv. 410.) — If V. S. D. has not perpetrated a hoax on you, he will no doubt be considerate enough to give you some additional particulars: viz. from what source he obtained the alleged fact that a Chief Justice of the Court of Common Pleas, named Sir Oliver Leader, was buried at Great Stoughton, Hunts.; whether from the parish register, or from a monument, and if from either, will send you an extract from the former, or a copy of the inscription on the latter; with information as to the will from which he gives the various spellings of the name, and where he discovered it.

Not only (as you say) is there no such name in Foss's *Judges of England*, but having carefully searched that work through all the reigns designated by V. S. D., I can add that there is not even a barrister of that name, nor any judge who appears to have been buried at Great Stoughton. I have referred also to Smyth's *Law Officers of Ireland*, and find no such judge there. A. Z.

Payment of M. P.'s (2nd S. iv. 188. &c.) — According to Hals, the Cornish historian, the failure of payment was sufficient to cause the disfranchisement of a borough.

"The town of Milbrook, as I am informed, amongst others, was once privileged with the jurisdiction of sending two members to sit in the Lower House of Parliament, but was devested of that privilege *propter paupertatem, tempore* Henry VIII., for that the town was not able to pay their burgesses' salary of 4*s.* per diem, whilst they sat in Parliament."—*Gilbert's Paroch. Hist. of Corn.*, iii. 105.

T. Q. C.

Bodmin.

St. Michael's Cave, Gibraltar (2nd S. iv. 389.) — I would refer Delta for particulars of his inquiry to the *Analysis of the Mediterranean*, by Rev. G. N. Wright; but not possessing the work, I cannot point out specially in what part. From the note appended to Delta's article, it appears it is a cavity in the rock filled up with large quantities of stalactites: and I am induced to give an account of a still more curious natural cavern, of a similar description. In July, 1834, I went by the steamer from Venice to Trieste, on my way to Vienna, and being informed of a grotto at Adelsberg, which was discovered in 1819, about a mile to the left of my road, I determined to visit it. It is an amazingly large cave, with fine specimens of stalactite, some of which are beautifully transparent, and are sonorous when struck. There is one which represents the drapery of a handsome drawingroom curtain, with a red border, and is very elegant. There are also several masses of stalactitic formation, to which they give several whimsical appellations, either from their resemblance, or a fancied resemblance, to other things. The only inhabitant of these dark regions is the Proteus Eel *, of which there are a few; and they told me it was so rare that no other specimens could be found in Europe. This cave is very cold and extremely damp, which those who visit it would do well to guard against; and it is

* *Proteus anguinus*, or *Hypochton anguinus*. This fish (as I suppose it may be denominated) is described by Dr. Schreibers, *Philosophical Transactions*, 1801, p. 241., and I rather think also in the *Penny Cyclopædia*.

so spacious that it takes an hour and three quarters to walk round it; and being very slippery, you find yourself very fatigued with the walk.

VIAGGIATORE.

Earl of Newburg (2nd S. iv. 398.)—There was an *Earl* of Newburg, as may be seen in the *London Gazette* of Thursday, Sept. 8, 1687, wherein it appears that James II., having been on his progress to Bath, on Saturday, Sept 3, 1687, was at the Earl of Lichfield's at Woodstock Park to dinner; on Monday, the 5th following, at the *Earl of Newburg's* * at *Cirencester*, about 6 o'clock P. M., and lodged there; on Tuesday the 6th he continued his journey, passing through the town of Tetbury, where the bells were rung, with other demonstrations of joy. C. S.

Michael Scot (2nd S. iv. 332.) — Sir Michael Scot was the *Second* Baron of Balweary, in Fifeshire, Scotland; a man of extraordinary parts, who made a great figure in his time. It is not exactly known when he died, but supposed to have been about the year 1300. Many particulars concerning "*Auld Michael*" will be found in the notes to Tennant's excellent poem *Anster Fair*, Hogg's *Mountain Bard*, and Scott's *Lay of the Last Minstrel;* also in the Prefatory Notice to that very singular and interesting work, *Law's Memorialls; or, Memorable Things from* 1638 *to* 1684. Edited by C. K. Sharpe, 1818. T. G. S.

Edinburgh.

Tennyson Queries (2nd S. iv. 386.)—*Kex*, in the second of these queries, is the provincial word for *hemlock*. Persius (i. 25.) refers to a similar propensity in the *Caprificus*, or wild fig, for growing through, and so breaking, the most compact masonry. J. EASTWOOD.

Washington a French Marshal (2nd S. iv. 385.) —W. W. writes, "Might I ask if the Earl of Buchan still has in his possession the engraving superscribed 'Marshal General Washington?'

The question seems to arise from a misunderstanding of the words just before quoted. The "engraving from the Earl of Buchan superscribed 'Marshal General Washington,'" was evidently a gift sent by the earl (who affected to be a patron of art) to Washington. J. C. R.

Great, Middle, and Small Miles (2nd S. iv. 411.) —If A. A. will give the relative lengths of these three miles, perhaps some conjecture of their meaning might be given. VRYAN RHEGED.

Oop, &c. (2nd S. iv. 386.)—*Oop* is probably *hoop, i. e.* hoop-iron.

Paschal is the Easter Candle, which is amply illustrated in *Brand's Pop. Antiq.* i. 91.

Hognell-money seems connected with *hock*-money, of which Brand gives numerous illustrations, vol. i. 108—114. J. EASTWOOD.

Apollo Belvedere (2nd S. iv. 411.)—The height of this statue is stated in the *Penny Cyclopædia* to be about seven feet; as, however, there is, I believe, an accurate cast of the statue in the Crystal Palace (No. 252.), its exact height may be readily ascertained by measurement at that place. The Venus de' Medici, is a little over five feet high. (Eschenberg, p. 392.) T. J. BUCKTON.

Lichfield.

The height of the Apollo Belvedere, and of the Venus de' Medici, is usually given as 5 feet 9 and 5 feet 3 respectively. The former struck me as fully this height, but the Venus appeared shorter.

SIGNET.

Quotation Wanted (2nd S. iv. 410.)—The passage in question is taken from Wordsworth's poem of "Hart Leap Well," and runs correctly thus:

> "A jolly place," said he, "in times of old,
> But something ails it now; the place is curst."

This quotation stands as the motto to poor Hood's exquisite poem, "The Haunted House."

JOHN PAVIN PHILLIPS.

Haverfordwest.

Mynchys (2nd S. iv. 388.)—Is not this the origin of *minx*, of which Johnson says, "Contracted, I suppose, from *minnock?*" The word *minx* is often used, vulgarly, to indicate an affectation of preciseness in the demeanour of a female.

S. W. RIX.

Beccles.

Epigram on Sternhold and Hopkins (2nd S. iv. 351.) — John Wilmot, the notorious Earl of Rochester, was the author of the pungent lines on these versifiers of the Psalms, if we may reckon Mr. Beesley to be correct in his statement, (*History of Banbury*, p. 488.):—

> "The Earl of Rochester resided at Adderbury (Oxon.) . . . The village chroniclers of that place relate many traditional tales of the eccentricities and libertinisms of this worthless personage. Amongst others, it is stated that it was at Bodicot (a chapelry to Adderbury) that Rochester made his extempore lines addressed to the psalm-singing clerk or sexton:—
>
> "'Sternhold and Hopkins had great qualms,
> When they translated David's Psalms,
> To make the heart full glad:
> But had it been poor David's fate
> To hear thee sing, and them translate,
> By Jove, 'twould have drove him mad.'"

The lines, as given here, contain one or two slight verbal differences from those of your correspondent G. E. I have not Bp. Burnet's *Memoir of Rochester* at hand, but am inclined to think that Mr. Beesley is indebted to it. FORESTARIUS.

Moonlight Heat (2nd S. iv. 366.) — Professor Piazzi Smyth, the Astronomer Royal for Scotland,

* Probably now the seat of Earl Bathurst.

in his interesting account of a recent scientific expedition made by him to the Peak of Teneriffe, has set at rest the *quæstio vexata* of the heat of the moonlight. He says that his thermometrical instruments were sensibly affected by the moon's rays, even at the lowest of two stations occupied by him at different elevations. In tropical climates meat which is exposed to the moonlight rapidly becomes putrid; and in the West Indies, the negroes, who will lie sweltering and uncovered beneath the full glare of a tropical sun, carefully muffle their heads and faces when exposed to the moonbeams, which they believe will cause swelling and distortion of the features, and sometimes even blindness.

JOHN PAVIN PHILLIPS.

Haverfordwest.

Nomenclature (passim.) — I dare say your correspondent MR. TAYLOR would be amused and gratified to see a little publication in which all the surnames of the residents in Edinburgh are classified in *subjects*, serving as a public directory. I unfortunately have not the book complete, only from p. 9. to its termination, p. 66., the damage having been caused by an elderly lady who was lighting her pipe each morning with a leaf of it, till arrested at the page first mentioned; so much for one of the *evils* of the practice of tobacco smoking, which you have so largely illustrated. I think, from internal evidence, it has been published about twenty years, but I have no doubt T. G. S., to whom it will be well known, will be able to furnish a copy of the title-page, and all about the history of the work.

Each *surname* is placed on the left hand of the page, and the *Christian name and address* opposite to it — the former reading down the page in a *subject*. To give a few specimens, space not admitting more:

"*Of Animals we have* (p. 16.), Lyons, Griffins, Bullocks, *and* Stotts, Colts, Cuddys, Galloways, *and* Palfreys, *with* Long Mains, *that make good* Steeds, *for they are* Noble, Walkers, *and* Trotters, *and can* Hunt *and* Race," &c. — "Of Birds *and* Fowles (p. 18.) *we have the* Eagle, Peacock, Saycock, Nightingale; *also* Hawks, Swans, Piots, Rookes," &c. — "*We have* Salmon, Turbet, Ling, Haddows, Flounders, Whittings, Mennons," &c. — *For* Beveridge (p. 21.) *they have a* Gill *of* Sherry *with a* Glass *to the* Brim, *without* Lees *of* Perry *and* Burton, Goodale, *with a* Pott of Miux *and* Calverts Porter," &c. — "*We have* (p. 22.) Dukes, Marquises," &c. — "*Names of old Statesmen* (p. 26.) Mansfield, Melville, *and* Charles," &c. — *Yet besides* (p. 32.) *we have* Bad, Wild, Rough, Bookless, Savages, *and* Pagans," &c. — "Greatheads, Lightbodys, *and* Small, Bendy Shanks, *but they always* Waddel *along*," &c. — "*Names of Authors, Poets, &c.*" (p. 39.) — "*Of old Painters we have still the names* Reynolds, Hogarth, Skirring, Nasmyth, and Raeburn," &c.,

and so forth of other different classes, trades, and professions in the metropolis, to the end of the *brochure*.

However unphilosophical some portions of the arrangement may be, it is extremely curious, as showing in a concatenated form the source, so far, from which many names are drawn of persons existing in society, with the variations and corruptions in orthography incident to them, &c. Were a few of our directories compiled on this plan, although they might in some respects be less useful to the mercantile community as books of reference, they would in a measure supply what is often wanted by the genealogist and antiquary, and thus in a sense, like the piece of furniture in Goldsmith's ale-house,

> "The chest contrived a double debt to pay,
> A bed by night, a chest of drawers by day."

G. N.

Sunderlande (2nd S. iv. 348. 418.) — I admit the force of the examples adduced by MR. MATTHEWS. But while the etymology of the word points to one conclusion, its use as a proper name points to another. I have been favoured with the following remarks respecting Sunderland in Northumberland:

"Sunderland is three miles from the Royal Castle of Bamburgh, and seems to be a place separated into a town, for some purpose, away from the borough town of Bamburgh. There was a wide tract of moor or common between the two places. It is of copyhold tenure, of the manor of Bamburgh, and held on bondage rents by the villeins or tenants of the King — most likely, in the first instance, workmen required for the works at the Castle, who were thus *sundered* from the military adherents that were housed in and about the Castle."

To this case the etymological idea of separation for a *privileged* purpose is obviously inapplicable. So is it in the relations between Flensborg in Schleswig, at the head of the Fiord, and Sonderborg on the Isle of Alsen at the foot. Dr. Lingard expresses an opinion that severance by water, or similarly effective means, *from* privileged territory, is the leading idea, in all cases in which the word *Sunderland* is used as a proper name. Which is right, he or Bosworth? A minute investigation into the historic facts connected with each town, so called, might solve this question. B. B.

Likeness of Mary Queen of Scots (2nd S. iv. 368.) — Although unable to answer MR. JACOB's query about the pleasing medallion of Mary, I may inform him that his book, *The Royal Exile, or Poetical Epistles of Mary Queen of Scots, &c.*, is the joint production of Mr. Sam. Roberts, of Grange Park, Sheffield, and his daughter, and a fine specimen of the printing of James Montgomery. J. O.

I feel obliged to R. W. JACOB for the history of the medallion described by me, and of which I possess an electrotype plaster cast, done by the late John Henning (the restorer of the Elgin Marbles), and given to me by him as a copy of the identical proof of Mary's aspiration to the English crown,

produced against her at the trial respecting the Babington conspiracy. There can be no doubt, from the legend quoted, that, though the history may be different, the medallion is the same. Mr. Henning must have had it in his hands to electrotype; and probably Mr. Kenney Meadows or some one of Mr. Henning's family could inform Col. Jacob on the subject. Sholto Macduff.

Go to Bath (2nd S. iv. 268.)—The licence by two justices for diseased poor persons to travel to Bath, or to Buxton, was no doubt for the purpose of protecting them from any charge of vagrancy in going or returning. In the Doncaster Town-Accounts of Sept. 1626, is a donation of 3*d.* "to a poore man that went blynde to the Bayth and had recovered his sight agayne." C. J.

Miscellaneous.

NOTES ON BOOKS, ETC.

Among the signs of the coming Christmas are the pretty books, all rich with purple and gold, which are especially got up for that season of gifts and goodwill. Earliest among these in its arrival, richest in its decorations, and daintiest in its pictorial illustration, is the volume containing *The Poetical Works of Edgar Allan Poe, with Original Memoir*, illustrated by Pickersgill, Tenniel, Birket Foster, Darley, Cropsey, Duggan, Skelton, and Madot. Edgar Allan Poe was a Poet in the highest sense of the word; and we must not suffer our regret at the strange contrast to his writings which his life exhibited to blind us to the depth of his fancy, the richness of his imagination, or the melody of his verse. The present edition of his poetical writings is admirable in every respect. The artists have obviously done their share of the good work in a spirit of thorough love of their subjects, the paper and print are alike beautiful, and every lover of poetry who sees the volume will admit that in this exquisite edition of Poe's *Poetical Writings* the gems which sparkle in them have been enshrined in an elegant and befitting casket.

The volume just published by Mr. Murray, entitled *Winged Words on Chantrey's Woodcocks*, is a collection of verses written by many of the most eminent men of the day on a couple of woodcocks killed by Chantrey at one shot, and afterwards brought to life by his chisel. The book being made up of verslets, its story should be told in the same way:

Says Coke to Frank Chantrey,
" To my woods go, and man try,
To bring down for dinner some good cocks."
With such bidding who'd quarrel
He went, and one barrel
Soon brought down a couple of woodcocks.

Quoth he, back at Holkham,
" I've brought you, oh Coke, home
Two birds, where I'm sure that but one you meant.
But since thus I did sarve 'em,
It's but right I should carve 'em."
So he made of those woodcocks a monument.

These are far worse than any that are in the book; but as a review in rhyme is a novelty, let us conclude this with another couplet:

Honoured with verse, steel plates, and choice wood-blocks,
Couple so rare was never seen of woodcocks.

The book is a literary curiosity, and is a very handsome one.

Lord Campbell's new edition of his *Lives of the Chancellors* is at length brought to a conclusion. The 10th volume gives us the Lord Chief Justice's biography of Lord Eldon, and a very amusing volume it is. The work, we may add, is rendered extremely useful by the very copious Index which is contained in this closing volume.

We regret that it is our duty to record the death of a kind and accomplished friend, who has often contributed to these columns, the Rev. Philip Bliss, the learned editor of *Wood's Athenæ*: he, who was always ready to communicate to others out of his own vast stores of curious knowledge, died on Nov. 18., in the seventieth year of his age. Dr. Bliss's last literary work was the *Reliquiæ Hearnianæ*, *The Remains of Thomas Hearne*, printed about forty years since, but only published at the commencement of the present year. We may perhaps be permitted to record as a matter of literary history, and without being subjected to the imputation of vanity, that Dr. Bliss completed the work at our suggestion. Having been invited to publish in "N. & Q." a series of extracts from Hearne's *Pocket-Books*, and knowing that Dr. Bliss had once contemplated such a work, we at once wrote to him on the subject. We then learned that the work, when nearly completed at press, had been abandoned by him. Ultimately, however, he with great kindness yielded to our urgent solicitations that he would resume and complete it. He did so; and the manner in which the book was received was almost as gratifying to us, as was the friendly letter from the Editor in which he says: "You may consider yourself responsible to the public for the appearance of the book, as it was owing to your letter I summoned courage to complete it; but for that, the whole impression, up to p. 576., would have rotted in the warehouse or have tied up parcels."

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Notices to Correspondents.

We have been compelled to omit from the present number, for want of space, Professor De Morgan's article on Donald Campbell of Barbreck, *Mr. Keightley's Paper on* Enallages, *and other interesting Papers by Mr. Offor, Professor Masson, &c.*

R. C. L. *will find the lines*

"Stone walls do not a prison make,
Nor iron bars a cage," &c.

in Lovelace's Poem *to Althea from Prison. They are printed in his Collection of Poems, entitled* Lucusta, *and have been frequently reprinted.*

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LONDON, SATURDAY, DECEMBER 5. 1857.

Notes.

POPIANA.

Pope, his Descent. — Mr. Hunter having assumed that Pope's grandfather was the rector of Thurston, says: "it may be asked," why Pope "did not come boldly forward, and claim to be descended from a clergyman occupying so good a position," and he thus replies to his own question: —

"It is no unreasonable conjecture that here his religious, or rather ecclesiastical, opinions came into play; and that he, a Roman Catholic, would not regard with the same satisfaction as others would a descent from a Protestant clergyman, *a married priest.*"

I doubt whether any English Catholic would be influenced by such feelings, and least of all Pope. I think it far more probable that Pope was anxious it should not be known that his father was *a convert—an apostate*—a class then especially hateful and despised. Even Swift writes of the "*crime* of apostasy." And we know from Clarendon's *Life*, that in 1664, "His Majesty did in his judgment and inclination put a great difference between those Roman Catholics" who "had continued of the same religion from father to son," and those "who had apostatised from the Church of England;" and he proposed to have a Bill brought in wherein there should be a distinction made between those classes. I am inclined to think that such a distinction was made in some of the Acts of King William. P. H. D.

Mannick. — Mr. Joseph Hunter's tract on Pope is peculiarly interesting and valuable, and I hope he will lose no time in committing his other poetical collections to the press. A volume such as he contemplates, consisting of "New Facts in the History of Poets and Verse Writers from Chaucer to Pope," would be a text-book to future biographers, and a companion to all editions of the *English Poets*. With such a guide to direct our steps we should walk firmly over the classic ground of English genius! It is surprising that Pope should nowhere have alluded to his relatives, the family of Samuel Cooper. In his house were objects that must constantly have reminded him of them—the artist's "grinding stone and muller," the portrait of his maternal grandmother, the "painted China dish with a silver foot to set it in," and the "books, pictures, and medals set in gold or otherwise," left to the poet by his godmother, Cooper's widow. One would have expected a poet-artist like Pope to have cherished the memory of Samuel Cooper, and to have commemorated his genius, blended with traits of family affection, in his immortal verse. The executor of Mrs. Cooper's will was her nephew, Samuel Mawhood, citizen and fishmonger of London. Can this, or one of the numerous family of Mawhoods, be the person whom Spence has named *Mannick*, or was there some family friend of the Popes bearing the name of Mannick, whom neither Mr. Hunter nor the *Athenæum* has yet traced? Mannick seems to have been an inmate of the poet's house or that of Mrs. Rackett. He tells Spence of the poet's earliest friends, of his being at school at Twyford, and of his going up to London to learn French and Italian. "We *in the family*," he says, "looked upon it as a wildish sort of resolution," &c. Now, who was Mr. Mannick? His name does not occur in the will of Mrs. Cooper, or in that of William Turner given by Mr. Hunter; and as the *Athenæum* suggests that Spence may have mistaken the name of Bevan the apothecary, substituting that of "Morgan," I think it not improbable that Mannick may be a corruption for Mawhood. Or could Mannick have been the name of a priest residing in the family? It would be gratifying also to find Mr. Hunter direct his attention to the history of Major William Cleland, whose curious connexion with Pope has never been fully explained, and who challenges inquiry as the reputed original of Will Honeycomb. The late Lord Carysfort (the first earl) used to show with pride, in his library, a portrait of Pope by Jervas, which the poet presented to Cleland, accompanying the present with what Lord Carysfort termed "a very humorous letter," also in the possession of this nobleman. Mr. Carruthers, though he mentions the fact of the picture, seems to have been unable to trace the connexion. If I recollect right, Lord Carysfort said that Mrs. Cleland was his grand-aunt; but this is a more than thirty years' indistinct recollection. D. (1.)

On Wit. — Can any of the readers of "N. & Q." name the author of the following fine verses on "Wit," which appear in the *Grub Street Journal* of Wednesday, March 30, 1731? Pope was actively, though secretly, connected with this paper; but the verses do not appear to be of his composition: —

"True wit is like the brilliant stone,
Dug from the Indian mine;
Which boasts two various powers in one —
To cut as well as shine.

"Genius, like that, if polish'd right,
With the same gifts abounds;
Appears at once both keen and bright,
And sparkles while it wounds."

Z.

Bolingbroke's Letter to Pope (2nd S. ii. 127.) — This celebrated discovery of one of your contemporaries, which the *Athenæum* showed to be a for-

gery, and which your correspondent Mr. Douglas traces to the *Annual Register* for 1763, may be worth a parting note. The letter in question was copied by *The Scots' Magazine* for July, 1764; and in the following number appeared a letter from a correspondent pointing out the fraud, of which I send you a copy: —

"Dumfrieshire.

"Sir, — As I have observed you readily acknowledge your obligations for being set right in those mistakes into which the authors of periodical works must sometimes be led, I think proper to inform you that the letter inserted in your July magazine from Lord Bolingbroke to Pope, is evidently one of those literary forgeries for which this age is so infamous. In the letter, Lord Bolingbroke complains of the crowd of ambitious coronets and fawning sycophants with which he was surrounded at Court, and proposes to spend a day more agreeably with Pope in his garden at Twickenham. He speaks of having seen Addison that morning. . . . But unluckily for this letter-writer, Mr. Pope did not live at Twickenham until the year 1715; whereas Lord Bolingbroke left England immediately after King George's accession, 1714 [Bolingbroke left England in March, 1715], and did not return again from exile till the year 1723, which was several years after Mr. Addison's death. To crown the whole, his Lordship is made to conclude his letter with a quotation from a poem of Pope's, which was written when Sir Robert Walpole and Cardinal Fleury were in the zenith of their power and glory, which was long after Addison's death, and many, many years after Lord Bolingbroke had got rid of the crowd of coronets and fawning sycophants with which the letter paints him as surrounded. H. L."

The writer is mistaken as to the period at which Pope lived at Twickenham. Pope had not left Binfield in 1715, when Bolingbroke left England, and we now know that he did not remove to Twickenham until some years after. This, however, only strengthens the argument. The evidences of forgery here noted are exactly the same as those pointed out by the *Athenæum*.

W. Moy Thomas.

Pope's Juvenile Poems. — As the opinion seems to be gaining ground that the bibliography of Pope's writings must precede a satisfactory biography of the poet, perhaps the following notice of a volume not recorded in Mr. Carruthers' useful List of Pope's works, may be acceptable to that gentleman, and also to others interested on the subject. It is a small 8vo., entitled *The Works of Alexander Pope, Esq., Vol. III., consisting of Fables, Translations, and Imitations: London, printed for H. Lintot*, 1736. This was obviously intended to follow the Vol. II. of Pope's *Works*, published in the preceding year by L. Gilliver, as described by Mr. Carruthers, and respecting which I shall have a word to say presently.

The contents of this third volume are: *The Temple of Fame; Sappho to Phaon; Autumnus to Pomona; The Fable of Dryope; The First Book of Statius his Thebais; January and May; The Wife of Bath, her Prologue;* and *January and May*. Prefixed is the following Advertisement, which, as it contains some history of these several pieces, and has not been reprinted by Warburton, seems worth recording in "N. & Q."

"The following Translations were selected from many others done by the Author in his Youth; for the most part indeed but a sort of *Exercise*, while he was improving himself in the Languages, and carried by his early Bent to *Poetry* to perform them rather in Verse than Prose. *Mr. Dryden's Fables* came out about that time, which occasioned the Translations from *Chaucer*. They were first separately printed in Miscellanies by *J. Tonson* and *B. Lintot*, and afterwards collected in the Quarto Edition of 1717. The *Imitations* of *English Authors*, which are added at the end, were done as early, some of them at fourteen and fifteen years old; but having also got into Miscellanies, we have put them here together to complete this Juvenile Volume."

This, then, was the first occasion on which the *Imitations*, as we now have them, were printed. One or two only had appeared in the 1717 Quarto and Folio.

A word or two now as to the *Second Volume of Pope's Works*, published by Gilliver in 1735. Mr. Carruthers speaks of it as having been "in folio and quarto, the same as the 1st vol. of *Poetical Works* published by Lintot." I have, however, a copy of it in small octavo. Indeed, I have three copies, each varying in the title. The first, which had belonged to Matthias, has his autograph, and a pencil note (I believe in his handwriting), "privately printed." Its only title-page, if it may be so termed, is a page on which is Kent's oval engraving, the subject of which is a shield, on which is the head of Pope, surrounded by the words "VNI A : QVVS VIRTUTI ATQ EIVS AMICIS," with two Cupids embracing over the top of the shield.

This I suppose, from the MS. note, may have been one of a few copies struck off especially for Pope and his friends: and it is in every other respect identical with an edition which has the following title: *The Works of Alexander Pope, Vol. II., containing his Epistles and Satires: London, printed for L. Gilliver*, 1735, except that this latter has the Advertisement "The Author to the Reader," dated Jan. 1, 1734, followed by a bastard title to the *Essay on Man*. But, strangely enough, I have recently picked up another copy corresponding precisely with the last, except that the title-page contains, in place of the words "*containing his Epistles and Satires*," and the woodcut ornament which follows them, a copy of Kent's engraving already described, — the title-page being preceded by a half-title, *The Works of Alexander Pope, Esq., Vol. II. The last Edition corrected, with explanatory Notes and Additions never before printed;* and on the back of this, consequently facing the title-page, is the following notice:

"*Speedily will be published* The Dunciad, *in the same size and letter with this volume, which makes a third Volume of Mr. Pope's Works.*"

It is obvious that at this time Pope did not contemplate the "Juvenile Volume," which Lintot published as the 3rd volume of Pope's Works in 1736. F. E.

Odell and Pope.— According to D'Israeli (*Curiosities*, vi. 385.), Oldys records in his *Journal*:—

"July 31. [1749?] Was at Mrs. Odell's. Saw some of her husband's papers, mostly poems in favor of the ministry, and *against Mr. Pope*. One of them printed by the late Sir Robert Walpole's encouragement, who gave him ten guineas for writing, and as much for the expense of printing it; but through his advice it was never published, because it might hurt his interest with Lord Chesterfield, and some other noblemen, who favored Mr. Pope for his fine genius."

Of Odell little is known; but from his early connexion with the Court, and subsequently with the theatre, he could have told us much that was of interest. He appears, according to Oldys, to have left behind him a "history of his conversations with ingenious men; characters, tales, jests, and intrigues of them," with which "no man was better furnished."

Is this "history" in existence? Is it known what was the work against Pope suppressed at the suggestion of Walpole? O. A. P.

P. JANNET'S "BIBLIOTHÈQUE ELZÉVIRIENNE."

I have taken the liberty of putting together a few notes on a collection of works which are likely, I believe, to interest the readers of the "N. & Q." Your journal addresses itself in a peculiar manner to persons whose studies bear upon the history of literature and the minutiæ of antiquarian lore. What, therefore, can be more appropriate than a short review of a goodly array of octavos illustrating in the fullest manner these very topics?

M. Jannet, the spirited editor of the *Bibliothèque Elzévirienne*, had already made himself known by various elegant reprints of scarce and important works, when he conceived, about six years ago, the idea of publishing in a uniform manner a series of volumes including the principal monuments of French literature. Ronsard, Clément Marot, Alain Chartier, Christian de Pisan, are authors seldom to be met with except in the dust of public libraries; and our modern Elzevir was certainly rendering a great service to literature by issuing their productions and such like in an elegant, cheap, and convenient form. Seventy-four instalments of the collection have already appeared. The general title adopted by M. Jannet sufficiently describes their outward semblance, and we can only say that in point of scholarship, typographical care, and material execution, the *Bibliothèque Elzévirienne* is perfectly entitled to take its place side by side with the most unexceptionably got-up publications of Messrs. Pickering, Bell and Daldy, Russell Smith, &c.

Multifarious as the contents of M. Jannet's series must be, they naturally fall under several distinct classes, on each of which I shall now proceed to offer a few remarks.

I. *Romances, Tales, and Poetry.*—From the metrical tales of the Middle Ages down to the satirical poems of the seventeenth century and the novels of Scarron, the *Bibliothèque* includes a variety of works of imagination, which enable us to study the progress of the French language. M. Francisque-Michel's edition* of Gérard de Rossillon contains the reprint both of the *langue d'oil* and of the *Provençal* versions, taken, the first from the original in the Harleian collection, and the second from a unique vellum MS. preserved in the Imperial Library in Paris (fonds de Cangé, N° 48. 8°). We can only regret that M. Michel should not have added any notes to his very correct edition, as the allusions scattered throughout the text require most certainly to be fully illustrated and explained. In his preface the learned editor has given a few statements respecting the long-lived popularity of the tale, and the various MSS. which still exist of it. The most ancient form under which it appeared was a Latin chronicle, entitled *Gesta nobilissimi Comitis Gerardi de Roussillon*, and formerly preserved at the abbey of Rothières, founded by Gérard de Rossillon himself. Both the *Provençal* and the *langue d'oc* versions are incomplete towards the beginning, and M. Michel deserves great credit for the trouble he has taken in correcting the spelling and introducing a good system of punctuation; however plausible, indeed, the idea may appear of reprinting mediæval MSS. *in statu quo* with all their blunders, their cacography, and their non-punctuation, we cannot subscribe to it, backed though it is by no less an authority than that of M. Fauriel.

If the Elzevirian edition of *Gérard de Rossillon* is incomplete through paucity of annotation, M. Edelestand Duméril's *Floire et Blanceflor*† may be described as quite the reverse. 234 pages of introduction, copious notes and a glossary to boot, — such is the formidable apparatus brought to illustrate one of the most popular of ancient chivalric romances. M. Edelestand Duméril's learning is extraordinary, but he allows it to run wild; and his prefatory remarks, besides being *de Floire et Blanceflor*, are also *et de quibusdam aliis*. The tale reprinted in this volume is known to have

* "Gérard de Rossillon, chanson de geste publiée en Provençal et en Français, d'après les manuscrits de Paris et de Londres, par M. Francisque-Michel, 1 vol."

† "Floire et Blanceflor, poèmes du XIIIe siècle, publiés d'après les manuscrits, avec une Introduction, des Notes et un Glossaire, par M. Edelestand du Méril, 1 vol."

occupied the attention of poets in all countries, and M. Duméril gives us a complete and curious enumeration of the several versions. The English translation belongs to the fourteenth century, and unfortunately the beginning is wanting both in the Auchinleck and the Cambridge MSS. During the fire of 1731, amongst several other precious volumes belonging to the Cottonian collection, a MS. was destroyed which must have been of much value, and which is described in the old catalogue as *Versus de Amoribus Florisii juvenis et Blanchefloræ puellæ, lingua veteri anglicana*, Vitellius D. III.

The *Dolopathos** is another tale, or rather collection of tales, which M. Jannet has added to his series, and which deserved that honour. Molière and Dante are both indebted to this remarkable book for some of their stories, and it is well known that the subject of Shakspeare's *Merchant of Venice* is partly taken from the fourth tale. M. Anatole de Montaiglon, who has edited the *Dolopathos*, has our best thanks for the manner in which he has discharged his duties, and the only fault we can find with him is that of being too sparing of his notes. Instead of limiting himself for this reprint of a poem containing nearly 13,000 lines to one volume, it would have been far better if the editor had added a second one, including annotations, a glossary, and other helps which are absolutely necessary. The French translation of the *Dolopathos* is by Herbers, and is totally different from the *Historia septem Sapientum*, although both works may be traced to the same Oriental sources. M. de Montaiglon has satisfactorily proved from intrinsic evidence that Herbers wrote his translation between 1222 and 1224 or 1225. Fauchet who, three hundred years ago, alluded to Herbers in his book *Des anciens Poëtes François*, was able to consult a MS. of the *Dolopathos* which appears now to be lost. Those to which M. de Montaiglon has had access are, 1° a MS. of the thirteenth century, preserved at the Imperial Library of Paris (Cangé, N° 7535.). This document, which the editor describes as "excellent comme texte," is unfortunately incomplete, and ends with the line 9469, that is to say about one-third of the whole work. 2°, a copy of a somewhat later date, belonging to the same establishment (Sorbonne, N° 1422.). The present edition was quite a desideratum, and without it no collection of mediæval literature would be perfect.

The next work I would mention here† is one which, during the sixteenth and seventeenth centuries, enjoyed a reputation scarcely equalled by the productions of Boccaccio himself; we mean the *Piacevoli notti* of Straparola di Caravaggio. Copies of the original editions fetch now an extravagant price; nor is it much easier to meet with the French translation, which was commenced by John Louveau and finished by Larivey. Therefore, although the perusal of Ser Straparola's *facetiæ* cannot be allowed *pueris virginibusque*, we are glad to find that it is now accessible to those who are engaged in researches on the history of literature. One of the most important features in M. Jannet's edition is a list of *variæ lectiones*, an account of the books from which Straparola often largely borrowed, and of the imitations which can, in their turn, be traced to his *piacevoli notti*. The *Dolopathos*, the Indian legends, *Il Pecorone*, *Morlini novellæ*, *fabulæ et comœdia*, *The Arabian Nights* and the old *fabliaux*, are the principal sources to which he is indebted; on the other hand, we have no difficulty in ascertaining that Gower (*Confessio Amantis*, cf. with Strap. Nott. xii.), Shakspeare, La Fontaine, Molière, Bandello, and many others had had the opportunity of studying our author. The biography of Straparola is, as our readers are well aware, very uncertain. La Monnoie even seems to think that the name *Straparola* was "un de ces noms bizarres qu'on se donne en certaines académies d'Italie, tels que *de Stordito*, *de Balordo*, *de Capassone;* car *Straparola*, c'est un homme qui parle trop. Il est même nommé *Streparole*, par allusion, ce semble, à *strepere*, dans le recueil de ses poésies imprimé à Venise, in 8°, l'an 1508." Straparole belongs to a class of writers who were very common four centuries ago: Rabelais, Bonaventure, Desperiers, Marguerite de Navarre, Noel du Fail, are all members of the same family, and the *Bibliothèque Elzévirienne* will give us the opportunity of bestowing upon them at some future occasion a passing notice.

Under the title *Recueil de poésies Françoises des XV^e et XVI^e siècles**, M. de Montaiglon has collected and annotated for M. Jannet a series of interesting pieces from different sources, most of them extremely rare, and illustrating the political or social history of Europe at the end of the mediæval period. This *recueil* comprises already six volumes, and is to include, we believe, four more. We recommend it especially to our friends on account of the number of small poems it contains, in which either allusion is made to the wars between England and France, or those wars are described at full length. The following list, with references to the volumes, will perhaps seem interesting:

1. "Le Paternoster des Angloys," i. pp. 125—130.
2. "Nuptiaux Virelays du Mariage du Roy d'Escosse

* "Le Dolopathos, recueil de contes en vers, du XII^e siècle, par Herbers, publié d'après les manuscrits par MM. Ch. Brunet et A. de Montaiglon, 1 vol."

† "Les facetieuses Nuits du Seigneur Straparole, traduites par Jean Louveau et Pierre de Larivey, 2 vols."

* "Recueil de poésies Françoises des XV^e et XVI^e siècles, morales, facétieuses, historiques, réunies et annotées par M. A. de Montaiglon."

et de ma Dame Magdeleine, première Fille de France, ensemble d'une Ballade de l'Apparition des trois Déesses, avec le Blazon de la Cosse en laquelle a tousjours germiné la belle Fleur de Lys; faict par Branville, 1537," ii. pp. 25—34.

(Branville was not the only poet who celebrated the marriage between James V. of Scotland and the Princess Magdalen of France. In his *Dieu gard de la Court* for the year 1537, Clément Marot exclaims:

"Ha! royne Madeleine,
Vous nous lairrez; bien vous puis, ce me semble,
Dire *Dieu gard* et *adieu* tout ensemble."

Cf. also Le Roux de Lincy, *Chants historiques François*, ii. 116—118.)

3. "Le Courroux de la Mort contre les Angloys, donnant Proesse et Couraige aux Françoys," ii. pp. 77—86.

(This poem has no date, but the following couplet induces us to ascribe it to the reign of Louis XII.:

"Le porc-espic est si fort et terrible,
Quant il se fume c'est chose merveilleuse."

The porcupine was the emblem of that monarch.)

4. "Le Folye des Angloys, composée par Maistre L. D.," ii. pp. 253—269.

(No date, but evidently written shortly after the unfortunate expedition of James IV. and the battle of Flodden Field:

"Ià tu scés bien, sans nullement t'enquerre,
Comme Escosse rue sur toy sans faillir.")

5. "Epistre envoyée par feu Henry, Roy d'Angleterre, à Henry son Fils, huytiesme de ce Nom, à présent regnant audict royaulme," iii. pp. 26—71.

(This piece, belonging to the year 1512, is of the highest importance. It furnishes a statement of the pretensions of England on the crown of France, and a refutation of those claims. Two black-letter editions of the *Epistre* are known; M. Brunet (*Man. du Libr.*) describes a third reprint published in 1544 by Macé Bonhomme.)

6. "La Deploration des Trois Estats de France sur l'Enterprise des Anglois et Suisses (par Pierre Vachot), 1513," iii. pp. 247—260.

(On the defeat of La Tremoille by the Swiss, and the taking of Terouenne by Henry VIII.)

7. "Description de la Prinse de Calais et de Guynes, composé par forme et stile de Procès par M. G. de M."

8. "Hymne à la Louange de Monseigneur le Duc de Guyse, par Jean de Amelin, 1558."

9. "Epitaphe de la Ville de Calais, faicte par Anthoine Fauquel, plus une Chanson sur la Prinse dudict Calais (par Jacques Pierre, dit Château-Gaillard), 1558."

10. "Le Discours du Testament de la Prinse de la Ville de Guynes, composé par Maistre Anthoine Fauquel, Prebstre, Natif de la Ville et Cité d'Amiens, 1558," iv. pp. 284—314.

(The above four pieces, relating to the events which established in France the popularity of the Guise family, are highly curious.)

11. "Deploration sur le Trespas de très noble Princesse Madame Magdalaine de France, Royne d'Escoce (1537)," v. pp. 234—241.

(Apparently composed by Gilles Corrozet.)

The sixth volume of M. de Montaiglon's series contains, amongst other valuable pieces, two historical ballads which deserve special consideration: I purpose, therefore, reverting to them in a second paper.

GUSTAVE MASSON.

Harrow-on-the-Hill.

OLD ENGLISH VERSES ON THE INSTRUMENTS OF THE PASSION.

Some six or seven years ago I copied out the following curious verses from a MS. *Horæ B. Virg.* of Sarum Use, of the end of the fifteenth century, in the library of Queen's College, Oxford. They are not common, and so, I think, worth printing for the sake of comparing with others of a similar kind: —

"CLAVI PENETRAN.

The Naylis thurgh fete and hondis to,
They help me oute of Synne and wo;
That I have in my lyf I do,
With hondis I handelyd, w^t fote ygo.

LANCEA.

Lorde, the spere scharpe ygrounde
That in thy herte made a wounde,
Hit quenche y^e Synne y^t* I have wrouȝth;
W^t alle my herte evyl ythouȝth,
And of my stout pryd there to,
And of myne unbusinysse also.

SCALA.

The laddre upset by Eucheson,
Whanne thow were dede to take the don,
Whanne I am dede in any synne
Make me that I ne dye therinne.

FORCEPS.

The tonges that drewe the nayles out
Of fete and hondes al aboute,
And leseden thy body fro the tre,
Of al my synnys the lese me.

JUDÆUS IN FACIEM XP̄I SPUENS.

The Jew yt spet in Goddes face,
For he hit suffred; ȝeve me grace
That I have mysdo or any man me,
For that dispite, Lord, forȝeve hit me.

XPUS PORTANS CRUCEM IN HUMERO.

The crosse behynde his bakbon
That tholede dethe upon,
Geve me grace in my lyve,
Clene of synne me to schrive,
And therto very repentaunce,
And here to fulfille al my penaunce.

SEPULCHRUM XPI.

The sepulchre yt there in was ylade,
His blessed body albibled†,
He me send or that I dye,
Sorrow of herte and teris of eye.

---

* That (line 3). † In white linen.

Clere yclansed that y be,
Or y to me grave te (?),
So that y may at domy's dayc
Come to dome withoute fraye,
And wende to blisse wt companyc,
Thereas men schullith never dye,
But dwelle in joy wt our Lord bryȝt,
There ever ys daye and never nyȝt.
That lasteth ever with oute ende.
Now Jhū Crist ous thedyr send. Amen.

I thonke the, Lorde, that thow me wrouȝt,
And with stronge paynis thow me bouȝt.
I thonke the, Lord, wt rewful entent
Of thy paynes and thy turnement;
Wyth careful herte and drery mode
For schedyng of thy swete blode;
Thy body was hongyd to a tre,
Wt may I say thow hast do for me.
With scourges.———"

The rest is gone. Above each is an outline of the subject, viz. the nails, lance, &c. J. C. J.

DIFFICULTIES OF CHAUCER.—NO. II.

"*Broken Harm.*" — The "Marchaunte," railing against "olde widows," says: —

"They connen so moch craft on Wades bote,
So mochel *broken harm* when that hem lest,
That with hem shuld I never live in rest."
Cant. Tales, 9297—9.

Critics and commentators can make nothing of "broken harm." I would therefore read *moch* in the second line as well as in the first, and the passage will then run,

"They connen so moch craft on Wades bote,
So moch *el-broken harm*, when that hem lest,
That with hem shuld I never live in rest."

El-broken, *ill-brooked;* el-broken harm, *harm not easily brooked.* "They connen so moch craft; [and they connen] so much ill-broken harm."

Broken, according to this view, does duty as an old English participle (oftener *brouken*) of the verb "to brook." — *El* is not, certainly, the form in which our forefathers usually wrote "ill;" but we find it in *elmother* (maratre), and, as a specimen of faulty orthography, it occurs in Swift:—

"Here you may read, 'Dear charming saint!'
Beneath, 'A new receipt for paint:'
Here, in beau-spelling, 'Tru tel deth'
There, in her own, 'For an el breth.'"
Written in a Lady's Ivory Table book, 1699.

"To brook a thing ill" is a phrase not yet lost to our language. With ill-brooked conf. in Hooker "Even they which *brook* it *worst;*" in Milton "Illable to sustain;" and in Dryden "Ill bears the sex," &c.—*Richardson.*

P. S. Concerning "Wade's boat" hereafter.

"*A Cristofre.*" —

"A Cristofre on his brest of silver shene."
Cant. Tales, 115.

The Christopher, or Cristofre, it has been supposed, was some ornament bearing the image of St. Christopher with our Saviour upon his shoulders. The word Cristofre is left unexplained by Tyrwhitt, who says in his note upon the passage, "I do not see the meaning of this statement."

Was it not something bearing a cross or crucifix? According to Ducange, a standard-bearer was called Christiferus, "quod in regio vexillo Christus, aut certe signum Christi, seu *crux*, effingerentur" (sic). And in the Portuguese language the adj. Christifero means that which bears or sustains a *crucifix:*— "Que leva, ou supporta o Crucifixo: *v. g.*, *na* Christifera *Ara*" (Moraes). "Christifera Ara," then, is an altar surmounted by a crucifix.

It appears, then, that the Cristofre, which the "Yemen" carried "on his brest," was some silver appendage bearing a crucifix or at any rate a cross.

Tyrwhitt adds in his note, "By the stat. 37 E. III. yomen are forbidden to wear any ornaments of gold or silver;" — and "silver shene" (bright silver) was the material of this yeman's Cristofre!

Our interpretation, however, removes this difficulty.

The words of the statute are: —

"Item, that people of handycrafte and yomen shall not take nor weare . . . stone nor clothe of sylke nor of sylver, nor gyrtle, knyfe, button, ryng, garter nor owche, ryban, chains nor no suche other thynges of gold nor of sylver." — 37 *E. III. cap. ix.*

As the silver Cristofre was no mere utensil or *ornament*, but a sacred emblem, badge, and safeguard, the yeman, probably, was free to hang it "on his brest," though he might not don silver buttons, nor a gold chain, "nor no suche other thynges." Thomas Boys.

Minor Notes.

The Fifth of November. — The following is the rhyme with which my ears were beset by the little boys on the last anniversary of this day: —

"Remember, remember,
The Fifth of November,
Gunpowder treason and plot;
For *I* see no reason
Why Gunpowder Treason
Should ever be forgot.
Guy Fawkes, Guy, 'tis our intent
To blow up the king and his parliament.
Threescore barrels, laid below,
To prove old England's overthrow.
By God's providence he got catched,
With a dark lantern and burning match.
A stick and a stake
For King George's sake!
And a rope and a cart
To hang Bonyparte!
Pope, Pope, Spanish Pope!

Noody's [qu. news is] coming to town.
A halfpenny loaf to feed old Pope,
And a penn'orth of cheese to choke him;
A pint of beer to drink his health,
And a twopenny faggot to burn [qu. smoke] him!
Burn his body from his head,
And then we'll say, 'Old Pope is dead.'
Holla, boys, holla, make your voice ring!
Holla, boys, holla, God save the King!
Hip, hip, hoor-r-r-ray!"

J. C. R.

Mr. Denis Daly's Library. — I possess a copy (with the prices and the purchasers' names) of the *Catalogue of the Library of the late Right Hon. Denis Daly.* The books were sold in Dublin in the year 1792; and as book-collectors very rarely make money by their purchases, the following particulars, which are appended to my copy, may not prove uninteresting at the present day, when we hear of high prices for literary treasures.

The gross amount received by the sale of Mr. Daly's books was 3760*l.* 19*s.* 1½*d.*; the original cost to Mr. Daly was 2300*l.*; and the expenses of the sale amounted to 264*l.* 8*s.* 7½*d.* Consequently there was a clear profit of no less than 1196*l.* 10*s.* 6*d.*! I do not think that this could easily be paralleled. Abiiba.

A Highlander's Drill by chalking his left Foot. —

"I shall never forget," says Strang in his *Glasgow and its Clubs*, "the fun which during my boyhood my companions and myself had in witnessing the daily drilling of the new-caught Highlanders, in the low Green, or the pity we felt for the cruel usage of the poor fellows by the cane-wielding sergeants or corporals who were putting them through their facings. No doubt some of them were stupid enough, and what was worse, it was their misfortune to comprehend but indifferently the English word of command, so much so that it was found absolutely necessary to chalk their left feet, and instead of crying out when marching, left, right, the common call was *cauhit foot foremost.*"

This anecdote reminds me of the manner which long since was adopted by the sergeants of another race, when drilling their raw recruits: it being done by tying straw to the right, and hay to the left foot, and then giving the word of command by straw foot, — hay foot, as the movement of their men might require. W. W.

Malta.

Men eminently Peaceful.—

"Peace is my dear delight! not Fleury's more."
Pope's *Imitations of Horace.* Satires, book II. sat. i. line 75.

The Cardinal was accounted the most pacific man of the 18th century, and the 19th century is glorified by the antibelligerent virtues of the philanthropic John Bright, M.P. Still both these must yield the palm to a worthy native of Wales, who, in the 17th century, gave himself up as a martyr rather than lead a life of constant hostility with, it is true, a formidable enemy. The following epitaph well describes the nature of the conflict, with the result: —

Inscription on the Monument of Robert Lewes (who died December 5, 1649) in the Church at Richmond, Surrey.

"Robert Lewes,
De quo,
Cum sexagesimum sextum ætatis attigisset annum,
(sed nondum senectutem,)
Mortem inter vitamque orta contentione,
Studiosissimus hic pacis amator,
Ne lis ageretur,
Egit animam."

Φ.

Skymmington. — Butler's Skymmington was a genuine picture. The following occurs in Read's *Weekly Journal*, April 16, 1737: —

"On Monday a certain person at Charing Cross, between seventy and eighty years of age, was married to a girl in that neighbourhood of eighteen, which occasioned a grand Hudibrastic Skymmington, composed of the chair-men and others of that class, to the great disturbance of the new married couple, and their friends and relations, who were all assembled together on so joyfull an occasion. And they not being content with a Procession on foot, afterwards rode horseback; but an unlucky person putting a Nettle under the tail of the Horse threw the Riders, and put an end to the Cavalcade, to the great joy of the Bride and Bridegroom."

Z. G.

"*Multum in parvo.*" — Soon after I came to reside on my living in Nottinghamshire, I was amused at hearing an old man use a word which struck me as a capital instance of abbreviation. Two boys had done some small damage in his garden. On being accused of it by him, both stoutly denied having done it. "Well," said the old man, "I am sure that '*t' on 'er*' of you did it." Is this abbreviation, for "the one or the other," in use elsewhere? I never heard it on any other occasion. A Country Parson.

A Hint to Coin Collectors: Pine Tree Shillings. — It is stated in the July number of the Boston (U. S.) *Historical Magazine*, p. 214., on the authority of a writer in the *New York News*, that coin collectors in Boston have been taken-in by a false issue of the old Pine Tree Shilling: —

"The new batch of Massachusetts coins which has recently been issued, and has taken-in many of the Bostonian collectors, contains the letters N. E. added to the devices authorised by the second act of the General Court. There were but few coins struck of the N. E. issue, and they only show these letters and the number of pence in their valuation. The ingenious and highly honourable manufacturer of this new coinage of pine tree shillings recently caused the publication of a pretended treasure trove at Chelsea, Massachusetts. This gave an excellent pretext to bring out his wares. The bogus coins of the N. E. stamp are much heavier than the real pieces, — the subsequent ones of the double ring and pine tree stamp are lighter, and bear the marks of the file and the lamp, — others are quite fresh, as if just released from the die and coining press."

It is probable, now that the Americans have

discovered the trick, the rest of the stock will be shipped to supply the English market.

K. P. D. E.

Queries.

BIOGRAPHICAL QUERIES.

Humfrey Richard. — In the pedigree of Sir Andrew Chadwick, this gentleman is mentioned as of St. Clement Danes, London; and I shall feel obliged by any correspondent furnishing me some particulars of his family. What business? The maiden name of his wife, his armorial bearings, and also to whom the other two daughters (besides Margaret, who married Sir A. Chadwick,) were married? and where?

Caroline Glover. — In the will of Sir A. Chadwick this lady is named, and I shall be obliged by any correspondent furnishing me with what particulars they can respecting her.

John Henry Fenouillet. — This gentleman is named one of Sir A. Chadwick's executors; and any particulars respecting him and his family will be thankfully received.

Rev. Samuel Groves. — This gentleman is also named as one of Sir A. Chadwick's executors; and any particulars respecting him and his family, as also the living he held, will be gratefully acknowledged.

These Queries are required simply for a literary publication which I have in contemplation, and on that account an early insertion will oblige

John Nurse Chadwick.

King's Lynn, Nov. 21, 1857.

"THEORY," THEORETICAL, PROBLEMATICAL.

I am tempted to put a Query as to the correct use of these words, in consequence of a disparaging use of the word *theory* in two recent numbers of "N. & Q."

In reply to J. S. M.'s observations on the absorption of the precious metals in India, the Editor says (2nd S. iv. 315.):—

> "Without the local knowledge of the practical working of exchanges abroad, writers sit down and study up their phenomena in the libraries; hence such finespun *theories* as those of Foster, Tooke," &c., &c.

Again, in 2nd S. iv. 372., Mr. Andrew Steinmetz speaks of Pere Hardouin's paradox as his *theory*.

I have always looked upon *theory* as a law explaining all the known phenomena of a particular kind, and which law has been verified and established by calculation or induction.

Hypothesis, I have considered to be a more or less probable truth, while a still more visionary conjecture is a "speculation."

Thus there can be but one *theory* of any particular kind, although there may be any number of *hypotheses* and *speculations*. I fear that this depreciating use of its terms proceeds frequently, although not in the two cases I have quoted, I would hope, from a studied design of disparaging science itself. I think I have somewhere met with the phrase "dyslogistic," applied to this system of arguing, of which the Romanist perversions of "religious" and "lewd" furnish good examples. But I do not find *dys*logistic in the dictionaries, and cannot tell where I met with it; perhaps some contributor to "N. & Q." can. It seems to me that the phrase "problematical," as used in the following real dialogue, is open to all the objections to the common use of *theory*.

Q. Will the next attempt to launch the Leviathan be successful?

A. I think it very *problematical*.

I would be much obliged if Prof. De Morgan would favour us with his view as to the proper meaning of these words when applied to subjects of *natural* or *social* science.

E. G. R.

Minor Queries.

Spence's Anecdotes. — There are said to be two manuscripts of *Spence's Anecdotes*, more or less differing, one of which is in possession of the Duke of Newcastle, from which Malone printed. Where is the other manuscript, from which Mr. Singer printed?

W. Moy Thomas.

7th Dragoon Guards, 1742—1747. — This regiment, from 1693 to 1746, ranked as 8th Regiment of Horse; but on another regiment being made Dragoon Guards, it obtained rank as 4th Regiment of Horse. In *The Historical Records of the British Army*, it is stated that, from 1742 till 1747, not a man deserted; nor was a man or horse taken by the enemy, though serving in the face of the enemy in Germany; nor was one man tried by court martial; and *thirty-seven* non-commissioned officers and privates were promoted to commissions. Can any of your correspondents give the names of all or any of the thirty-seven thus promoted?

T. C. Mossom Meekins.

21. Old Square.

Peculiarities in Church Steeples. — Can any reader of "N. & Q." supply instances of church towers which have an open belfry, apparently coeval with the structure, on their summits? I know but of two examples, viz. at Dearham, Cumberland (a very ancient fabric), and at Llanerchymedd in the interior of Anglesea (a restored church, but most likely after the original pattern).

A tower and spire, standing contiguously, on separate foundations, at Ormskirk, Lancashire,

form a most picturesque object. Is there any other such specimen among our English churches?

R. L.

Songs. — What song is it that the following words are taken from? —

"We're the boys
That fear no noise,
Where thundering cannons roar."

The above words are sung by Tony Lumkin in *She Stoops to Conquer*, but they are much older. I have always heard them sung to the same notes, which are evidently the fag end of a tune.

Where is the following song to be found? —

"My wife's at the Marquis o' Granby,
Drinking Ale and Brandy,
And she's as drunk as can be,
And can't come here to *me*.
So I wont go home till morning," &c., &c.

Stephen Jackson.

Robert Courthose or Curt-hose. — What became of the progeny of this unfortunate prince? In the reign of Charles II. there was a family in Wiltshire claiming direct descent from him: the name was Shorthose. The Rev. John Shorthose, Vicar of Stanton-Barnard and Uphaven, Wilts, was also a prebendary of Salisbury cathedral. In the beginning of last century (1710), a son of his was incumbent [lecturer] of Chelsea, and died there in 1734 *, upon which occasion some wag, with more wit than feeling, wrote an epitaph of which I only remember the following: —

Here lies, &c.

"Who lived sine — sine — sine riches,
And died sine — sine — sine breeches."

Perhaps some of the very numerous and very widely spread readers of "N. & Q." may not only be able to fill up the hiatus, but also to communicate some information relative to the Shorthose family. The name does not appear in Heralds' Visitations, nor in Burke's *Landed Gentry*, nor in any other of the many lists of names which have fallen under my observation, and only incidentally in the text of Lower's work on Surnames (i. p. 224.), not in his index.

A friend of mine travelling in Scotland some years ago saw the name over the door of a small shop in a country town, but which she has forgotten.

A. C. M.

Exeter.

Von Pritzen Family. — Any information relative to the Pomeranian family of Von Pritzen will much oblige. Were any of them settled in Ireland at or about the time of William III.? A ring, on which their arms are very beautifully engraved, has been in the possession of my family for about 150 years; it came to us by an intermarriage with the family of Peard, of Cool Abbey, co. Cork, Ireland. There is a family tradition (not very trustworthy) that the original possessor of the ring was in the service of King William III., and fought at the battle of the Boyne.

F. R. D.

Mozglas Mawr.

Bombardment of Algiers by Lord Exmouth. — I have in my possession a large picture of this subject, which I understand to have been painted by subscription for the officers engaged, and after being engraved was raffled for, and fell to the lot of a Lieut. Thorpe, of the Royal Navy, from whom it passed to his brother, the borough treasurer for Manchester, about twenty years ago. In consequence of a sale of his property, this picture was sent up to London, and, like many other works of art, lay hid until about two years ago, when I got possession of it. I have obtained so much of the above information from the solicitor to Mr. Thorpe, who believes the picture to have been painted by one of the Vernets, but I have in vain endeavoured to obtain an engraving which is positively stated to have been taken from it. Perhaps some of your readers could give me some information. The Crescent Tower in ruins is the principal object on land; frigates and line-of-battle-ships with their sails furled, and top-masts *not* struck, are in action with a gun-boat firing rockets near the spectator. The water is a perfect calm, and the sky dark. The arsenal to the left of the Crescent Tower is in flames.

Septimus.

London.

Stonehenge. — I visited Stonehenge in October, 1850. A man with one leg, who got his living by lionising visitors, told me that one of the larger stones had recently fallen (being the third that had done so within the memory of man): pointing to the prostrate giant, he said, in his fine old Saxon, "my brother was at work drawing yon barrow; and he was handy and saw it swerve." What I want to query is, on what particular day, month, and year, did this tri-lith fall?

C. Mansfield Ingleby.

Birmingham.

Judge Walcot. — Sir Thomas Walcot, Knt., became Judge of King's Bench, October 22, 1683. On his demise Sir Robert Wright succeeded, October 16, 1685. What were his arms, and of what family was he?

Mackenzie Walcott, M.A.

Rev. Dr. Thackeray. — This well-known divine ob. 1760, being at the time Head Master of Harrow; it is stated that he left a numerous issue: one of his sons was Mr. Thomas Thackeray, an eminent surgeon at Cambridge, who died in 1806; and was also father of a large family. I shall be

[* A Short Account of the Rev. Hugh Shorthose, Lecturer of Chelsea, is prefixed to his *Sermons on Several Occasions*, 8vo., 1738. — Ed.]

obliged by any particulars of the other children of the Rev. Dr. Thackeray; and if any daughters, and married, and to whom?

A Constant Reader.

Amber.—Where has this been "found in gravel near the east coast of England?" — *Kenrick's Phœnicia*, p. 223. F. C. B.

Burns's Punch-bowl.—The writer of the "pleasant recollection" of Burns in the *Illustrated London News* for November 14, states that

"Mr. Hastie was the owner of Burns's punch-bowl — that bowl of Inverary marble which the mason *brother* of Burns's 'Jean' carved into a shape worthy of Greek or mediæval times."

In a note on the 217th page of the late lamented Mr. Lockhart's *Life of Burns*, we are told: —

"Burns's famous black punch-bowl, of Inverary marble, was the nuptial gift of his *father*-in-law, Mr. Armour, who himself fashioned it."

Can you kindly inform me which authority is to be relied on? J. Virtue Wynen.

Hackney.

Dr. Lambert, D.C.L. — Can any correspondent give me some account of Dr. Lambert, Doctor of Laws, whose portrait I have by Sir Peter Lely? and refer me to any member of his family now living? T. P.

Clifton.

"*The Gay Lothario.*" — Who is the original of "gay Lothario?" Curiosus.

Brus Family. — Was Robert le Brus, who held Runham, in Norfolk, *temp.* Edward I., grandfather or related to Robert Bruce, King of Scotland? The *Rotuli Hundredorum* says of Runham manor:

"Et modo tenet illud Robertus le Brus per legem Angliæ qui desponsaverat heredem dicti manerii et tenet per cartam."

This would seem to imply that he was not an Englishman; for otherwise the words "per legem Angliæ" would seem superfluous. How else should an Englishman hold lands in England, but by the law of the land?

The grandfather of King Robert Bruce married (says Wood's *Scotch Peerage*, Edinburgh, 1813,) Isabel, daughter of Gilbert de Clare, Earl of Gloucester. And it appears in the *Rotuli* that the bailiff of the Earl of Gloucester unjustly claimed the manor of Stokesby, a parish adjoining Runham.

But in Blomfield's *Norfolk* the wife of Robert le Brus, who owned Runham, is said to have been named Beatrix, and to have been niece of Walter Evermere or Evermue: whilst Wood says nothing of a wife named Beatrix, though he says that Robert Bruce died in 1295, and his second wife *Christian* had the manors of Badow, Essex, and Kemston, Bedfordshire. In the "Inquisitiones Post Mortem," in the escheats of 4th Edward I., is "Robert le Brewes, Runham and Rysindon Basset manerium de Walinford honore Gloucest'."

This of course was in 1276–77, not 1295; but the escheat might have been for some real or alleged treason. I should be much obliged if any of those gentlemen who have recently written in "N. & Q." respecting these families, or any other correspondent, could enable me to determine this question. E. G. R.

Canterbury Records: Wine and Ordinances: the Burgmote Horn. — In the Burgmote Rolls of the city of Canterbury, dated August, 1636, Lady Wootton is recorded to have presented the mayor and corporation with a buck, which cost, fee 20*s.*, and "baking him with wine and ordinances, 3*l.* 11*s.*" What is the meaning of "ordinances" in the above?

There are frequent entries in the same Records of "blowing the Burgmote Horn," by which the corporation in times past were assembled together. Can any of your correspondents throw any light upon this curious practice? Sempronius.

Heywood Townsend's Parliamentary Debates. — The earliest record of the debates and transactions of the House of Commons is the manuscript of Heywood Townsend. The first part of Simon D'Ewes' *Journal* is copied from this manuscript, which has also been separately published. Townsend was a member of all parliaments from 1580 to 1601. Is any thing known of his history? Is the publication from his manuscript a book readily to be obtained? H. N.

New York.

Schiller's "Mary Stuart." —Who is the author of a translation of Schiller's *Mary Stuart.* By a Lady. Printed at Devonport. 12mo. 1838.

Iota.

Minor Queries with Answers.

Bishop Edward Maurice. — Can you give any biographical particulars regarding Edward Maurice, Bishop of Ossory, about the year 1754?

R. Inglis.

[Edward Maurice was a Scholar of Trinity College, Dublin, and collated May 1, 1716, Præcentor of Ossory Cathedral. After holding this dignity nearly forty years, he was raised to the Bishopric of Ossory, and consecrated in St. Patrick's, Dublin, by the Archbishop of Dublin, assisted by the Bishops of Ferns and Killala, Jan. 27, 1755. Bishop Mant, in his *History of the Church of Ireland*, has given a notice and specimen of a work by this prelate, namely, a poetical version of Homer's *Iliad* and *Odyssey*, in blank verse; this remains in manuscript in the library of Trinity College, Dublin, and appears to be highly creditable to the author's talents. Bishop Maurice died while engaged in his parochial visitation, at Charleville, near Tullamore, on Feb. 11, 1756, after an incumbency of only one year, and was buried in the church of Attanagh,

of which he had been rector. There exists an engraved portrait of him. By his will the Bishop bequeathed all his printed books to the Diocesan Library, which had been founded by his predecessor, Bishop Otway; and also left an annual salary of 20*l.* to a librarian, to be appointed by the Bishop of Ossory. (Cotton's *Fasti Ecclesiæ Hibernicæ*, ii. 285.) Richard Bull, Esq., writing to the Rev. James Granger, Jan. 18, 1774, thus notices the Bishop:— "We all hope to see you before long, when I will show you the print (called by you and myself Richardson, author of *Pamela*), which has been sent me from Ireland, as the portrait of the Bishop of Ossory: and upon my expressing my doubts, on account of his being in a layman's habit, my friend Mr. Holroyd, a very cautious man, and much to be depended upon, wrote me word that the Bishop himself gave it to the person in Dublin, of whom he got it for me. The following is in manuscript at the bottom of the print: 'The Rev. Edward Maurice, born in Ireland about the year 1690, educated in the College of Dublin, was Rector of the parishes of Radormy and Grennan, in the diocese of Ossory, and thence made Bishop of Ossory in the year 1753 [1755], and died in 1756. He deserved a place in the highest class of his contemporaries. To an extensive knowledge in his profession he added all the ornaments of polite learning: possessed of a fine poetical genius, he wrote many things in that way for his own or his friends' amusement, but never published any. He translated both the *Iliad* and *Odyssey* into blank verse; but as he never intended giving them to the world, so he never took the pains to revise and polish them. He wrote a sacred tragedy, *King David*, with more elegance and correctness; wherein, among other beauties, the friendship between David and Jonathan is painted in lively colours, and with great tenderness. This manuscript was, after his death, lodged in the library of Dublin by his executors. He was perhaps a singular instance in his time of a man being raised to the episcopal dignity without seeking it, and without any other recommendation than real merit.' Thus much is wrote on the print; and my friend adds in his letter to me, that the Bishop was a man of some private fortune, and a most amiable country gentleman as well as a divine; and that Administration being very unpopular during the Duke of Dorset's last government of Ireland, by way of gaining some credit, made Maurice a Bishop, without the least application from any man in his favour." — Granger's *Letters*, 1805, p. 318.]

The English Drama, after Shakspeare, to the Civil War. — Can any of your correspondents spare time to furnish, through your columns, any information under this head to a German literary man, whose only means of reference are through the Stuttgart library? What is the best English book upon that period in general? Who, among the many immediate successors or followers of Shakspeare (leaving Ben Jonson and his school out of the question), is accounted here the most successful? G. B.

[The best modern work to consult on the English Drama is *The History of English Dramatic Poetry to the Time of Shakspeare: and Annals of the Stage to the Restoration*, by J. Payne Collier, Esq., 3 vols. 8vo., 1831. The articles "Drama" in the *Encyclopædia Britannica*, and "English Drama" in *The Penny Cyclopædia*, may also be consulted on this subject.]

Miss Jane Collier. — Can you give me any information regarding Miss Jane Collier, authoress of a work called *The Art of Tormenting*, London, 8vo., 1753. A new edition of this book was published with the following title: *The Art of ingeniously Tormenting, with proper Rules for the Exercise of that agreeable Study*, with a short introduction giving some account of the author of the work, London, 8vo., 1804. R. Inglis.

[Miss Jane Collier's father was rector of Langford in Wiltshire: her brother, Dr. Collier of the Commons, was the intimate friend of Fielding and his sister Sarah. Miss Collier's sister Margaret accompanied Fielding to Lisbon, and though not mentioned by name in his *Journey* thither, she is alluded to in that account. In the brief notice prefixed to the third edition of *The Art of Tormenting*, 1805, it is stated, "Of the history of our authoress little has survived: she enjoyed the friendship and confidence of Richardson, and probably among the number of his female characters that of Miss Collier was pourtrayed."]

Theophilus: "De Diversis Artibus." — In the notes to Labartes' *Illustrated Handbook to the Arts of the Middle Ages* reference is made to a translation into English by Robert Hendrie (London, 1847,) of the *Diversarum Artium Schedula* of the monk Theophilus. Can you inform me what is the title of the translation, and by whom published? as I cannot find it in the *London Catalogue*, or hear of it through my bookseller. D.

[This work is entitled, *An Essay upon Various Arts, in Three Books, by Theophilus, called also Rugerus, Priest and Monk, forming an Encyclopædia of Christian Art of the Eleventh Century.* Translated, with Notes, by Robert Hendrie. London, John Murray, Albemarle Street. 8vo. 1847. This edition contains also the original Latin text.]

Society of Antiquaries (Report Extraordinary). — I have got fourteen pages of a volume or pamphlet with this heading, being a communication by Sir Nicolas Drystick on his grandfather's periwig, a quiz, I suppose, on the "F. S. A.'s." Who is the author, and where can I get or see a complete copy? S. Wmson.

[This squib made sixteen pages, and was published in 1842, by John Russell Smith, of Soho, where most probably a copy may be procured. It is also in the British Museum.]

Replies.

DONALD CAMPBELL OF BARBRECK.

(2nd S. iv. 251.)

Though a relative of this gentleman, yet as he died before I was born, I never had the curiosity to look into his book of travels until the above reference reminded me of its existence. This book has always had the reputation of being full of travellers' stories of the most decided character. In little more than a year after it was published (which was in 1796), the *Dictionary of Living Authors* described it as "a volume which boasts a

scrupulous adherence to truth;" words of fathomable meaning. When I was a boy I asked for the work at a circulating library in the country, and the librarian, with a smile, assured me that the author had a very low character for truth, on which I chose another book. On examining the contents, I find that there is no reason to assume any amount of invention: but there is very good reason why a suspicion of exaggeration and flourish should be insisted on to render other discouragements unnecessary. I have no doubt the librarian above-mentioned did not care whether I read true or false travels, but thought this a better mode of dissuasion than telling me the book was not fit for a boy to read. The work is nominally a series of letters addressed to a son who was not fourteen years old when they were published: but the writer quite forgets his son, and speaks to the world at large. It is plain enough that the letters were not letters separately written off and sent, but *chapters* consecutively composed and at hand for reference. The address to a young son is therefore only a disgusting piece of forgetfulness. But what is more strange is that his wife was alive when he published these letters containing the scrape into which he got with his host's wife at Aleppo, his attempt to induce a young English lady to go with him as her sole protector from Zante to India; and so forth. It is true that, according to his own account, all these amours were arrested by circumstances at a point short of criminality: but the only question which arises is whether Capt. Campbell did not tell less than the truth instead of more. But as his widow, who survived him, entertained the most tender regard for his memory, we may hope the best, or at least be satisfied with the legal condonation which ensued.

The journey through Europe is certainly not marked by any stretches of invention: the author has a richly informed mind, and is to all appearance both a scholar and a gentleman. His satirical remarks upon the Roman bishops and clergy are full of *reflection:* I mean, they are made in a manner which glances off homewards. This would procure him no favour in 1796: in truth, had he been politically as averse to our institutions as theologically — though that is hardly the word — to our hierarchy, he might have had a chance of the Attorney-General picking a quarrel with him. But he is a stanch friend of the constitution. His voyage from Aleppo through Diarbekir, Mosul, Bagdad, Bassora, is not marked by any wonders. His shipwreck and capture by Hyder's governor, the treatment which he received as a prisoner, and the attempts made to enlist him in the Sultan's service, he having formerly been in the service of the Nizam, are all credible. His negociation, as a prisoner, with the Jemadar Hyat Sahib at Bidanore, by which the fort and its dependencies were delivered up to General Mathews, are attested both by General Mathews and by Lord Macartney. Nor do the efforts which he made to induce the government to keep the terms which he made with Hyat Sahib at all detract from his character for truth. To the reasons given above, I suspect we must add the following:—Fifty years ago there was much disposition to assume that a lively narrative must be a romance: a voyager who travelled out of latitude, longitude, and dinner was supposed to be at least verging upon the poetical. Capt. Campbell is a narrator of no common power. The story of his voyage from Aleppo to Bassora, disguised as the slave of a Tartar who carried dispatches, is one of the most spirited narratives I ever read. A few extracts, even though of some length, will be read with interest. He made an agreement with this Hassan Artaz that they should change horses whenever he pleased, and that he should regulate the speed, though appearing at all the resting-places as a Frank slave. The Tartar, who was a man of humour, used to throw him the best food under pretence of disliking it, and to make true believers wash his feet, merely, as he said, to show his power (these couriers being all powerful on the road), in a manner which Campbell could not help laughing at. This the Tartar resented, with reason, as exposing them to suspicion, as follows:

"'Surely God made laughter for the derision and shame of mankind, and gave it to the Franks and the monkies; for the one ha, ha, ha's, and the other he, he, he's, and both are malicious, mischievous, and good for nothing but to fret and tantalise all that come across them. Not but that, with all their laughter, they have the wisdom to take special care of themselves; for half a dozen monkies will he, he, he, and empty a whole orchard of its fruit in the reckoning of a hundred; and a Frank will ha, ha, ha, and eat you up pillaws and poultry like a wolf, and drink up wine with the same moderation that a canal drinks up water. But with all their he, he, he's, and ha, ha, ha's, it sometimes turns out that they are caught: the monkey is seized in a trap, and caged or knocked on the head, and the Frank is put in jail, and bastinadoed or hanged, and the tune is changed, and it is ho, ho, ho!' Here he began to mimic crying so admirably, that I burst out laughing again. 'Observe, Jimmel,' said he, hastily, 'observe! you can't refrain! But by our holy prophet,' said he seriously, 'it may end as I said: so look to yourself and avoid laughter in caravanseras, or we part; for there are places, and that was one of them last night, where suspicion would ruin you. And if you lost your life, what should I say for myself on my return to Aleppo? Eh, what should I say for myself? Ha, ha, ha, would not do! No, no, they would not believe it, and I should lose my character.'"

Walter Scott was not likely to miss reading a book by the head of a branch of Campbells, especially if it were reputed to savour of the marvellous. Let those who remember the Talisman, and the ride which the Hakim gave the Knight of

the Leopard, guess whether the great novelist did not catch a hint from the traveller.

"One day, after we had rode about four miles from a caravansera at which we had changed our cattle, I found that a most execrably bad horse had fallen to my lot: he was stiff, feeble, and foundered; in consequence of which he stumbled very much, and I every minute expected he would fall and roll over me. I therefore proposed to the guide to exchange with me; a favour he had hitherto never refused, and for which I was the more anxious, as the beast he rode was of the very best kind. To my utter astonishment he peremptorily refused: and as this had been a day of unusual taciturnity on his part, I attributed his refusal to peevishness and ill-temper, and was resolved not to let the matter rest there. I therefore desired the interpreter to inform him, that, as he had at Aleppo agreed to change horses with me as often as I pleased, I should consider our agreement infringed upon if he did not comply, and would write to the Consul at Aleppo to that effect. As soon as this was conveyed to him, he seemed strongly agitated by anger; yet endeavoured to conceal his emotions under affected contempt and derision, which produced from him one of the most singular grins that ever yet marred the human physiognomy. At last he broke forth: 'You will write to Aleppo, will you? Foolish Frank! they will not believe you! By Mahomet, it would be well done to hear the complaint of a wandering Frank against Hassan Artaz — Hassan the faithful and the just, who for ten years and more has been the messenger of an Emperor, and the friend and confidant of Cadis, Bashaws, and Viceroys, and never yet was called so much as liar! Who, think you, poor misguided one, would believe that I broke my promise?' — 'Why do you not then,' said I, 'perform it by changing horses, when you are convinced in your conscience (if you have any) that it was part of your agreement?' — 'Once for all I tell you,' interrupted he, 'I will not give up this horse. There is not,' said he, gasconadingly, 'a Mussulman that ever wore a beard, not to talk of a wretched Frank, that should get this horse from under me; I would not yield him to the Commander of the Faithful this minute, were he in your place: I would not, I tell you, Frank — and I have my own reasons for it.' — 'I dare say you have,' returned I, 'love of ease, and fear of your bones.' At hearing this he grew quite outrageous, — called Mahomet and Alla to witness he did not know what it was to fear anything, — declared he was convinced some infernal spirit had that day got possession of me, — and indeed seemed well disposed to go to loggerheads. At length observing that I looked at him with sneering contemptuous defiance, he rode up alongside of me, — I thought it was to strike, and prepared to defend myself. I was, however, mistaken; he snatched the reins out of my hand, and caught hold of them, collected close at the horse's jaw; then fell flogging my horse and spurring his own, till he got them both into full speed; nor did he stop then, but continued to belabour mine with his whip, and to spur his own, driving headlong over every impediment which came in our way, till I really thought he had run mad, or designed to kill me. Several times I was on the point of striking him with my whip, in order to knock him off his horse; but as often patience providentially came in to my assistance, and whispered to me to forbear and see it out. Meantime I considered myself as being in some danger; and yet such was the power he had over the cattle, that I found it impossible to stop him: so resigning the event to the direction of Providence, I suffered him without a further effort to proceed; I calling him every opprobrious name I could think of in lingua Franca; and he grinning, and calling me Dumus, Jihash, Burhl (*i. e.* hog, ass, mule) in rapid and impetuous vehemence of tone and utterance. He continued this for a length of, I dare say, some miles, over an uncultivated tract, here and there intersected with channels formed by rills of water in the periodical rains; thickly set with low furze, ferns, and other dwarf bushes, and broken up and down into little hills. His horse carried him clear over all: and though mine was every minute stumbling and nearly down, yet with a dexterity inexpressible, and a vigour altogether amazing, he kept him up by the bridle, and I may say *carried* him gallantly over everything. I was astonished very much at all this, and towards the end as much pleased as astonished; which he perceiving, cried out frequently and triumphantly, 'O, la Frangi! Heli! Heli! Frangi!' and at last, drawing in the horses, stopping short, and looking me full in the face, exclaimed in lingua Franca, 'Que dice, Frangi — que dice?' For some time I was incapable of making him any answer, but continued surveying him from head to foot as the most extraordinary savage I ever beheld; while he stroked his whiskers with great self-complacency and composure, and nodded his head every now and then as much as to say, Ay, ay, it is so! look at me! am not I a very capital fellow?—'A capital fellow indeed you are,' said I, 'but I wish I was well out of your confounded clutches.' We alighted on the brow of a small hill, whence was to be seen a full and uninterrupted prospect of the country all round. The interpreter coming up, he called to him, and desired him to explain to me carefully the meaning of what he was about to say; which I will give you as nearly as I can in his own words, as they were translated by the linguist: — 'You see those mountains yonder,' said he, pointing to the east; 'these are in the province of Kurdistan, inhabited by a vile race of robbers called Jesides, who pay homage to a god of their own called Jesid (Jesus), and worship the devil from fear. They live by plunder, and often descend from their mountains, cross the Tigris, which runs between them and us, and plunder and ravage this country in bands of great number and formidable strength, carrying away into slavery all they can catch, and killing all who resist them. This country therefore, for some distance round us, is very dangerous to travellers, whose only safety is in flight. Now it was our misfortune this morning to get a very bad horse, for which, please Alla (stroking his whiskers) some one shall receive the bastinado. Should we meet with a band of these Curds, what could we do but fly? And if you, Frangi, rode this horse, and I that, we could never escape; for I doubt you could not keep him up from falling under me, as I did under you: I should therefore come down and be taken — you would lose your guide and miss your way, and all of us be undone. Besides,' continued he, 'there are many villages here where people live, who, if they only suspected you were a Frank, would follow and sacrifice you, if they could, to Mahomet, and where of course you must run for it.'—As soon as the interpreter had explained this to me, 'Well,' continued the Tartar, 'what does he say now to it?' Then turning to me and tossing up his head, 'Que dice, Frangi?'—'Why I say,' returned I, 'that you have spoken good sense and sound reason, and I am obliged to you.' This, when interpreted fully, operated most pleasingly upon him; his features relaxed into a broad look of satisfaction, and he said, 'I will do everything I can to make you easy and contented; and when I am obstinate, don't resist — for be assured I have reason for it; and above all things, avoid laughing in my presence.'"

From an Armenian, with whom he resided at Bagdad, he got the following illustration of the *Arabian Nights*. The Armenian, who talked

French well, pronounced the French translation nothing in comparison with the original. But those who remember the faithful version printed twenty or more years ago will be glad that M. Galland knew how to translate Asiatic into European.

"We talked of the eastern tale of the Glass Man, who, in a reverie, increases his stock till he gets so rich as, in imagination, to marry the Cadi's daughter, &c. &c., and in kicking his wife, kicks all his glasses about, and destroys the whole of his visionary fortune. I praised the humour of it much. 'Sir,' said he, 'there is nothing in it that may not be experienced frequently in actual life: these waking dreams are the usual concomitants of opium: a man who has accustomed himself to the pernicious practice of eating opium is constantly subject to them. I have, in the course of my time, found a thousand of those dreamers holding forth in the plenitude of imaginary power. I have seen a common porter become Cadi, and order the bastinado. I have seen a wretched tailor raised by the effects of opium to the office of Aga of the Janissaries, deposing the Sultan, and ordering the bowstring to all around him. I have seen some indulging in the blandishments of love with princesses, and others wallowing in the wealth of Golconda. But the most extraordinary visionary of this kind I have ever met with, was one who imagined himself translated to Paradise, coequal with Mahomet, and sitting by the side of the Prophet, arguing with him in defence of the use of wine and opium: he argued most ingeniously, listened in silence to the supposed arguments of his adversary, answered them, replied, rejoined, and still argued on: till, growing at last angry, he swore that he was as good a prophet as him, did not care a fig for him, and called him fool and false prophet. A Turk who was present, in the fulness of his zeal, laid a stick very heavily across his shoulders, and put an end to the vision; and never did I see a wretch so abject, so forlorn, or so miserably desponding; he put his forehead to the ground, which he wet with his tears, crying, 'mercy, Mahomet! mercy, holy Prophet! mercy, Alla!' nor could he find relief (such is the ruin of opium) till he got a fresh supply of it in his mouth, which soon gave him a temporary respite from the horrors of his situation."

So much—too much perhaps—for the *Travels*, which, with certain omissions, would be worth reprinting. The son, in his account of his family already mentioned, never alludes to the *Travels* as a published book; and when he quotes, speaks of the passage as in one of his father's letters. Nevertheless, it is stated that, immediately on their appearance, a duodecimo abridgment was published, apparently without the consent of the author. Capt. Campbell died in 1804, aged 53.

M.

[By mistake this article was, in our last Notice to Correspondents, attributed to Professor De Morgan.—Ed.]

LEVEL OF THE ATLANTIC AND PACIFIC.

(2nd S. iv. 387.)

The following I copy from a paper in Osborne's *Guide to the West Indies* (1844), entitled "Projects for a Canal Communication between the Atlantic and Pacific Oceans." There is a map of the district and routes referred to appended to the paper:—

"The first survey of the Isthmus of Panama that we have was made by Mr. J. A. Lloyd, an Englishman, in company with Colonel Falmark, a Swedish officer, both appointed by General Bolivar. An account of this survey, with a chart, from which the accompanying map is reduced, appeared in the *Philosophical Transactions* of 1830: the original object of the commission was, as Mr. Lloyd states, 'to ascertain in the most convenient manner the difference of level between the two seas.'"

"The direct distance across the Isthmus from sea to sea is 29 geographical, or 34 statute miles."

"The rise and fall of tides on the coast of Panama are nearly 20 feet at full and change, and the greatest variation 27 feet."

"Mr. Lloyd explains that 'to obtain the difference of level between the two seas, we took, as far as we could render it available, a beaten track.'"

Mr. William Wheelwright, founder, and for some time manager of the Pacific Steam Company, met Mr. Lloyd on the Isthmus, and states, in his observations communicated to the Royal Geographical Society in February last [1843 or 1844], that—

"The level [of the Isthmus] is so complete that it would only be necessary to have locks at either end of the canal, while its total length would not exceed thirty miles. The Chagres could be made its feeder, but *the elevation of the Pacific* ($13\frac{55}{100}$ *feet**) *above the Atlantic* would I think render the canal entirely independent of any tributary stream."

Relative to a proposed communication by way of the river San Juan and Lake of Nicaragua, it is stated that—

"The greatest actual height of any part of the route above the level of the lake is only 19 feet, as was proved by a series of 347 levels, about 100 yards apart, taken in 1781. *The difference of the level of the two oceans* was ascertained by Humboldt *not to exceed* 20, *or at most* 22 *feet.*"

A paper on the subject, by Jeremy Bentham, entitled "Junctiana Proposal," dated June, 1822, is referred to: it appears first in his collected *Works*, edited by Dr. J. Bowring; in it he refers to a treatise on the subject by Mr. William Davis Robinson, an American writer.

There is notice of another route by way of the Isthmus of Tehuantepec, in which the writer says he "has been favoured with a pamphlet (not published), entitled *A Survey of the Isthmus of Tehuantepec* by Don José de Garay. This survey was executed in the years 1842, 1843, and enters into the geological formation of the Isthmus, and gives also the astronomical observations, trigonometrical measurements, barometrical altitudes, and other data.

There are reports too by Senores Orbigozo and Ortiz, who were appointed to survey this latter route by the state of Vera Cruz and the federal governments in 1824.

* This is elsewhere given as $13\frac{55}{100}$ feet.

To the later surveys I have not the means at the present moment of referring; but, if I recollect rightly, all accounts give a difference of level between the two oceans varying from 13 to 22 or 23 feet.

T. R. K. may also consult with advantage, I think, *South America and the Pacific*, by the Hon. P. Campbell Scarlett; the account of the Isthmus under the head "Panama," in the *Penny Cyclopædia;* a paper in Chambers's *Edinburgh Journal*, on the "Junction of the Atlantic and Pacific," vol. iii. p. 315.; and *Journals of the Geographical Society*, vols. i. iii. vi. R. W. Hackwood.

Humboldt (*Cosmos*, vol. i. p. 311.) says: —

"From geodesical levellings which, at my request, my friend General Bolivar caused to be taken by Lloyd and Falmarc, in the years 1828 and 1829, it was ascertained that the level of the Pacific is at the utmost 3½ feet higher than that of the Caribbean Sea; and even that at different hours of the day each of the seas is in turn the higher, according to their respective hours of flood and ebb. If we reflect that in a distance of 64 miles, comprising 933 stations of observation, an error of three feet would be very apt to occur, we may say that in these new operations we have further confirmation of the equilibrium of the waters which communicate round Cape Horn (Arago, in the *Annuaire du Bureau des Longitudes pour* 1831, p. 319.). I had inferred from barometrical observations instituted in 1799 and 1804, that if there were any difference between the level of the Pacific and the Atlantic (Caribbean Sea), it could not exceed three metres (nine feet three inches); see my *Relat. Hist.*, iii. 555-7., and *Annales de Chimie*, i. 55—64."

He also refers to his *Asie Centrale*, (328-333.) as to the highest level of the water at the Isthmus of Suez, which he says varies from 24 to 30 feet above that of the Mediterranean. Barthélemy Saint Hilaire says the difference is 3⅓ feet (*Rev. des Deux Mondes*, Juillet 1, 1856, p. 670.). English and French engineers have, however, recently determined that the Red Sea is on the same level as the Mediterranean. T. J. Buckton.

Lichfield.

MILTON'S AUTOGRAPH AND BLINDNESS.

(2nd S. iv. 287. 334. 371.)

Although the biographers of Milton are not agreed as to the exact period of his *total* loss of sight, yet it is generally stated to have been 1652; and therefore it is contended that no signature purporting to be the autograph of Milton after 1652 can be genuine: but I have a copy of Philips's *Life of Milton*, 1694, with numerous notes in the margin, and between the lines, in the small but clear and beautiful handwriting of *William Oldys*, to whom the book formerly belonged; and one of these manuscript notes relates to Milton's blindness, and is as follows: "He lost the sight of one eye in the beginning of 1651, and the other in 1654."

From the well-known industry and accuracy of Oldys in all matters concerning dates and other facts, I am inclined to believe (in the absence of strong proof to the contrary) that Milton was not *totally* blind until 1654.

Whilst on this subject I may perhaps be permitted to observe that having compared the above-mentioned copy of Philips's *Life of Milton* with the "Life of Milton" in the *Biographia Britannica*, I have no doubt that the latter was compiled chiefly from the former, as most of Oldys's notes and dates have been made use of there. If Oldys did not write the Life of Milton for the *Biographia Britannica*, he must have lent his annotated copy of Philips to Dr. Philip Nicols, whose signature, "P.," is at the end of the article "Milton" in the *Biographia Britannica*.

W. H. W. T.

Somerset House.

I beg to inform Lethrediensis that there is a work in the College Library, Dublin, entitled,

"Of Reformation touching Church Discipline in England, and the Causes that hitherto have hindered it. Two Books written to a Friend. Printed for Thomas Underhill, 1641."

In the margin of the title-page is the following memorandum: —

"Ad doctissimum virum Patricium Junium, Joannes Miltonius hæc sua unum in fasciculum conjecta mittit, paucis hujusmodi lectoribus contentus."

Immediately under is added, "The writing of Milton,"—written, of course, in a different hand.

Clericus (D).

My investigations into this subject have been farther rewarded by the discovery of another alleged autograph of Milton. In one of Thorpe's Catalogues for 1835, there is the following article, to enhance the attractions of a fine copy of Aratus marked at six guineas:

"This is a very interesting copy, and will be dearly prized by the lover of English poetry, as it once belonged to the immortal author of *Paradise Lost*, and has his autograph on a fly-leaf (Jo. Milton, pre. 2*s.* 6*d.*, 1631). There are also several manuscript corrections of the text and conjectural emendations throughout the volume, in his autograph, and a few other MS. notes by Upton, the editor of Epictetus.

"Cum sole et luna semper Aratus erit."

Note by Milton.

Before laying down my pen, may I express a hope that the forthcoming *Life of Milton* by the accomplished Professor Masson will furnish us with specimens of the poet's autograph, as well as copies of the several authentic portraits that were taken at different stages of his life. It is time that, with a life such as that announced of ample detail, and it may be hoped finished execution, we should have all those helps to a perfect know-

ledge and appreciation of our noble countryman which the greatness of his merit demands at our hands. We have had certainly lives enough of Milton. Dry as dust, pragmatical, prejudiced, passionate, half-hearted, dull, crude, fragmentary lives enough; but *the* Life of Milton has yet to be written, unless Mr. Masson's should prove to be the desideratum. LETHEDIENSIS.

Replies to Minor Queries.

The Guillotine (2nd S. iv. 264. 339.) — As the question of the guillotine has recently been agitated in "N. & Q.," allow me to refer your correspondents to the eighth of the *Essays on the Early Period of the French Revolution*, by the late John Wilson Croker; in which he will find not only very ample details of the origin of *the* guillotine, by which I mean more particularly the instrument to which Dr. Guillotin has given his name, but also a very curious history of similar instruments of execution (for the instrument itself is an ancient one), accompanied by facsimiles of early woodcuts in which it is represented. If your correspondents want an account of the atrocities committed through its agency they will find it in the same amusing volume. M. N. S.

Sir Abraham Williams (2nd S. iv. 412.) was secretary to Sir Ralph Winwood, Ambassador in Holland, who left him at the Hague in August, 1613, "to transact business" (*Orig. S. P. O.*). By order dated March 17, 1617, he received as agent for the Elector and Electress Palatine the sum of 200*l.* towards defraying the costs and charges of a midwife and others sent by James I.'s appointment to Heidelberg (*Devon, Pell Records*, Jac. I. p. 212.); and on April 22, 1625, up to which time he still continued to be agent to the Queen of Bohemia, he was knighted by Charles I. at Whitehall (*Knights of Charles I.*, p. 120.).
W. N. S.

Bull Baiting (2nd S. iv. 351. 401.) — Following up DELTA's reply to MR. NORTH's query, I would note that in the town of Dorchester there is the name of a street or square, proving it to have formerly been made use of as the *locus in quo* of this barbarous "sport," if such it may be called. Strutt in his *Sports and Pastimes*, says

"That it was universally practised on various occasions in almost every town or village throughout the kingdom, and especially in market towns, where we find it was sanctioned by the law."

The street in question, used as a market-place, was called "Bull Stake," which name it retains in deeds and legal documents to this day, although of late it has also been called North Street or North Square. There is also, a mile and a quarter from the town, on the Blandford Road, a stone pillar, about four feet high and a foot in diameter, which I have been informed was once used for the purpose of bull baiting, a ring being placed on the stone to which the unfortunate animal was tied. I cannot, however, vouch for this.

Hutchins, in his *History of Dorset*, makes mention of bull baiting at a place called Marnhull, likewise in this county, as usual at that time, 1774. I quote the following: —

"Here is Bull Baiting annually (May 3.). The Bull is led in the morning into Valley Meadow, where the Tenant of the Estate, by giving a Garland, appoints who shall keep the Bull next year. This Estate once belonged to the Husseys, now to Edward Walter, Esquire."

I am happy that this brutal sport has sunk into desuetude. JOHN GARLAND, F. L. S.
Dorchester.

Enigmatical Pictures (2nd S. iv. 106. 136.) — As an existing illustration of the subject, I send you the following extract from a recent newspaper: —

"*A North Carolina Marriage.* — A singular marriage lately took place in Wilkes county, N. C. A man, named Holloway, married his step-mother, the second wife, the widow of his own father! She had six children, three of them by his father, and three by himself; and having nine children of his own, the couple set up housekeeping with fifteen children."

I can speak, of my own knowledge, of a case where the degrees of relationship were peculiarly involved, by the marriage of a gentleman to the sister of his two sons-in-law. All the marriages have proved fruitful; and the gentleman's son, by his second wife, is brother-in-law to two own uncles, and uncle to two own cousins. The gentleman to whom I refer was mayor of the city of New York a few years since. He is one of "nature's noblemen;" and, assisted by his present wife, he dispenses a generous but unpretending hospitality that makes his country seat, on Long Island, one of the most agrecable places at which a summer visitor can pass a few days of luxurious and unruffled ease. T.
Albany, N. T.

Sergeant-Surgeon Troutbeck (2nd S. iv. 388.) — F. S. will find the appointment of sergeant-surgeon to royalty is not a modern institution. I have a note taken by me in 1850 from a thick quarto volume in the reading-room of the British Museum, viz. —

"This year (1660) a book was published on the *Nullity of Church Censures*, by Thos. Erastus, Proffesor in the University of Heidelburgh, and translated into English by the desire of John Troutbeck, Sergeant-Surgeon to his Majesty in the Northern Parts."

The scribe says he was in the service of the said John, whom he describes as of Hope Hall, Bramham.

I am very desirous to know all that is possible about that same John Troutbeck and his family. If any of your kind readers can furnish any par-

ticulars, it would greatly oblige a constant subscriber. James Coleman.

Bloomsbury.

Foreshadowing of the Electric Telegraph (2nd S. iv. 328. 392.) — I forward the following translation from a work in German by Schwenter, entitled *Delicia Physico-Mathematicæ*, dated 1636, by which Mr. Phillips will see that Glanville was anticipated in the invention of the electric telegraph. Schwenter himself quotes the invention from a *previous* author.

"*How two people might communicate with each other at a distance by means of the magnetic needle.*

"If Claudius were at Paris and Johannes at Rome, and one wished to convey some information to the other, each must be provided with a magnetic needle so strongly touched with the magnet that it may be able to move the other from Rome to Paris. Now suppose that Johannes and Claudius had each a compass divided into an alphabet according to the number of the letters, and always communicated with each other at six o'clock in the evening. Then (after the needle had turned round 2½ times from the sign which Claudius had given to Johannes), if Claudius wished to say to Johannes 'Come to me,' he might make his needle stand still or move till it came to *c*, then to *o*, then to *m*, and so forth. If now the needle of Johannes' compass moved at the same time to the same letters, he could easily write down the words of Claudius, and understand his meaning. This is a pretty invention, but I do not believe a magnet of such power could be found in the world." Quoted from "the *author*" by Schwenter, p. 346.

N. S. Heineken.

The Reverend Hew Scott (2nd S. iv. 150.) — The Rev. Hew Scott, Manse, Anstruther, Fifeshire, was, and probably still is, engaged in such a work as your correspondent Menyanthes mentions. In addition, he intends giving a list of the printed works of each of the clergymen, as far as can be ascertained, even to the funeral sermons. Mr. Scott has found about 1000 authors among the Scots clergy, and possesses in his own library the works of upwards of 700 of them. I asked about three years ago if the work was ready for the press? The reverend gentleman shook his head. S. Wmson.

Degeneracy of the Human Race (2nd S. iv. 288. 317. 336.) — What shall we say to the following?

"The journal of Madrid, *The Athenée*, publishes a very singular letter respecting a discovery recently made, and which particularly relates to natural history. It appears that in digging the canal of Sopena, a rock was found about eight feet under the surface, and beneath this rock, at eighteen feet, some argillaceous earth. At this spot a human body in a state of petrifaction was discovered, of which the bones, having the marks of the veins and arteries, resembled a whitish piece of stone. This body was *eighteen feet long*, (ten inches and three lines French). The head was two feet broad, and the chest three feet in breadth. A physician and surgeon examined the body, and recognised it to be a man. Several of the most respectable persons have visited the spot for the purpose of seeing this great curiosity." — See *Gent. Mag.*, August, 1834.

R. W. Hackwood.

Ignez de Castro (2nd S. iv. 287. 399.) — I have a tragedy on the theme of Ignez, "composta pelo Bacharel Joaquim Jozé Sabino," and published in London in 1812. In à preface the author speaks of "o judiciozo Ferreira e o suave Quita," as preceding dramatisers of the same heroine's tragic story; but he makes no mention of Luiz. Sabino's play is very "classical" in its model (French-classical, I mean), and very heavy in its modulations, but has fine passages here and there; such as —

Pedro to Ignez.

"Zia-te do teu Pedro, que a teu lado
Ainda ha de reinar. Vê como bate
Este teu coração, todo inflamado
Em vivissimo amor."

And

Ignez to Pedro.

"Amor todos os dias me descobre
Novas graças em ti, e novos sustos
Se accrescent ão aos outros de perder-te,
Hes quem és, e Ignez he huma vassalla;
Sim amante e fiel, mas disgraçada;
As almas rege Amor; mas não os reinos."

Has Mr. Adamson a copy of the "Bacharel's" play? If not, I will with pleasure send him mine.

A Desultory Reader.

Jersey.

Devil and Church Building (2nd S. iv. 144. 357. &c.) — This legend is told in almost every parish where the church is at a great distance from the village (as is very often the case), and is invented to attempt to explain this otherwise unaccountable circumstance. It seems very strange that people should build a church in places the most inconvenient for themselves; but we forget that churches were not then built by the people, but by the lords of manors, or the great landed proprietors, who erected them invariably near their own houses, which usually stood in the middle of large parks, and consequently at some distance from the villages, for their own convenience. It will be found in almost all cases where a church is at a distance from the town or village that the great house stands, or formerly stood, close to it. The same legend is related where they stand on the top of some high eminence, but these churches were used for pilgrimages, and consequently made as difficult of access as they reasonably could be; and "stations," or places where the pilgrims could stop and pray as they ascended, were provided. Such churches are very common on the Continent, particularly in Italy. San Miniato, near Florence, is an instance. A. A.

Poets' Corner.

Loir, Lerot (2nd S. iii. 289. 377. 519.) — A correspondent from Nice writes me word that he has

lately seen in a family in that neighbourhood a tame animal, resembling a squirrel, but small enough to lie in a large walnut-shell. The peasants there call it "lerot," and it is often found in that part of Italy and in Provence. He thinks it must be the same animal that Buffon describes under the name of "Muscadin," and calls "jolie miniature de l'écureuil." It is clearly, according to my correspondent, a squirrel, and not a mouse, its tail being bushy. It feeds itself and cleans its face with its fore-paws, sitting upright.

The animal described by P. P. as "larger than a dormouse" I take to be the "loir," of which this "lerot" is a diminutive species. STYLITES.

Rood-lofts (2nd S. iv. 409.)—Very good coloured and gilt specimens are to be seen at Besford and Leigh in Worcestershire, the staircase to the latter being quite perfect. A good specimen also at Glatton, Huntingdonshire. CUTHBERT BEDE.

Captain Ously (2nd S. iii. 449.) — This person is, I presume, the same as *Colonel Wolseley*, of whose courage and gallantry Macaulay makes mention in his *History of England*, vol. iii. p. 242. The same page records his ordering the Mayor of Scarborough to be tossed in a blanket.

"He was a staunch Protestant, had distinguished himself among the Yorkshiremen, who rose up for the Prince of Orange and a free Parliament, and had, before the landing of the Prince of Orange, proved his zeal for liberty and pure religion by causing the Mayor of Scarborough, who had made a speech in favour of King James, to be brought into the market-place, and well tossed there in a blanket."

OXONIENSIS.

Branding of Criminals (2nd S. iv. 69. 98.)—Your correspondent HENRI, as far as he goes, has given a correct answer to the inquiries of A. B. E. Branding was originally introduced in this country in order to mark those who, without being in holy orders, received the benefit of clergy, and thus escaped hanging, which in cases of felony was the general punishment of the Common Law. Till the 5th of Queen Anne a layman could not have the benefit of clergy unless he could read. In order to give a striking view of the state of the law before the passing of this statute it may not be uninteresting to lay before the reader the form of the judgment, as set forth in Hale's *Pleas of the Crown*, vol. ii. pp. 395, 396.:

"The Judgment in case of allowance of Clergy is thus:—'*Super quo adhinc et ibidem quæsitum est per Curiam Domini Regis de eodem* Johanne, *si quid pro se habeat vel dicere sciat, quare Curia Domini Regis hic ad judicium et executionem de eo super veredictum prædictum procedere non debeat; idem* Johannes *dicit*, quod ipse *est Clericus, et petit beneficium clericale sibi in eâ parte allocari, et tradito eidem* Johanni *libro*, IDEM JOHANNES LEGIT UT CLERICUS, *super quo consideratum est per Curiam hic, quod idem Johannes in manû suâ lævâ* CAUTERIZETUR *et deliberetur*,' and the execution is accordingly entered:—'*Et instanter crematur in manû suâ lævâ, et deliberatur juxta formam statuti.*"

"And so if he prays his clergy, and cannot read:—'*Et tradito ei per Curiam libro, idem* J. S. NON LEGIT UT CLERICUS, *ideo consideratum est, quod* SUSPENDATUR PER COLLUM, *quousque mortuus fuerit.*'"

In the course of the eighteenth century several Acts of Parliament were passed by which transportation and other secondary punishments were inflicted in lieu of the branding.

In France branding, *la marque*, was originally one of the punishments of the *Code Pénal*. (See Art. 7.) The cases in which it was inflicted were specified in Art. 20.

No alteration was made in this respect till after the accession of Louis Philippe. But by a law of April 28, 1832, branding was omitted from the list of punishments. MELETES.

Neglected Biography (2nd S. iv. 328.) —

John Davidson. — John Davidson of Halltree, Writer to the Signet, and Deputy Keeper of the Signet, died at Edinburgh on Dec. 29, 1797.

Rev. David Irving. — The Rev. David Irving *is still living*, residing at Meadow Place, Edinburgh.

Prof. Richards. — Richards *must be a mistake* for Richardson. T. G. S.

Edinburgh.

I am able to answer one of MR. NICHOLS' queries. The Rev. George Somers Clarke died in the year 1837. I think there is a biographical notice of him in the *Annual Register* for 1837.

R. INGLIS.

The Rainbow (2nd S. iii. 440.) — I used to be told when a child, if I walked to the spot where the rainbow touched the earth, I would find a pair of golden slippers. S. WMSON.

The Peafowl (2nd S. iv. 157.)—I certainly have not had so long an observation of the habits of this animal that P. P. has had. Mine extends to ten years daily, and twenty occasionally, and I can indorse every syllable of the remarks of P. P. regarding the habits of the peafowl. S. WMSON.

The Prefix Wall (2nd S. iv. 365.) — Walnut, German, *Wallnuss*, i. e. *Wälsche nuss*, Anglicè, foreign; more particularly *Italian* nut. H. F. B.

Frysley, Halsende, Sheytye (2nd S. ii. 211.) — I beg to inform R. of Macclesfield, who inquires where these places are, that there is a place called now Fresley or Freesley, and another called Hall-End, in Warwickshire.

I had been endeavouring to discover where these places are situated before R. (Macclesfield) made his Query. And I would feel obliged to him if he would communicate with me on the subject of his inquiry, through the publisher of "N. & Q." E. G. R.

Coffin Plates in Churches (2nd S. iv. 158.) — Coffin-plates, serving for tablets, against the

inner walls of Welch churches, are, I imagine, a very usual arrangement throughout the Principality. I noticed them, with dates ranging through a century, in the little islet church of Llandisilio, near the Menai Bridge, and in walking from Holyhead to Amlwch, at Lanynghendi, more in the interior of Anglesea; also at the mountain church of Llanrhychwyn, near Llanrwst, in Carnarvonshire. R. L.

Runnymead (2nd S. iv. 412.)—I have little doubt that this simply means the "bushy-meadow," from the Icelandic *runn*, or *hrunn*, a bush. *Runn* occurs in this sense in the Icelandic Testament (Mark xii. 26., Luke xx. 37., Acts vii. 35.). Meeting with the word in one of these passages, it at once struck me that it must be the etymology of Runham (perhaps originally Runholm), in Flegg Deanery in Norfolk, a parish surrounded by villages whose names have the Scandinavian termination "*-by*." Probably Runhall and Runton, in Norfolk, have the same derivation. At Runham there are still a Scow lane and Scow field,—*Scow* being doubtlessly the Danish *skov*; English *shaw*, or thicket. In one of the Record Commissioners' publications, too, I find mention made of "quadraginta acras bosci" at Runham, though no wood or thicket is to be found there now.

Jamieson (*Scot. Dict.*) has *Rone*, *Ron*, 1. a shrub; 2. brushwood. And Halliwell (*Arch. Dict.*) has *Ronez* in the same senses; as well as "*Ruin*, a woodman's term, signifying a pole of four falls standing." The Anglo-Sax. *Rune*, in the sense of (1.) A letter, magical character, mystery; (2.) A council, seems to be derived from this, as the Anglo-Sax. *boc-stæf*, and Ger. *buch stabe*, are connected with the word "staff." In the Gaelic all the letters of the alphabet seem to bear the names of trees: thus, B is the birch-tree; D the oak, &c.

The *Penny Cyclopædia* says of Runic letters:—

"The characters consist almost invariably of straight lines in the shape of *little sticks*, either singly or put together. . . . . Hence also the word *buch stabe*, the German name for letter, which signifies a *stick* of a beech-tree."

Do not these circumstances seem to countenance a supposition that the Keltic-Scandinavian alphabets may be of independent origin distinct from that of the Hebrew and Greek? E. G. R.

John Spilsbury (2nd S. iv. 308. 397.) — Thanks to your correspondent for his reference. Tyndal's Sermon evidently belongs to one of this family, of whom there is no mention in Chambers's *Biographical Illustrations of Worcestershire*. The John Spilsbury who died at Kidderminster, in 1727, had been a dissenting minister in that town for thirty-four years. He is buried in the parish church, where there is a monument to his memory. He was nephew to Dr. John Hall, Bishop of Bristol. A handsomely-carved chair, once the property of this bishop, is preserved in the vestry of the Unitarian chapel at Kidderminster, side by side with Baxter's pulpit, and is shown in my copper-plate etching of "Baxter's Pulpit," published in the *Gentleman's Magazine* for January, 1854. Cuthbert Bede.

Epigram quoted by Gibbon (2nd S. iv. 367.) — The original thought is contained in the epigram by Demodocus (*Anthologia Græca*, ed. Edwards, No. dcxliv.):

"Καππαδόκην ποτ' ἔχιδνα κακὴ δάκεν· ἀλλὰ καὶ αὐτὴ
Κάτθανε, γευσαμένη αἵματος ἰοβόλου."

Zeus.

"*Busirin fugiens* (2nd S. iv. 412.) — Please to inform J. T. C. that the reading *inurnatam* is no doubt correct, and that the hexameters are a translation of a stanza (in the imitation of Laura Matilda by one of the Smiths) in the *Rejected Addresses*:

"*Pan* beheld Patroclus dying,
Nox to Niobe was turn'd;
From Busiris Bacchus flying,
Saw his Semele inurn'd."

But by whom they were written

Haud Equidem Scio.

Miscellaneous.

NOTES ON BOOKS, ETC.

There are few episodes in England's history which can compare for romantic interest with the story of Charles's escape after the battle of Worcester, and well might the late learned Bishop of Llandaff echo Clarendon's regret, "that it is a great pity there never was a journal made of that miraculous deliverance," and stimulate his friend Mr. Hughes to undertake that amusing volume *The Boscobel Tracts relating to the Escape of Charles the Second after the Battle of Worcester, and his subsequent Adventures*, of which the second edition is now before us. The subject alone is sufficient to recommend the book to all historical students. Those who may not hitherto have become acquainted with the nature of Mr. Hughes's labours will thank us for specifying the contents of this most useful and interesting volume. These are:—1. A Diary of the King's Proceedings, compiled by the Editor. 2. Extract from Lord Clarendon. 3. Letter from a Prisoner at Chester. 4. The King's Narrative, edited by Pepys. 5. and 6. Boscobel, Parts I. and II. 7. Mr. Whitgreave's Narrative. 8. Mr. Ellesdon's Letter. 9. Mrs. Anne Wyndham's "Claustrum Regale Reseratum." And lastly, an Appendix of Genealogical and other Illustrations. When we add that these varied materials are illustrated and explained in various curious Notes by the Editor, and by several maps, views, &c., we shall have made sufficiently clear the nature of Mr. Hughes's contribution to the romance of English History.

Books of detached thoughts, embodying, as they often do, the most brilliant fancies, the decpest reflections, the wittiest apothegms, the most profound speculations, and the most suggestive ideas, of the good, great, and wise who have lived among us, have always found favour with

a large class of the reading public. Another such volume has just been issued to the world. It is entitled *Many Thoughts on Many Things, being a Treasury of Reference, consisting of Selections from the Writings of the Known Great and the Great Unknown, compiled and analytically arranged by* Henry Southgate. "In this collection," as the Editor remarks, "alphabetical classification and analysis have been closely observed, to enable the student to refer with facility to any general subject in which he may feel interested, and which he will find illustrated, in its various phases, by some distinguished writer of ancient or modern times." Containing therefore, as this work does, upon a moderate computation, from twelve to fifteen thousand Gems of Thought, and these too so arranged as to make the work a large Dictionary of Quotations, there can be little doubt that it is destined to take a high place among books of this peculiar class.

Our correspondents in general, and especially those who communicate Heraldic Queries, may be glad to learn from our advertising columns, that a volume is on the eve of publication, adapted to answer the common inquiry — "Whose arms are those?" Unlike other Dictionaries of Arms, the one now announced by Mr. Papworth is an ingenious arrangement of the *arms* themselves in *alphabetical* order, with the names of the families subjoined; the converse therefore of such a work as Burke's *General Armory*; and even more comprehensive, we understand, than that in regard to the number of coats. By works of that class, the family name being given, we find the arms; but by this, the arms being given, we shall discover the family name. Such a volume has long been a *desideratum*.

BOOKS AND ODD VOLUMES

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*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

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The Irish Pulpit. Vol. III. Dublin. Curry and Co.
Histoire de la Vie de George de Browne, Comte du Saint-Empire. Riga. 1794.
Correspondence between Mr. Pitt and the Duke of Rutland, Lord Lieutenant of Ireland. 1781—1787. London. 1842.

Wanted by the *Rev. B. H. Blacker*, 30. Waltham Terrace, Blackrock, Dublin.

The Works of Livy. Translated by Philemon Holland. Folio. London., 1600.
The Works of Ammianus Marcellinus. Ditto by ditto.

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Waverley Novels (original 25 vol. edition, 12mo. 1841-42.) Vols. XV. XXI. cloth.

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Nowell's Catechism. Edition published by the Parker Society.
Private Prayers set forth by Authority in the Reign of Queen Elizabeth. Edition published by the Parker Society.
The Ancren Riwle. Printed for the Camden Society. London. 1853.

Wanted by *Rev. John Pickford*, Oakley, near Bedford.

Notices to Correspondents.

Admiral Smyth's Translation of Benzoni. *We have received a letter from Admiral Smyth, who is indignant — and if it were so he might well be indignant — that in last week's "N. & Q." his* Translation of Benzoni *is quoted as "an instance in point" of a Translation from a Translation. No such charge, however, was made. The "instance in point" refers to the necessity for a careful comparison of editions. The high professional, and we may add, scientific and literary reputation of Admiral Smyth, is a sufficient guarantee that he could not be suspected of professing one thing and doing another. We who have the advantage of knowing the frank, straightforward character of the gallant Admiral deeply regret that he should be for one moment under the impression that we could be parties to the circulation of such a calumny. We would not admit such a charge into the columns of "N. & Q." We should want no other evidence of its utter groundlessness than that it was brought against Admiral Smyth.*

We have this week been compelled to postpone for want of room many articles of considerable interest, including Shakspeariana, Swiftiana, *and* Folk Lore, Clerical Wizards, London before the Reformation, Clementing in Staffordshire, Gunpowder Plot, &c.

L.'s *Query as to the authorship of* The Modern Dunciad *was answered in the* One Notice to Correspondents *of "N. & Q.," Oct.* 31.

R. Inglis.—Follow Me; or Lost and Found, *by C. E. H. is not a dramatic piece, but a religious tale in prose. The signature to the translation of Schiller's* Robbers, *in* The King's College Magazine *of* 1812, *is* Seleniakos.

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LONDON, SATURDAY, DECEMBER 12. 1857.

Notes.

WAS JOHN BUNYAN A GIPSY?

[In reprinting the following Paper, which has been sent to us by Mr. James Simson of New York, and is, we presume, an extract from his forthcoming *History of the Gipsies*, we deem that we are answering the purpose of the writer. It is only by securing the question a circulation on this side the Atlantic, that it has any chance of being satisfactorily answered.]

" . . . . . From all that has been said, the reader can have no difficulty in believing with me, as a question beyond doubt, that the immortal John Bunyan was a Gipsy of mixed blood. He was a tinker. Well, who were the tinkers? Were there any itinerant tinkers, *following the tent* in England, before the Gipsies settled there? It is very doubtful. In all likelihood, articles requiring to be tinkered were carried to the nearest smithy. The Gipsies are all tinkers, either literally, figuratively, or representatively. Ask any English Gipsy, of a certain class, what he can do, and after enumerating several occupations, he will add, 'I can tinker, of course;' although it is doubtful if he knows much about it. It is the Gipsy's representative business, which he brought with him into Europe. Even the intelligent and respectable Scottish Gipsies speak of themselves as belonging to the 'tinker tribe.' The Gipsies in England, as in Scotland, divided the country among themselves under representative chiefs, and did not allow any other Gipsies to enter upon their walks, or beats. Considering that the Gipsies in England were estimated at above ten thousand during the early part of the reign of Queen Elizabeth, we can well believe that they were much more numerous during the time of Bunyan.* Was there therefore a kettle in England to be mended for which there was not a Gipsy ready to attend to it? If a Gipsy would not tolerate any of his own race entering upon his district, was he likely to allow any native? If there was a native tinker in England before the Gipsies settled there, how soon would not the Gipsies, with their organisation, drive every one from the trade by sheer force; what thing more like a Gipsy? Among the Scotch we find, at a comparatively recent time, that the Gipsies actually murdered a native for infringing upon what they considered their prerogative—that of gathering rags through the country. But Mr. Macaulay* says, with reference to Bunyan, 'The tinkers then formed a hereditary caste, which was held in no high estimation. They were generally vagrants and pilferers, and were often confounded with the Gipsies, whom, in truth, they nearly resembled.' I should like to know upon what authority Mr. Macaulay makes such an assertion; what he knows about the origin of this '*hereditary* tinker caste,' and if it still exists; and whether he holds to the purity-of-Gipsy-blood idea, which has been so ridiculously advanced by both the *Edinburgh Review* and *Blackwood's Magazine*, but especially the former. How would he account for the existence of a *hereditary* caste of *any kind* in England, and that just one—the tinker caste? There was no calling at that time hereditary in England that I know of, and yet Bunyan says that he was *born* a tinker. In Scotland the collier caste was hereditary, for it was in a state of servitude to the owners of the mines. But who ever heard of any *native* occupation, so free as tinkering, being hereditary in England? The idea is inconsistent with the genius of the British people. Was not the 'tinker caste' at that time exactly the same as it is now? If it was then hereditary, is it not so now? If not, by what means has it ceased to be hereditary? The tinkers existed in England at that time exactly as they do now; and who are they now but mixed Gipsies? It is questionable—very questionable indeed—if we will find in all England a tinker but who is a Gipsy. The class will, of course deny it; the purer kind of tented Gipsies will, of course, deny it; still it is so. They are all *Chabos*—all *Chals:* but they will play upon the word Gipsy in its purity-of-blood sense, and deny that they are Gipsies. We will find two such Gipsies in Lavengro, the Flaming Tinman and Jack Slingsby; the first a half-blood, (which did not necessarily imply that either parent was white,) and the other a very much mixed Gipsy. The Flaming Tinman termed Slingsby a 'mumping villain.' Now 'mumper,' among the English Gipsies, is a term for a Gipsy, who, in point of blood, is very much mixed. When Lavengro used the word *Petulengro*†, Slingsby started, and exclaimed: 'Young man, you know a thing or two.' I have used the same word with English Gipsies, causing the same surprise; on one occasion I was told: 'You must be a Scotch Gipsy yourself.' 'Well,' I replied, 'I may be as good a Gipsy as any of you, for anything you know.'

" * Some writers have very superficially concluded, that because the Gipsy race has greatly disappeared from observation, it has been 'hanged off.' Few comparatively have been hanged, merely for being Gipsies; witness the laws passed in Scotland and Spain, against even the nobility and gentry, for protecting them. A Gipsy's cunning likewise enabled him to take advantage of the wild and uncultivated face of the country, to escape the effects of the various laws passed against his race.

"A still greater mistake has been committed by those who hold that the Gipsies have been 'civilised off,' or that their number has decreased by a 'change of habit,' or by a 'freer intercourse with the natives,' as Mr. Borrow *supposes*.

" * Now Baron Macaulay.

" † *Petul*, according to Mr. Borrow, signifies a *horse-shoe;* and *Petul-engro, a lord of the horse-shoe.* It is evidently a high *catch-word* with the English Gipsies.

'That may be so,' was the reply I got. Then Slingsby was very careful to mention to Lavengro that his *wife* was white;* a thing not necessarily true, because he asserted it, but it implied that *he* was different. These are but instances of all our English tinkers.

"The prejudice against the name of Gipsy was apparently as great in Bunyan's time as it is now; and there was evidently as great delicacy on the part of mixed fair-haired Gipsies to own the blood then as now; and actual danger; for then it was hangable to be a Gipsy. When the name of Gipsy was by law proscribed, what other name would they *all* go under but *tinkers*—their own proper occupation? Those only would be called by the public 'Gipsies,' whose appearance indicated the pure, or nearly pure Gipsy. However much, in conversation, Bunyan might have hid his blood, he virtually acknowledged it when he said: 'For my descent, it was, as is well known to many, of a low and inconsiderate generation; my father's house being of that rank that is *meanest and most despised of* ALL *the families of the land.*' Of whom does Bunyan speak here if not of the Gipsies? He says of *all* the families of the land. (The Italics are my own.) Well might Southey remark: 'Wherefore this (tinkering) should have been so mean and despised a calling, is not however apparent, when it was not followed as a vagabond employment; but, as in this case, exercised by one who had a settled habitation; and who, mean as his condition was, was nevertheless able to put his son to school, in an age when very few of the poor were taught to read and write.' The fact is, that Bunyan's father had a *town* beat, which would give him a settled residence, prevent him using a tent, and lead him to conform with the ways of the ordinary inhabitants; but doubtless he had his pass from the chief of the Gipsies for the district. The same may be said of John Bunyan himself.

"Bunyan's very appearance indicated him to be a mixed Gipsy; for according to Scott, he was 'tall and broad set, though not corpulent; he had a ruddy complexion, with sparkling eyes and hair inclining to red'†—and likewise the way in which he married; for, according to Southey, it is said that he and his wife 'came together as poor as poor might be, not having so much household stuff as a dish or a spoon between them.' His boyhood likewise indicated the Gipsy; for he seems to have been at the bottom of much of the devilment practised by the youth of his native village. See, then, when he was confined to Bedford jail, how naturally he took on to making tagged laces to enable him to support his wife and family. But the greatest possible weight attaches to the question which he put to his father, if he was *of Israelitish blood; a question which I have heard put by Gipsy lads to their parent* (*a very much mixed Gipsy*), which was answered thus: 'We must have been among the Jews, for some of our ceremonies are like theirs.'

"How little does a late writer in the *Dublin University Magazine* know of the feelings of a mixed Gipsy like Bunyan, when he says: 'Did he belong to the Gipsies, we have little doubt that he would have dwelt on it with a sort of spiritual exultation; and that of his having been called out of Egypt would have been to him one of the proofs of Divine favour. We cannot imagine him suppressing the fact or disguising it.' It is very apparent that this writer never conversed with a Gispy, at least a mixed one; or at all events never directed his attention to the question of his feelings in owning himself *to the public* to be a Gipsy. Where is the point in this reviewer's remarks? His remarks have no point. What occasion had Bunyan to mention he was a Gipsy? What purpose would it have served? How would it have advanced his mission as a minister? Considering the prejudice that has always existed against that unfortunate word Gipsy, it would have created a pretty sensation among all parties if Bunyan had said that he was a Gipsy. 'What?' the people would have asked, 'a *Gipsy* turned priest? We'll have the devil turning priest next!' Considering the many enemies which the tinker-bishop had to contend with, many of whom even sought his life, he would have given them a pretty occasion of revenging themselves upon him had he said he was a Gipsy. They would soon have put the law in force, and stretched his neck for him.*

"* Slingsby said: 'My wife is a *Christian woman*, and though *she follows the roads*,' &c. (like mixed Gipsies). Isopel Berners (whom I claim to have been another mixed Gipsy) said: 'I am none of your *chiés* (female Gipsies); *I am of Christian blood and parents.*' These are specimens of the equivocating language of mixed Gipsies.

"† This is a description in every respect applicable to many mixed British Gipsies. The race seems to have had a predeliction for fair or red hair in such *children* as have been brought up and incorporated with the body. Should a fair-haired native marry a full-blood Gipsy, the issue would show some children like the one parent and some like the other. Should a second crossing take place with a native, the issue will show still less of the Gipsy. Such crossing continued, soon crosses the Gipsy *out to appearance*; still not altogether so; for the Gipsy will come up, but in a modified form. Mr. Borrow describes a half-blood, but a thorough Gipsy, in the person of a half-pay captain in the service of Donna Isabel, as follows: 'He had *flaxen* hair, his eyes small, and, like ferrets', red and fiery; his complexion like a brick or dull red, chequered with spots of purple.'

"* Justice Keeling threatened him with this fate *even for preaching the Gospel*; for, said he: 'If you do not submit to go to hear divine service and leave your preaching, you must be banished the realm: and if, after such a day as shall be appointed you to be gone, you shall be found in this realm, or be found to come over again without

"The same writer goes on to say: 'In one passage at least — and we think there are more in Bunyan's works — the Gipsies are spoken of in such a way as would be most unlikely if Bunyan thought he belonged to that class of vagabonds.' I am not aware to what the reviewer alludes; but should Bunyan even have denounced the *conduct* of the Gipsies in the strongest terms imaginable — called them even vagabonds and what not — would that have been otherwise than what he did with sinners generally? Should a clergyman denounce the ways and morals of every man of his parish, does that make him think less of being a native of the parish himself? Should a man even denounce his own children as vagabonds, does that prevent him being their father? It is even a common thing to meet with Scottish Gipsies who will speak with apparently the greatest horror of what people imagine to be exclusively Gipsies; and they doubtless do that sincerely; for I know many of them who have no feelings in common with *the ways* of the *tented* Gipsies.

"I think I need hardly say anything further to show that Bunyan was a Gipsy. All that is wanted to make him a Gipsy for certainty, is but for him to have added to his account of his descent: 'In other words, I am a Gipsy.' But I have given reasons to show that such verbal admission on his part was, in a measure, impossible. I do not ask for an argument to show that Bunyan was not a Gipsy; for an argument to show that he was not a Gipsy is impracticable; but what I ask for is, an exposition of the animus of the man *who does not wish that he should have been a Gipsy.* That he was a Gipsy is beyond a doubt. To the genius of a poor Gipsy, and the grace of God combined, the world is indebted for the noblest production that ever proceeded from an uninspired man. Impugn it whoso list.

"Of the *Pilgrim's Progress*, Mr. Macaulay, in his happy manner, writes: 'For magnificence, for pathos, for vehement exhortation, for subtle disquisition, for every purpose of the poet, the orator and the divine, this homely dialect — the dialect of plain working men — was perfectly sufficient. There is no book in our literature on which we would so readily stake the fame of the old unpolluted English language,' as the *Pilgrim's Progress:* 'no book which shows so well how rich that language is in its own proper wealth, and how little it has been improved by all that it has borrowed. . . . . Though there were many clever men in England during the latter half of the seventeenth century, there were only two great creative minds. One of these minds produced the *Paradise Lost*, the other the *Pilgrim's Progress:*' the work of a poor English tinkering Gipsy. Will Mr. Macaulay embrace the Gipsy, or will he give him the cold shoulder? Perhaps we may see.* J. S.

"55. Allen Street, New York."

special license from the king, *you must stretch by the neck for it. I tell you plainly.*'

"Sir Matthew Hale tells us that on one occasion, at the Suffolk assizes, no less than thirteen Gipsies were executed upon the old Gipsy statutes, a few years before the Restoration.

THE GUNPOWDER PLOT: MISSING PAPERS CONNECTED WITH IT.

In the *Gentleman's Magazine* for October, in an article upon this subject, is the following statement: — "Some important papers once existing at the State Paper Office are missing." The *Times* goes still farther. In a similar article (vide the *Times* of Nov. 5, 1857), we read: —

"Even the documents in the State Paper Office are not now so complete as they were known to be; and *it is remarkable that precisely those papers which constitute the most important evidence against Garnet and the other Jesuits are missing.*"

Upon referring to Jardine's *Narrative of the Gunpowder Plot* (published 1857), I find this assertion to be taken from the Preface of that book. To give the whole of the passage: —

"Many important papers which were particularly mentioned and described by Bp. Andrews, Dr. Abbott, Casaubon, and other contemporary writers, and *some of which were copied by Archbishop Sancroft from the originals* so lately as the close of the seventeenth century, are not now to be found. It is remarkable that precisely those papers which constitute the most important evidence against Garnet and the other Jesuits are missing. * * * The missing papers of particular importance are the minutes of an overheard conversation between Garnet and Hall in the Tower, dated Feb. 25, 1605-6; an intercepted letter from Garnet addressed to the Fathers and Brethren of the Society of Jesus, dated on Palm Sunday; and an intercepted letter to Greenway, dated April 4, 1605-6. That all of these papers were in the State Paper Office when Dr. Abbott wrote his *Antilogia* in 1613 is evident from the copious extracts from them published in that work, and a literal copy of the first of them, made by Archbishop Sancroft many years afterwards from the State Papers, is still in existence."

Surely this would appear a very grave imputa-

"* It is very singular that even religious writers should strive to make out that Bunyan was *not* a Gipsy. If these writers really have the glory of God at heart, they should rather attempt to prove that he *was* a member of this race which has been so much despised and trampled upon. For thereby the grace of God would surely be the more magnified. 'He raiseth even the beggar from the dunghill, and exalteth him above princes.' I shall wait with considerable curiosity to see whether the next editor or biographer of this illustrious Gipsy will take any notice of the present work; or whether he will dispose of it somewhat in this strain: 'One of Bunyan's modern reviewers, *by a strange mistake*, construes his self-disparaging admissions to mean that he was the *offspring of Gipsies!*'"

tion upon the custodians of one of our principal government establishments, and naturally would suggest some investigation. If Jardine be correct, the date here pointed out would designate somewhere in the eighteenth century as the period of their being taken away. Could they have been destroyed in the fire which damaged the State Papers when deposited in the Treasury Gallery? Or were they abstracted by some persons for the purpose of being made away with? Should they be in existence at the present moment, perhaps some one of your numerous correspondents may say if he has met with any of these missing documents in any private collection. Some papers connected with the Gunpowder Plot are to be found scattered among the resources of the British Museum. Cl. Hopper.

BARET'S ALVEARIE.

That the second edition of Baret's *Alvearie*, printed by Henry Denham in 1580 (see Herbert's *Ames*, p. 949.), was published after the author's death, appears from the titles to one of the copies of Latin verses prefixed to it: "In Barretti Aluearium post mortem auctum, et nunc denuo excusum: Thomæ Speghti Cantabr. decastichon." From the interesting preface we learn that about eighteen years before the appearance of the first edition (1573), Baret was engaged in tuition at Cambridge. Baker, in a MS. note on a copy of the second edition, has added some additional particulars:

(Note on G. 3. 30. St. John's Library.) "Liber rarus.

"De Joanne Bareto (nostro ut opinor) hæc prodit Balæus. *Angl. Heliad.* MS.

"Joannes Baretus, Lenniæ in Nordovolgiâ natus, spectatissimaque Indole clarus, in ejusdem Lenniæ Suburbio se Carmelitarum condonavit Institutis, &c. Illum non latina modo, sed et græca Literatura plurimum exornabat. Orthodox[orum] Theologorum choro Cantabrigiæ tandem ascriptus, Ciceronis elegantiam atque jucunditatem in dicendo ad Clerum egregie exprimebat, &c. Illucescente tandem Dei veritate sinistri voti mutavit decretum, quo liberius instaret Christi verbo.—Arctissimo amicitiæ vinculo mihi semper ab adolescentiâ conjunctus est, maneboque sui amantissimus, quoad corporis molem vivificus sustinebit flatus. Claret an. Dñi quo hæc edidimus, 1536.' Atque hæc hactenus.

"Idem de eodem in opere impresso an. 1559. Cent. 12. Append. p. 112.

"'Joan. Barætus—Linnæ in Nordovolgiâ, &c. atque inter Carmelitas sodales illic et Cantabrigiæ ad Theologiæ Doctoratum usque nutritus — nunc quo vertiginis spiritu ductus nescio, tanquam vilissimus canis, ad vomitum est reversus, Christique stabiles testes ac famulos fideles letaliter mordet.—Claruit senex anno Dñi 1556.'

"Notand. autem quod hæc est posterior editio hujus Libri, Auctore tunc defuncto, qui salvâ et florente amicitiâ cum Baleo, Juvenis adhuc erat, potuitque (nec duro calculo) facile attingere annum prioris Impressionis.

"Erat quidam Barret electus Socius Aulæ Pembr. an. 1556, tunc A.B., ac proinde ætas non convenit. Obiit brevi post Incept. in Artibus. Sin vero Auctor fuisset hujus Libri, non latuisset M. Wrenn Epūm. Elien. qui tam accurate scripsit de custodibus et sociis Pembrochianis.

"Erat alter Barret admissus Socius Coll. Reginal. Cant. an. 1559.

"Quidam Barrett Carmelitanus S. T. P. an. 1533. v. MS. Buckmaster."

The remainder of the note is merely a citation from Ainsworth's Preface.

J. E. B. Mayor.

St. John's College, Cambridge.

SHAKSPEARE AND HIS ADULTERATORS.

"*Const.* Thou monstrous injurer of heaven and earth!
Call not me slanderer; thou and thine usurp
The dominations, royalties, and rights,
Of this oppressed boy: This is the eldest son's son,
Infortunate in nothing but in thee;
Thy sins are visited in this poor child;
The canon of the law is laid on him,
Being but the second generation
Removed from thy sin-conceiving womb.
K. John. Bedlam, have done.
Const. I have but this to say,—
That he's not only plagued for her sin,
But God hath made her sin and her the plague
On this removed issue, plagued for her,
And with her.—Plague her son; his injury
Her injury, the beadle to her sin,
All punish'd in the person of this child,
And all for her; a plague upon her!"

King John, Act II. Sc. 1.

"This passage appears to me very obscure. The chief difficulty arises from this, that Constance having told Elinor of her *sin-conceiving womb*, pursues the thought, and uses *sin* through the next lines in an ambiguous sense: sometimes for *crime*, and sometimes for *offspring*. He is not only made miserable by vengeance for her *sin* or *crime*; but her *sin*, her *offspring*, and she, are made the instruments of that vengeance on this descendant; who, though of the second generation, is *plagued for her and with her*; to whom she is not only the cause, but the instrument of evil.

"The next clause is more perplexed. All the editions read:—

"'. . . . . plagued for her,
And with her plague her sin; his injury
Her injury, the beadle to her sin,
All punish'd in the person of this child.'

"I point thus:—

"'. . . . . plagued for her
And with her.—Plague her son! his injury
Her injury, the beadle to her sin.'

"That is, instead of inflicting vengeance on this innocent and remote descendant, *punish her son*, her immediate offspring; then the infliction will fall where it is deserved: *his injury* will be *her injury*, and the misery of her *sin*; her son will be a *beadle* or chastiser to her *crimes*, which are now *all punish'd in the person of this child*." (Johnson.)

"Mr. Roderick reads:—

"'. . . . . plagued for her,
And with her plagued; her sin, his injury.'

"We may read: —

"'. . . . this I have to say, —
That he's not only plagued for her sin,
But God hath made her sin and her the plague
On this removed issue, plagued for her;
And, with her sin, her plague, his injury,
Her injury, the beadle to her sin.'

i. e. *God hath made her and her sin together the plague of her most remote descendants, who are plagued for her;* the same power hath likewise *made her sin her own plague, and the injury she has done to him her own injury, as a beadle to lash that sin: i. e.* Providence has so ordered it, that she who is made the instrument of punishment to another, has, in the end, converted that other into an instrument of punishment for herself." (Steevens.)

"Constance observes that *he* (*iste*, pointing to *King John*, 'whom from the flow of gall she names not,') is not only plagued [with the present war] for his mother's sin, but God hath made her son and her the plague also on this removed issue, Arthur, plagued on her account, and by the means of her sinful offspring; whose injury [the usurpation of Arthur's rights] may be considered as her injury, or the injury of her sin-conceiving womb; and John's injury may also be considered as the beadle or officer of correction employed by her crimes to inflict all these punishments on the person of this child." (Tollet.) (Johnson & Steevens's *Shakspeare*, London, 1778.)

I have quoted the annotators upon this invective discourse of the Lady Constance at full, to show how the plain meaning of an easy text may be smothered under a mass of erroneous or cloudy comment. The ambiguity and confusion, which Johnson ascribes to it, is all of his own creating. Tollet improves upon him, makes confusion worse confounded, besides taking occasion to pervert the words which he cites from *K. Henry VIII.* A too literal interpretation of the phrase "sin-conceiving womb," betrayed Johnson into the absurd blunder of making *sin* one while to be crime, another while to be King John. And this blunder, as is commonly the case, led to corruption of the text; a corruption, in the present instance, so foul, as worthily to rank its author with the vilest adulterators. How Mr. Roderick understood the text does not appear, but he cobbles it; ever a bad sign. A glimpse of the true meaning, but hazy and uncertain, seems to have dawned upon Steevens; his comment is therefore loose and vague, and he also tampers with the text. The fault is in the commentators, not in the text: nor is its sense obscure, though it was so to them. The original text then is right, and, strange to say, is the received one with modern editors. Its import I have never seen correctly given, which must be my apology for obtruding the exposition of it upon the pages of "N. & Q."

At their commencement the reproaches of Constance are couched in general terms. Elinor and Arthur are an exemplification of the canon of the law, of the sins (in the plural) of the grandmother visited upon the grandchild, punished, as she aggravates the case, in the second generation. The phrase "sin-conceiving womb," being alike applicable to all mothers, has no farther special force here, than as the mother of a King John may be considered an eminent illustration of its truth. To attach such a significance to the epithet "sin-conceiving" as, by and bye, in the same sentence, under the word *sin* to jumble together the guilt, for which Elinor was justly accountable, with a sinful offspring, from which no mother is exempt, introduces a solecism in discourse that requires better warrant than the lame and impotent construction of the sequel, which it was devised to bolster up.

When she resumes her upbraidings, Constance enters into particulars; and shuffling then with that logical finesse in which Shakspeare, like many of his contemporaries, often indulges, she descants upon the reciprocal action between the evil and the guilt of sin, complicated, as here it is, by the relationship of the innocent to the criminal sufferer. It is sin in the singular, a specific sin, of which Constance now speaks: that sin, the second line, and the rest of the context, clearly show to be Elinor's instrumentality in depriving Arthur, the rightful heir, of his kingdom. *God hath made her sin and her* (the crime and the criminal) *the plague on this removed issue:* before, when speaking generally, it was, as we have seen, an aggravation that the sins should be visited upon "but the second generation;" now, the remoteness of the issue adds emphasis to the wrong; that injury should be sustained immediately at the hands of the grandmother by an issue so far removed as her grandchild. *Plagued for her and with her plague, her sin:* he is plagued for her, and he is plagued by and with her. He suffers for the guilt of her sin, and he suffers the evil of her sin; and that evil he suffers as penalty for the guilt: so that the evil of the sin being identical with the penalty of its guilt, the whole mischief of the sin lights upon him: but, by virtue of the relationship between them, it also recoils upon Elinor, because the defeat of a grandchild's inheritance, whether she so regard it or not, is an injury to the grandmother; or, as Shakspeare pursues the argument, *his injury is her injury*, and thus the evil of her sin, redounding upon herself, becomes the beadle to its guilt: yet as Elinor was a willing agent, and *volenti non fit injuria*, it is "*all punished in the person of this child, and all for her, a plague upon her;* and I fear the intelligent reader will add, a plague upon you too, that have superfluously explained what again and again explains itself.

Johnson is seldom successful in his endeavours to comprehend these sententious quirks. In the very next play, *King Richard III.* (Act III. Sc. 2.), upon the second of the three lines :

> "Fear and be slain; no worse can come to fight:
> And fight and die, is death destroying death,
> Where fearing dying pays death servile breath."

His note runs : "'death destroying death,' that is, to die fighting is to return the evil that we suffer, to destroy the destroyers. I once read, death *defying* death; but destroying is as well." Where, besides that sadly contagious itch for altering the text to suit his own conception of what the poet should have written, he altogether mistakes the sense of the words: which is, that to die fighting, whether you slay your adversary or not, is death to the death so taken, or, to coin a word, death, stoutly met, *undeaths* death—neutralises, undoes, defeats it; whereas fearing dying pays death servile breath. W. R. Arrowsmith.

Kinsham Court, Presteign.

LONDON DURING THE COMMONWEALTH.

I have been charmed with that gossiping, entertaining book, Howell's *Londinopolis, or Perlustration of the City of London.* After introducing me to its first rise, — the river, the fountains and bridge, with a graphic account of the Tower and public buildings, — he guided me through the various wards and streets, describing them as they appeared under the Protectorate. In the perambulation we came to the church of St. Michael, Cornhill, where "certain men were ringing a peal in a thunder-storm, when an ugly-shapen sight appeared, and put its claws into certain stones in the *north window* for three or four inches deep, as if they had been so much butter; the same may be seen to this day [1657]." Query whether they are now visible, after a lapse of two centuries?

He gives a very amusing account of the stews in Southwark, near which John Bunyan used to preach. They were regulated by Act of Parliament, "not to charge more than fourteen pence per week for a chamber." "Every precaution to be taken against perilous burning." And to prove the outward piety of the establishment, the doors were to be religiously closed on holy days,—a severe penance upon such establishments, whose doors would be thronged on feast days, when good eating and drinking would naturally create the strongest appetite for a savoury stew. One of these had for its sign *a Cardinal's hat.*

Has any one of your readers seen a perfect copy of this very amusing and interesting book? Mine was in the original binding, and in fine preservation; but, like other copies, it appears to want from signature R, p. 128., to A a, p. 301. It has a fine portrait, with armorial bearings, by Melan and Bosse, and the view of London by Hollar, and had every appearance of being perfect, except the apparently missing leaves. If those pages of the witty Cavalier were cancelled by the Commonwealth censorship, it would be a rich treat to read the castrations. George Offor.

THE DEAF AND DUMB: HOW MAY THEY BE TAUGHT TO SPEAK?

Professor Kilian, who is, I believe, a Scotchman by origin, but settled in France, has founded an establishment for teaching *Sourds-muets* — the deaf and dumb — to speak. This institution is at St. Hippolyte, in the department du Gard, and M. Kilian, some months since, exhibited in Paris one of his pupils, whom he had instructed not only to speak and write with considerable propriety, but to understand what others said to him. The success of his efforts produced a deep and most favourable impression, and it is to be hoped that his principles will attract that notice in our own country which the friends of humanity must desire. I myself met M. Kilian at Nimes with one of his pupils, who certainly understood many things which were said to him, both by myself and others of the company. There can therefore be no doubt of the feasibleness of the undertaking within certain limits. Of course where there is organic defect nothing can be done; but where dumbness arises from deafness there is great hope. It was as interesting as it was delightful to myself to hear a person so afflicted both speak and read. I think the experiment of sufficient importance to deserve a record in your pages.

There is little doubt that, so far as M. Kilian is concerned, the idea is an original one, but still it is not new. I knew a deaf person myself, who affirmed that he understood much that was said in the same way as M. Kilian's pupils. Allow me to explain the method in a word or two :—The two principles laid down are, the tendency to observe, and to imitate. The pupil observes the motions of the lips and tongue, and imitates them. In the course of training he learns to connect ideas with these motions of the organs of speech, and himself acquires an ability both to understand what is said, and to speak himself. Before he learns to express his own thoughts, he will learn to repeat after others what they say. It appears therefore that the eye is made to become the substitute of the ear, and that such persons can only comprehend what is said to them in the light. Still it must be a great blessing and a pleasure to them.

The importance of the whole subject is such that, with your permission, I will mention a re-

markable instance in which these principles were exemplified many years ago. The book containing the account is, — *Some Letters, containing an Account of what seemed most Remarkable in Switzerland, Italy, &c.* Written by G. Burnet, D.D., to T. H. R. B. [the Hon. Robert Boyle], Rotterdam, 1686. As probably very few of your readers possess this work, I shall venture to give an extract from it.

Burnet tells us that at Geneva there was a Mr. Gody, a minister of S. Gervais, who had a daughter, at that time sixteen years old. When a child, she began to speak, but lost her hearing, and of course the power of speech: —

"But this child," says he, "hath by observing the motions of the mouths and lips of others, acquired so many words, that out of these she hath formed a sort of jargon in which she can hold conversation whole days with those that can speak her own language. I could understand some of her words, but could not comprehend a period, for it seemed to be a confused noise: she knows nothing that is said to her unless she seeth the motion of their mouths that speak to her; so that in the night, when it is necessary to speak to her, they must light a candle. Only one thing appeared the strangest part of the whole narration: she hath a sister with whom she has practised her language more than with any other; and in the night, by laying her hand on her sister's mouth, she can perceive by that what she saies, and so can discourse with her in the night. It is true her mother told me that this did not go far, and that she found out only some short period in this manner, but it did not hold out very long: thus this young woman, without any pains taken on her, hath meerly by a natural sagacity, found out a method of holding discourse, that doth in a great measure lessen the misery of her deafness. I examined this matter critically, but only the sister was not present, so that I could not see how the conversation past between them in the dark."—Pp. 248—9.

There is no reason to doubt the accuracy of this statement; but I wish to append a Query to this Note, which, after all, may only betray my ignorance. Are there any cases of well-defined and systematic efforts to teach deaf-mutes not only to speak, but to understand what is said to them, on the principles of Professor Kilian? B. H. C.

Minor Notes.

Forks. — Leandro Alberti, in *Urbis Venetæ Descriptio*, 16mo., Venice, 1626, mentions, at p. 221., the sister of the Emperor Nicephorus Botoniates, and wife of the doge Domenico Silvio, 1083—96, as too dainty to touch her food with her fingers. "Uxorem is habebat nobilem e Constantinopoli, tantæ ambitionis — cibum non digitis sed furcillis aureis caperet," &c. J. W. P.

Sea Anemone.—The discovery of this interesting phenomenon is to be referred to the year 1764 and the Island of S. Lucia: —

"An animal flower," so it is described; "at first sight beautiful flowers, of a bright shining colour, and pretty nearly resembling our single marygold, only that their tint is more lively; on a nearer approach of a hand or instrument, they retire out of sight. In the middle of the disk are four brown filaments, which move round a kind of yellow petals; these legs reunite like pincers to seize their prey; and the petals close to shut it up, so that it cannot escape."

Mackenzie Walcott, M. A.

Fly-leaf Scribbling. — In an old Bible: —

"Ralph Russell of Otley [Suffolk], A.D. 1645.

"Ralph Russell owe this booke;
The Lord in heaven uppon him looke,
With his favour and his grace,
Yt he in heaven maye have a dwellinge place.

"Da tua dum tua sunt: post mortem tunc tua non sunt.

"This Bible was Mr. John Causton's booke; but he gaue it to Ralph Russell his godsonn, both franke and free, that when he is dead he may remember me."

Mr. John Cawston, B.D., is mentioned in the MS. account of Suffolk families attributed to Reyce: —

"He was sometime of the schoole of Walsingham, and had been fellow and president of Bennet Coll. in Cambridge, and afterward rector of Otley, and rector and patron of Clopton. He died 1631, in the 64th yeare of his age."

S. W. Rix.

Beccles.

Bogus.—Please transfer to the pages of "N. & Q." the following extract from the Boston (U. S.) *Historical Magazine*, — a work on the same plan as "N. & Q." relating entirely to the Antiquities, Biography, and History of America, edited with great ability, and contributed to by many of the first literary men of America: —

"The *Boston Daily Courier* of June 12, 1857, in reporting a case before the Superior Court, in this city, gives the following as the origin of this word: —

"'Incidentally in his charge, the learned Judge took occasion to manifest his abhorrence of the use of slang phrases in the course of judicial proceedings, by saying that he did not know the meaning of the phrase "bogus transactions," which some one had indecorously uttered during the trial. The word "*bogus*," we believe, is a corruption of the name of one "*Borghese*," a very corrupt individual, who, twenty years ago, or more, did a tremendous business in the way of supplying the great West, and portions of the South West, with a vast amount of counterfeit bills, and bills on fictitious banks, which never had an existence outside the "forgetive brain" of him, the said "Borghese." The Western people, who are rather rapid in their talk, when excited, soon fell into the habit of shortening the Norman name of Borghese to the more handy one of "*Bogus*;" and his bills, and all other bills of like character, were universally styled by them "bogus currency." By an easy and not very unnatural process of transition, or metaphorical tendency, the word is now occasionally applied to other fraudulent papers, such as sham mortgages, bills of sale, conveyances, &c. We believe it has not been inserted in any dictionary; at least we do not find it either in Webster's or Worcester's. Although we do not think that the use of this phrase "bogus transaction" was likely to mislead the jury, the cultivated lovers of pure and undefiled English will no doubt duly appreciate the expres-

sion of disapprobation on the part of the Court, at the introduction of a vulgarism in a tribunal of justice.'

"I should be gratified to learn the name of the place in which this worthy lived, as well as other particulars respecting him. R. T. (1)

"Boston, June 13."

K. P. D. E.

Waltham Peerage.—A line written in your journal was the means of my recovering the patent of the Culpeper peerage—to me a most valuable family document. I have in my possession another patent of peerage found amongst some old lumber in a house in Drury Lane after the death of one of my late father's tenants: how it came there I know not. It is the patent by which John Olmius was raised to the peerage as Baron Waltham of Philipstown in 1762. The son of John Olmius, Drigue-Billers, succeeded to the title. He was born in 1746; married, in 1767, Miss Coe, but died s. p. in 1787, when the title became extinct. Now this document may be interesting to some collateral descendants at present existing; and, I think, the best means of proving my gratitude for the recovery of the patent I sought for, is to ask you to announce the fact of its being in my possession, and my willingness to present it to the person most interested, should such there be.

William H. Morley.

35. St. Michael's Place, Brompton, S. W.

Discovery of the Tomb of Hippocrates.—*The Espérance* of Athens states, that near the village of Arnontli, not far from Pharsalia, a tomb has been discovered which has been ascertained to be that of Hippocrates, the great physician, an inscription clearly enunciating the fact. In the tomb a gold ring was found, representing a serpent (the symbol of the medical art in antiquity), as well as a small gold chain attached to a thin piece of gold, having the appearance of a band for the head. There was also lying with these articles a bronze bust, supposed to be that of Hippocrates himself. These objects, as well as the stone which bears the inscription, were delivered up to Housin Pacha, Governor of Thessaly, who at once forwarded them to Constantinople. (*Express*, Sept. 25, 1857.)

Minor Queries.

Battle of Bloreheath: Bishop Halse.—F. H. W. would be very glad to learn any details that are known respecting the battle of Bloreheath, fought September 1459; and especially respecting *John Halse*, *Hulse*, or *Hales*, then Bishop of Lichfield and Coventry, who escorted Margaret of Anjou from the battle field to Eccleshall.

Portrait of Richard Duke of York.—Is there any portrait or description extant of Richard Duke of York, father of King Edward IV.?

F. H. W. has consulted Hollinshed, Stowe, Fabyan, &c., and the previous vols. of "N. & Q." for information, but without success.

Portrait of Charles I., and a Political Use made of it.—The Chancellor De Maupeo writing to the Countess Du Barry says, *inter aliâ*,—

"His Majesty (Louis XV. of France) must be alarmed then just when his easiness is on the point of changing to mildness, and he must be inspired with resolution in spite of nature. For this purpose we must put every device in practice. One now presents itself which must not escape us. Amongst the pictures to be sold out of the cabinet of the late Baron de Thiers is a portrait of Charles I., King of England, whose head was cut off by his Parliament. Purchase that picture at any price under pretence of its being a family picture, because the Du Barrys spring from the house of Stuart. You will place it in your apartment by the side of the King's picture, and when his Majesty views it, he will of course lament the fate of the English monarch; you must take that opportunity to observe that perhaps his Parliament might have attempted the same if I had not detected their criminal designs before they had arrived at such a pitch of daring wickedness. An apprehension of this nature suggested by you, my dear Cousin, will steel him against all the attempts and machinations of our enemies. Burn this letter, but observe its contents."—*Letters to and from the Countess Du Barry, translated from the French.*—Dublin, Higly, 1780.

The translator adds the following foot-note:

"Madame Du Barry really put the Chancellor's advice in execution. Absurd and wicked as this imputation was, the Prince kindled at it instantly, and it was from before this portrait that 'issued those flames which destroyed the magistracy in the remotest parts of the kingdom.'"

Query, Is this portrait still to be seen in France (probably at Versailles), and by whom was it painted? and farther, is there any account of Madame Du Barry from the time she entered the convent at the death of Louis till her own decease? G. N.

"*You have heard of them by Q.*"—Who is the author of a book called *You have heard of them by Q.* New York: Redfield; London: Trübner, 1854? The author was at one time connected with the *Morning Post.* Iota.

"*Alarbas.*"—Can you inform me who is the author of *Alarbas*, a dramatic opera, 4to., 1709, by a Gentleman of Quality? R. Inglis.

Mormon.—Whence derived? Among the Greeks, Mormo was a bugbear used to frighten children. Lucian, *Philops.*, Theocritus, &c., mention it. B. H. C.

Thomas de Quincey.—I lately read two papers by De Quincey, one detailing one of his opium visions (of which the heroine was a beautiful girl), not comprised in the *Confessions of an English Opium-Eater*, nor in the *Appendix* thereto; the other being a critical dissertation on "Heu! Taceam." Having entirely forgotten where

I read them, I shall be much obliged by distinct reference to them. C. Mansfield Ingleby.

Birmingham.

Quotation Wanted: "*Arise! my love.*"—I want to recover some verses, beginning "Arise! my love;" and which were published, I believe, in Chambers's *Edinburgh Journal.*

C. Mansfield Ingleby.

Birmingham.

Justinian's Claim to the Idea of Santa Sophia.—A French author has lately stated, on some authority which he does not give, but which is supposed to be one of the Byzantine writers, the fact, that the design of the great church at Constantinople was not that of either Justinian nor his architects, but it was a copy of the palace of Chosroes (Nushirwan), the great King of Persia. Can any of the readers of "N. & Q." help me to the reference? F. R. I. B. A.

The Proposal.—In the Manchester Exhibition was a painting by Harlowe Salvoz, D., No. 166., with the above title, of which an engraving hung in the windows of the Cambridge print shops, was the delight of myself and friends in my freshman's year, nearly forty years since. I recollect hearing at the time that the three lovely faces were portraits of three sisters, and some years afterwards I heard that one married a bishop and another a peer. No doubt some of your numerous readers can state whether these are facts, and can also mention the maiden name of the ladies.

A Quondam Fellow.

Segars or Cigars.—In the *Distresses and Adventures of John Cockburn*, p. 139., London, 1740, who was put on a desert island by pirates near the Bay of Honduras, swam on shore, and travelled thence, 2600 miles, to Porto Bello on foot, there is this passage:

"These Gentlemen (three Friars) gave us some Seegars (*sic*) to smoke, which they supposed would be very acceptable. These are leaves of Tobacco rolled up in such a manner that they serve both for a Pipe and Tobacco itself. Then the Ladies, as well as Gentlemen, are very fond of smoking; but, indeed, they know no other way here, for there is no such thing as a Tobacco Pipe throughout New Spain, but poor awkward Tools used by the Negroes and Indians."

Can any reader of "N. & Q." inform me if there is any earlier notice of the *word* segar than this, and what is its etymology? A. A.

Kimmeridge Coal Money.—Some years ago a paper was read, the *resumé* of which is printed in the *Journal of the British Archæological Association*, vol. i., endeavouring to prove that these circular pieces of jet or cannel coal are simply waste bits from the turner's lathe, and not monetary pieces. But, on mentioning this to the late Dean of Westminster at the time, he assured me they were disks of cannel coal turned for the purpose of forming the hollow side of the foot or bottom of earthenware basins, pots, &c., and that he could prove it by having found these (so to speak) matrices, or cores, among the remains or fragments of old long-disused potteries, sticking in the bottoms of imperfectly burned basins. Can any reader of "N. & Q." inform me whether the late lamented Dean ever wrote or published anything on this subject, and if so, when and where? A. A.

Poets' Corner.

Heralds' Visitation, co. Gloucester, 1682–3.—Bigland, in his *History of the County of Gloucester*, mentions a visitation in 1682–3.* Can any one inform me where it is deposited at the present time? T. M.

"*Gratiâ Theatrales.*"—Can you give me any information regarding the author of "*Gratiâ Theatrales, or, a Choice Ternary of English Plays*, composed upon especial occasions by several ingenious persons," 12mo. 1662? The names of the plays are, 1st. "Grim the Collier of Croydon; or, The Devil and his Dame, with the Devil and St. Dunstan," a Comedy by J. S.; 2nd. "The Marriage Broker; or, The Pander," a Comedy, by M. W.; 3rd. "Thorney Abbey, or, The London Maid," a Tragedy, by T. W. R. Inglis.

Cleveley, the Water-Colour Artist.—Who was Robert Cleveley, water-colour painter, circa 1790?

What was the "Flag Ship" at Portsmouth in that year?

Did George III. make a state visit to her at that time? W. P. L.

Greenwich.

Bishop Percy's Folio.—Can any of the readers of "N. & Q." inform me whether this celebrated folio ever had an existence more real and palpable than that of the history by Cid Hamete Benevgeli? If it ever was a reality, what has become of it? Through whose hands has it passed since the death of the excellent bishop, and is it now in being? If so, who is the happy possessor?

C. (1.)

Admiral Sir Piercy Brett.—Information is requested regarding the pedigree of Admiral of the White Sir Piercy Brett, Knt. He was the right-hand man of Lord Anson, and, as Lieutenant of the "Centurion," he served under that commander during his voyage round the world. He was a friend of Lord Chatham, and supported him in the House of Commons, and was with him when he died. He held several important commands-in-chief.

[* There seems to be some misprint in the date. Our correspondent should have stated the volume and page where the passage occurs in Bigland.—Ed.]

Sir Piercy is thus mentioned in Hasted's *History of Kent*, parish of Ash:

"At the west end of the Hamlet of Gilton Town stands Gilton Parsonage, lately inhabited by the Bretts."*

The same History contains particulars about the Bretts at East Malling, Larkfield Hundred; Bexley; and Wye Parish, Hundred of Wye.

There is some account of Sir Piercy Brett in the *Gentleman's Magazine* for 1781.

George Bowyer.

Temple.

London Goldsmiths.—Where can I find any account of the goldsmiths and silversmiths of London during the reigns of James I. and Charles I.? Were they distinguished for their workmanship or design? Heriot was the one principally patronised by King James.

A Constant Reader.

Minor Queries with Answers.

Trimmer.—What is the meaning of the word "*Trimmer*," a political term in use in the reigns of Charles II. and William III.? In Dryden's Epilogue to the *Duke of Guise*, it is mentioned in connexion with *Whig* and *Tory* thus:—

"A *Trimmer* cried (that heard me tell his story)
Fie Mistress Cook! Faith, you're too rank a Tory!
Wish not Whigs hang'd," &c.

And again:

"We *Trimmers* are for wishing all things even."

In the Epilogue to Nat. Lee's *Constantine the Great*, it is also thus mentioned:—

"The Court of Constantine was full of glory,
And every *Trimmer* turned addressing Tory."

And

". . . . . I'll tell
Why these d—d *Trimmers* lov'd the Turks so well.
Th' original *Trimmer*, tho' a friend to no man,
Yet in his heart ador'd a pretty woman," &c.

If any of your readers would explain this term, they would confer an obligation on

An Old Tory.

[Sir Walter Scott has the following note to the passage from the Epilogue to Nat. Lee's *Constantine the Great* (Dryden's *Works*, x. 389.): "The original Trimmer was probably meant for Lord Shaftesbury, once a member of the Cabal, and a favourite minister, though afterwards in such violent opposition. The party of Trimmers, properly so called, only comprehended the followers of Halifax; but our author seems to include all those who, professing to be friends of monarchy, were enemies to the Duke of York, and who were as odious to the Court as the fanatical republicans. Much wit, and more virulence, was unchained against them. Among others, I find in Mr. Luttrell's Collection, a poem, entitled, 'The Character of a Trimmer,' beginning thus:

"'Hang out your cloth, and let the trumpet sound,
Here's such a beast as Afric never own'd:
A twisted brute, the satyr in the story,
That blows up the Whig heat, and cools the Tory;
A state hermaphrodite, whose doubtful lust
Salutes all parties with an equal gust.
Like Ireland shocks, he seems two natures joined,
Savage before, and all betrimm'd behind;
And the well-tutor'd curs like him will strain,
Come over for the king, and back again,'" &c.

"Halifax," says Macaulay, "was the chief of those politicians whom the two great parties contemptuously called Trimmers. Instead of quarrelling with this nickname, he assumed it as a title of honour, and vindicated, with great vivacity, the dignity of the appellation. Everything good, he said, trims between extremes. The temperate zone trims between the climate in which men are roasted and the climate in which they are frozen. The English Church trims between the Anabaptist madness and the Papist lethargy. The English constitution trims between Turkish despotism and Polish anarchy. Virtue is nothing but a just temper between propensities any one of which, if indulged to excess, becomes vice. Nay, the perfection of the Supreme Being Himself consists in the exact equilibrium of attributes, none of which could preponderate without disturbing the whole moral and physical order of the world. Thus Halifax was a Trimmer on principle. He was also a Trimmer by the constitution both of his head and of his heart. His understanding was keen, sceptical, inexhaustibly fertile in distinctions and objections; his taste refined; his sense of the ludicrous exquisite; his temper placid and forgiving, but fastidious, and by no means prone either to malevolence or to enthusiastic admiration. Such a man could not long be constant to any band of political allies. He must not, however, be confounded with the vulgar crowd of renegades. For though, like them, he passed from side to side, his transition was always in the direction opposite to theirs. His place was between the hostile divisions of the community, and he never wandered far beyond the frontier of either." (*Hist. of England*, i. 244., edit. 1856.) From this extract it will be seen that Lord Macaulay (as he states in a note) believes Halifax to have been the author, or at least one of the authors, of *The Character of a Trimmer*, which, for a time, went under the name of his kinsman, Sir William Coventry. The full title of this celebrated pamphlet reads, *The Character of a Trimmer; his Opinion of, I. The Laws and Government. II. Protestant Religion. III. The Papists. IV. Foreign Affairs. By the Hon. Sir W. C.* London, Printed in the year 1688. 4to., pp. 43. In D'Urfey's *Pills to Purge Melancholy* is a song entitled "The Trimmer," of which the following extract may serve as a specimen:—

"Pray lend me your ear, if you've any to spare,
You that love Commonwealth or you that hate Common Prayer,
That can in a breath pray, dissemble, and swear,
Which nobody can deny.

Of our gracious King William I am a great lover,
Yet side with a party that prays for another;
I'll drink the king's health, take it one way or other,
Which nobody can deny.

The times are so ticklish, I vow and profess
I know not which party or cause to embrace;
I want to join those that are least in distress,
Which nobody can deny.

* William Brett, Esq., Capt. in the Navy, resided here, ob. 1769, æt. 51., marr. Frances, daughter of John Harvey of Dane Court, Esq., who died 1773, æt. 39., by whom he had issue Piercy, now of Gosport; Anne-Maud; Frances, d. 1778, æt. 23.; and William Francis, d. 1774, æt. 13.; and were all buried in this church. He bore for his arms arg., a lion rampant gules, an orle of cross croslets fitche of the 2nd."

Each party, you see, is thus full of hope;
There are some for the Devil, and some for the Pope;
And I am for anything else but a *rope*.
Which nobody can deny."]

French Bible. — I have in my possession a folio French Bible, beautifully printed in double columns, with numerous woodcuts. Of these most are inserted in the letter-press, being just the width of a column. Some few, as "Le Tabernacle," occupy half a page. At the beginning are "S. Jerome à Paul Prelatre touchant les Livres de la Bible," and "Preface de S. Jerome Prestre, sus le Pentateuque de Moyse." The first volume, from Genesis to Esther, including Esdras, Tobias, and Judith, contains 498 pages; the second, from Job to Maccabees, 413. The New Testament contains 288 pages: all are bound in one. As the title-page is wanting, I should feel grateful to any one who could tell me its date.

I omitted to mention that on a blank page at the end of each volume of the Bible is a scroll, nearly in the form of what is called a true lover's knot. On the three top loops are the letters "SON · EN · FV," on the two bottom ones "ART · DI." This may perhaps afford some clue to determine when, where, or by whom it was printed.

I could give several other particulars which appear to me curious; but I should like first to see what remarks are made by persons more conversant with bibliology on those already given.

A Country Parson.

[Our correspondent's Bible seems to agree with one described in *Bibliotheca Sussexiana*, ii. 116., entitled *La Sainte Bible*. A Lyon, par Jan de Tournes, 1554, fol. 2 vols. In this Bible the title of the New Testament consists simply of the following, enclosed within a flourished border in the centre of the page: *Le Nouveau Testament de Nostre Seigneur et seul Sauveur Jesus Christ.* Preceding the Old and New Testaments are Tables of the Books which they severally contain.]

Pianos, when first invented.—F. L. is desirous of ascertaining the period when *pianos* were invented and introduced into England and Scotland. Some correspondent will therefore kindly give him the required information.

[Musical instruments, in which the tones were produced by keys, acting upon stretched strings, are of considerable antiquity, but the piano-forte, properly so called, is an invention of the last century. The instrument that immediately preceded it was the harpsichord, in which the wire was twitched by a small tongue of crow-quill, attached to an apparatus called a *jack*, moved by the key. At length, in an auspicious hour for the interests of music, the idea arose that, by causing the key to *strike* the string, instead of pulling it, the tone might be considerably improved, and the general capabilities of the instrument otherwise extended. This contrivance opened an entirely new field to the player, by giving him the power of expression, in addition to that of execution; for, by varying the touch, a greater or less degree of force could be given to the blow on the string — whereby the effects of *piano* and *forte* might be produced at pleasure. This was the great feature of the new invention, and gave to the improved instrument the name of *piano-forte*. Who was the inventor does not appear certain. The merit has been ascribed by turns to the Germans, the Italians, and the English; and the date of the invention is equally obscure. The first authentic notice of the instrument discovered is on the occasion of a visit of John Sebastian Bach to Frederick the Great, King of Prussia, in 1747, three years before the death of this immortal composer. From an old play-bill in the possession of Messrs. Broadwood, it appears that the piano-forte was first known in England about 1767, as it was introduced at Covent Garden Theatre as "a new instrument" in May of that year. A German maker, of the name of Backers, is supposed to have been the first who manufactured the piano-forte to any considerable extent in England. The manufacture was also early taken up by Tschudi, Stodart, Kirkman, Zumpe, and others, and the superiority of the new instrument soon became so apparent, that it gradually superseded the harpsichord. See *Musical Instruments in the Great Industrial Exhibition of* 1851. By William Pole, F.R.A.S. Privately printed. 1851.]

Nicholas Brady, D.D.—What was his mother's maiden name? H. G. D.

[Dr. Brady's mother was Martha, daughter of Luke Gernon, a Judge of singular meekness and probity. She was a lady of great beauty, virtue, and goodness. — Kippis's *Biographia Britannica*, ii. 565.]

Replies.

MACISTUS, AND THE TELEGRAPHIC NEWS OF THE CAPTURE OF TROY.

(2nd S. iv. 189. 295. 369. 411. 438.)

The statement which H. C. K. calls in question, that the light of a good lighthouse is visible at sea to the naked eye not more than about fifteen miles, was not made without authority. It refers, however, to a lighthouse 100 feet in height above the sea level: if the light is upon an eminence, it may doubtless be seen some miles farther. H. C. K. lays it down that "a beacon lighted on a mountain would be visible at a much greater distance than the mountain itself, even on the clearest day." This position seems very doubtful. Hills of no great elevation can be seen on a clear day from other heights at a distance of forty or fifty miles; but it cannot be supposed that a beacon fire of pinewood or heath could be discerned by the naked eye at this distance. He thinks that the fire on the Malvern Hills was seen at a distance of 100 miles. I cannot believe this to be possible. The coast of Sicily is said to be sometimes visible from Malta, and that of Corsica from the southern coast of France; but it is a very rare event when they can be seen, and in general they are wholly invisible. These distances are under 100 miles. Mr. Buckton says that Biot and Arago constructed lamps visible from stations 100 miles apart, for trigonometrical surveys. These lamps were doubtless seen through tele-

scopes; but it would be desirable to be furnished with farther particulars as to this fact, before any inference is drawn from it.

I cannot agree with Mr. Buckton in his hypothesis that Æschylus represents the telegraphic communication with Troy as "under the management of Macistus;" or that the resemblance of his name to that of the Persian commander of cavalry in the campaign of Xerxes, Masistius (called by the Greeks Macistius) proves that he was a Persian. If, with Mr. Buckton, we are to take the capture of Troy as a historical event, we must remember that the Persian empire was not founded till centuries after the date assigned for the Trojan war. Mr. Buckton farther remarks that Mount Dirphys, or Dirphossus, in Eubœa; is "the only geographical point for a beacon-light between Athos and Mcssapius." It is nevertheless open to the objection that it divides the interval between these two extremes into very unequal portions, and renders the transmission of the light from Athos to Dirphys impossible. L.

H. C. K., in his observations upon the learned article of L. on "Macistus" observes, that "from the pier at Dover the Calais light, distant 22½ miles, is very plainly visible to the naked eye on an ordinary night."

The observation has reference to the use of fires as signals, and the distance at which they may be visible. The subject is illustrated in a very interesting manner in the ancient history of England, when one of its kings took an active part (as England did in the present century) in restoring to France its legitimate sovercign, who had received a hospitable welcome in the palace of an English king. The incident to which I refer occurred in the year 936, when Louis d'Outremer was (like Louis le Desiré, many centuries afterwards) about to be received in France.

Without troubling your readers with the previous details of these transactions, here is the description by an author of the tenth century of the strange manner in which the parties on both sides the sea intimated their presence to each other:

"The Duke and the other great men amongst the Gauls proceeded to Boulogne, for the purpose of receiving their lord the King. As soon as they arrived, they arranged themselves along the sea-shore, and indicated their presence to those on the opposite coast, by *setting fire to some cottages* (tuguriorum incendio presentiam suam iis qui in altero litore erant ostendebant). King Athelstan, accompanied by the royal cavalry, was on the opposite coast with his nephew (Louis), for the purpose of sending him to the expectant Gauls. By the King's order some houses were set fire to, in order that those on the other side of the sea might know that he had arrived. (Adelstanus . . . . cujus jussu *domus aliquot succensæ*, sese advenisse trans positis demonstrabant.)"

Upon the use of fire-signals amongst the Northmen, I would refer your correspondents to Snorro, *Konung Hakon Adalsten. Fostres Saga*, c. 21, 22., and as to the "de pyris in excelsiorum montium jugis præparandis, struibus nempe aridorum lignorum erigendis, nec longiore intervallo inter se distinguendis, quam ut mutuo conspectu notari possent," see Torfæus, *Hist. Norveg.*, lib. v. c. 10., vol. ii. pp. 222, 223. W. B. Mac Cabe.

Dinan, Côtes du Nord.

In reply to H. C. K. I beg to hand you a list of the places, with their distances, from whence the Malvern bonfire was seen. The list was kindly furnished to me by one of the Malvern Committee. I myself saw it from one of the stations named, Alfred's Tower, Stourton, Wilts; although the night was by no means favourable, in consequence of a dense mist on the horizon: —

	Miles.
Snowdon	105
Bath	53
Nettlebed, Oxon.	73
Wrekin, Salop	42
Bandon Hill, Leicester	60
Robinhood's Hill, Gloucester	23
Dudley	26
Bridgewater	75
Leamington	37
Stroud	30
Yeovil	83
Alfred's Tower, Wilts	75

A letter was received at Malvern at the time, wherein it was stated that the fire had been seen from the neighbourhood of Alnwick, Northumberland. Q. C.

ST. MARGARET.

(2nd S. iv. 419.)

In reply to the Query, "Whether it is possible that a tangible relic of this holy woman may still be preserved," I have the gratification of informing the querist that such is believed by the Romish Church, on what is considered reliable authority, to exist at the Escurial in Spain. I have in my possession three recent autograph communications respecting the history, and present locality, and state of these remains, from reverend gentlemen on the Continent, one of whom I have subsequently visited. The letters are already in type, and are to be published *in extenso* in the second volume of my *Historical and Statistical Account of Dunfermline*, which, it is expected, will appear early in January next. One donation of the relic is described as consisting of "a small bone, of slight importance (*poca cosa*), part of the flesh of the right leg two inches (fingers) square, a part of a member of the same leg three inches long." Another "little packet has two very small bones, and an inscription which says '*De Sancta Margarita.*'" In the second division of a reliquary, near to which "there are seen the full-length

paintings of St. Margaret, Queen of Scotland, and of St. Malcolm, there is a large packet with relics of many saints put up in wrappers (*cartones*), with two relics, each of which has its inscription, which says '*Sta Margarita.*' One is a piece that looks like skin, and seems to have been of the size of half a dollar; but it is injured and lessened, at least on one side. The other is a fragment of bone, apparently from the thigh, three inches long." The writer adds, "It is to be observed, that there is a document to testify the authenticity (*procedencia*) — a word which cannot be well rendered, but means whence they came, or how come by — of the above relics of St. Margaret, with all the forms and authorisation necessary to preclude every doubt as to their identity (legitimacy), and the delivery of them with all formality to this royal house."

I also have a copy of the rare little book, the *Life of St. Margaret*, printed at Paris in 1661, for which I paid two guineas.

I presume it is known to most readers of "N. & Q.," that Queen Margaret and King Malcolm were first interred in the nave of the church of Dunfermline, and in 1250, on the finishing of the eastern church or choir, their bodies were lifted and translated, by order of Alexander III., to the more honourable part, the choir, above the great altar, or Lady Chapel, where the position is still marked by large, blue, plinth stones, with eight circular impressions of pillars for supporting the canopy. I may add that I was one of a few persons who first saw the remains of King Robert the Bruce, on the discovery in 1819 of his tomb, directly westward of this position, and now before the pulpit of the new church; a full account of which, and of his second Queen, Elizabeth's tomb in the immediate vicinity, is given in the first volume of the *History of Dunfermline.*

Peter Chalmers.

Manse, Dunfermline.

"tessonē," etc.

(2nd S. ii. iii. *passim.*)

Having recently been favoured with a copy of the volume of *Vocabularies of the Tenth Century to the Fifteenth*, privately printed under the direction and at the expense of Mr. Joseph Mayer, F.S.A., and edited by Mr. Thos. Wright, F.S.A., I wish to point out how it decides two or three questions formerly discussed in "N. & Q."

Tessonē (2nd S. iii. 270. 336.) — At p. 166. of the *Vocabularies*, "Teissoun" is glossed "a brok." Again, at p. 78., "taxo vel melus-broc;" and at pp. 188. 220., "hic melota broke, hic taxus idem est." This completely proves that the *tessonē* was the same as the *broccū*, and that *tesso* is derived from *taxus.*

Hops (2nd S. ii. 314. 392.; iii. 376.) — At p. 69. of the *Vocabularies* is "Humblonis, hege-hymele," and at p. 289., "Volvula hymele." These are Anglo-Saxon lists; and I think it is fair to infer from the word *hege-hymele*, or hedge-hops, that in those days they had cultivated hops.

Releat (2nd S. ii. 12.) — This Query of F. C. B. has, I think, never been answered.

At p. 37. is Lat. "compita;" Anglo-Sax., "weg gelæta;" and at p. 53., "Trivium wege læton." These are clearly the original of *Releat.*

Mr. Mayer has conferred a great boon upon archæologists and philologists by printing this handsome volume. A more interesting work it has seldom been my privilege to study. The typography is excellent, and the judicious care and research of the editor is only exceeded by the public spirit of Mr. Mayer in making such a class of documents more generally available.

The *Vocabularies* are Anglo-Saxon, semi-Saxon, and early English, with Latin and French treatises with interlinear glosses. The two largest are a Nominale of the fifteenth century from a MS. in the possession of Mr. Mayer, and a Pictorial Vocabulary, also of the fifteenth century, from one belonging to Lord Londesborough. From the subjects and execution of the illustrations to the latter, I conjecture that they were the handiwork of some schoolboy, trying to relieve the drudgery of his task by amusing himself, as many a schoolboy does in the present day, by adding figures in the margin of his dictionary. E. G. R.

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the kentish horse.

(2nd S. iv. 307.)

This symbol may be as recent as Hengest and Horsa, for Odin brought his As-es from a country noted for its horses, the Tagarmah of Ezekiel; and their oath was by "the shoulder of a horse and the edge of a sword." They must have passed through Hanover to reach Asciburgum on the Rhine. But I think I have read that the Nisæan horses appropriated to the use of the Persian kings were white; hence we must infer a later importation of the symbol to Hanover. I look much farther north than Jutland for the first inhabitants of Kent. Our eastern counties are, according to Dr. Latham, much more Norse than Saxon.

"Whatever is provincial in Norfolk, Suffolk, Lincolns., and S. Yorks., is Norse. The fenmen about Boston, Thurlby, Thurkill, &c., bear the names of the Icelandic heroes. Whatever towns end in *by*, and streams of water are called *becks*, there, to be sure, was a Norse settlement."— Latham's *Norway*, ii. 13.

Our expression "Rime Frost" is Norse. At this moment I can recall but one link between Norfolk and Kent; the name of a river Wantsum in

Kent, Wensum in Norfolk. Let us look farther back for the Horse of Kent. In the people overcome and dispersed by Odin's followers, we may probably find our earliest, — in Dr. Prichard's nomenclature — our Allophyllian race. The first inhabitants of northern Russia, Lapland, Finland, were the Ugrian race; one tribe of whom, the Arimaspæ of the Greeks, Dr. Latham thinks were the present Tscheremis, while Davies suggests that they were Finns. Beyond the Arimaspæ, Herodotus places the Issedones or Essedones, whom he calls Oigurs, and beyond them were the Hyperboreans. The "one-eyed Arimaspians" are probably the Ogres of our nursery tales. Our present concern is with their neighbours, the Issedones, who appear to have left their name in the very heart of France — Issondun, Dep. Indre. Essedones was also the name of the ancient British war-chariot. This brings us to the "Finn hypothesis," which supposes that

"The earliest European population was once comparatively homogeneous from Lapland to Grenada, from Tornea to Gibraltar. But it has been overlaid and displaced; the only remnants extant being the Finns and Laplanders, protected by their Arctic climate, the Basques by their Pyrenean fastnesses, and perhaps the Albanians." — Latham's *Nat. Hist. of the Varieties of Man*, p. 553.

The Basques, as in native tongue, Enskaldunes, are supposed to have spread from the south, meeting the Ugrians in Armorica, which country bears strong evidence of having been Ugrian. I am inclined to think that the Enskaldunes also came originally from the north; we have scarcely an instance of a large tribe pressing northward as colonisers. Facts show the ancient connection of Armorican with Britain; that country even disputes our King Arthur with us, and some circumstances of his life much favour the claim. It may be that his famous Round Table was one of those Celtic or Druidical monuments on which, in Armorican legends, the lover plighted his troth, and on which, even to the eleventh century, bargains were concluded and money paid; perhaps the origin of our custom *on a post*. By what means the Ugrians reached England may, I think, be satisfactorily answered: their motive might be gold. In that case the earliest settlers in the eastern counties were not of the first tribe. I wish we could cast aside the idea of our Saxon ancestry, to which we are so much wedded, and that some resolute archæologist would undertake works like those of M. Boucher de Perthes at Abbeville; he would be rewarded, I think. Above all, I hope that, where it is possible, the *form* of every ancient skull found in these counties (and elsewhere too) will be closely examined and fully described. F. C. B.

MEDIÆVAL MAPS.

(2nd S. iv. 434.)

In answer to your correspondent's 4th and 5th Queries concerning maps and map-makers of the thirteenth and fourteenth centuries, I can refer him for the fullest information to the *Géographie du Moyen Age, étudiée par Joachim Lelewel*, 4 tomes 8vo., Breslau, 1852. Lelewel's work, though somewhat wanting in arrangement, is a mine of learning, and a monument of industry and research on this most interesting subject. The text is illustrated with numerous facsimiles, and the volumes are accompanied by an atlas containing fifty copies of maps, engraved by the author; unfortunately on so minute a scale, as to require, in many instances, the aid of a powerful lens before the names of the places can be read. This minuteness was necessary, as the author states, in order to render the work accessible to the literary world at large in point of cost. For those who can afford it, M. Jomard's splendid collection of facsimiles of maps, globes, and planispheres, now in course of publication, leaves nothing to desire. The plates are exact reproductions of the originals in every respect, size included. The work is, therefore, necessarily very costly. It is entitled, *Les Monuments de la Géographie*. Six or seven parts have been published. I cannot say exactly how many parts and plates have appeared, as I am not writing in my library; but, if I remember rightly, the latter amount to about forty in number. I presume that your correspondent is aware of the excellent account of the Catalan Atlas (accompanied by facsimiles) inserted by MM. Buchon and Taster in the 14th volume of the *Notices et Extraits des Manuscrits de la Bibliothèque du Roi*. The date of this curious atlas is 1375. William H. Morley.

P.S. In special answer to your correspondent's 4th Query, I refer him to p. cxxv. *et seq.* of Lelewel's "protégomènes" to the *Géographie du Moyen Age*, where he will find a "Table Chronologique de la Cartographie du Moyen Age Arabe et Latine." In this table every map-maker and map of note, during the periods your correspondent wishes to investigate, are summarily mentioned, with references to the body of the work, where a fuller description occurs.

I beg to say in answer to your Querist, that the "Mappa Mundi" does still exist, and can be seen in the Camera dei Mappi at the Ducal Palace, Venice, where I saw it this summer. One great peculiarity I noticed in it was that it reversed our modern custom, and put the South at the top of the map; consequently the visitor is somewhat surprised at finding the East on his left hand. May I ask how long such a custom continued in

vogue? It is noticeable also in other later maps hung in the room. Again, we have here fully developed the "occan river," which flows all round Fra Mauro's globe. I hope that these remarks may draw out some more learned antiquary in this branch of science. CANTABRIGIENSIS.

Union, Cambridge.

P.S. Does the copy, alluded to by you as in the British Museum, reproduce the curious descriptions which are dispersed as comment all about the map?

[The Mappa Mundi we alluded to consists of six plates of double folio, with the descriptions in Spanish dispersed about each map. There is also in the British Museum an octavo copy, entitled *Mappa Mundi, otherwise called the Compasse and Cyrcuet of the Worlde, and also the Compasse of every Lande comprehended in the same.* No date. The colophon is as follows: "Thus endeth this Mappa mundi, very necessary for all Marchauntes and Maryners, and for all such as wyll labour and traueyle in the Countres of the Worlde. Imprinted by me Robert Wyer, dwellynge in S. Martyns paryshe, at the sygne of S. John Euangelyst, besyde the Duke of Suffolkes places, at the Charynge Crosse." This copy contains eight small woodcuts and ornaments roughly executed.]

Replies to Minor Queries.

Sempringham Headhouse (2nd S. iv. 433.) — Stow says (Thoms's edit., p. 142.): —

"Amongst these new buildings is Cowbridge Street, or Cow lane, which turneth towards Oldborne, in which lane the prior of Sempringham had his Inn or London lodging."

Mr. T. E. Tomlins, of Lincoln's Inn Fields, has some notes from records relating to Sempringham Headhouse, which probably he would not object to communicate if G. P. will apply to him. G. R. C.

Knightsbridge Registers (2nd S. iv. 388.)—There are twenty volumes of Registers belonging to Trinity Chapel, Knightsbridge, of all sizes, from the small volume of but a few leaves to the larger quarto and folio. Some are, however, duplicates: they extend from 1658 to 1752. They are, I regret to say, imperfect, and their existence was forgotten till, by constant inquiry, I brought them to light, and put them in order. They had for many years been stowed away in a chest, always locked, and the key of which being kept by the non-resident incumbent, their existence was unknown to the officials on the spot.

For many years the chapel was in the hands of lay lessees, and the registers appear to have met with the *care* such records usually do in like circumstances. The earliest are gone; and those remaining deficient, especially from 1730 to 1739, which nine years are wholly missing. The regular baptismal register is also missing; but a number of duplicate entries of such are preserved, extending from 1663 to 1702, although the rite has, I know, been administered considerably later. Burial registers there are none; it is only traditionally known that burials ever took place here.

If any of your correspondents could throw light on these missing documents, I should be glad if they would do so. The remaining ones have been taken into proper care by the Rev. Dr. Wilson, the recently appointed minister; but as far as I can, I will afford any information your correspondent may be in need of. H. G. DAVIS.

Wilton Place, Knightsbridge.

Sir Oliver Leder (2nd S. iv. 410. 440.)—The letter of your correspondent A. Z. would make it appear that my information about Sir Oliver Leder is in the main false. I can only say that it was obtained from a source on which I had every reason to place confidence; but, as the means of confirming or disproving it placed within my reach in a provincial town were not very extensive, I forwarded it to you, in the hope that some of your readers might be able to settle the matter. As soon, however, as I saw A. Z.'s letter, I procured the assistance of an intimate friend who is now in London; and he proceeded to Doctors' Commons, where he found, among the wills of 1558, that of "Oliverus Leder, Miles." The testator leaves his property, situate at Great Staughton, Little Staughton, Berkhampstead, and several other places, to his wife Frances. He also mentions his father Thomas Leder, his brother Stephen, and his nephew Thomas. He desires to be buried on the north side of the choir of the church of Great Staughton, near the high altar. The name is spelt "Leder" throughout. As to whether he really was buried at Great Staughton, I have no means at present of ascertaining. I find also a mention of Oliver Leder in Lemon's *Calendar of State Papers in the Tower* as follows: —

"1549, June 19, London. Olyver Leder to Cecil. Sends his reply in the matter at variance between himself and one Edm. Hatley."

The letter will be found in *State Papers*, vol. vii. With these facts, perhaps something farther may be learned of Sir Oliver; who, even if he was not Chief Justice, was at least a man of considerable property about the period before-mentioned. V. S. D.

"*The Gay Lothario*" (2nd S. iv. 454.) — This expression, doubtless, takes its rise from *Don Quixote*, where, in the "Impertinent Curiosity" (a story inserted in the second part of that romance), Lothario is the name of one of the characters, who seduces his friend's wife. W. H. N.

"The gallant, gay Lothario!" the "dear Perfidious!" is a character in one of the early tragedies of the poet Nicholas Rowe, *The Fair Penitent*, which is somewhat upon the model of

Le Festin de Pierre of Molière: the hero of each piece being a *libertin effréné;* and perhaps I may more delicately explain the characters of both by quoting the *monologue* of the valet of Molière's hero (*Sganarelle*), upon the *dénouement;* or I might say, *la catastrophe*, did not Molière call it a *comedy:* —

"Voilà par sa mort, un chacun satisfait. Ciel offensé, lois violées, filles séduites, familles déshonorées, parens outrages, femmes mises à mal, maris poussés à bout, — tout le monde est content."

SIGMA.

CURIOSUS will find the following line in Rowe's tragedy of *The Fair Penitent*, Act V. Sc. 1.: —

"Is this that haughty gallant, gay Lothario?"

J. K. R. W.

Argot (2nd S. iv. 128.) — M. Francisque-Michel, in his *Etudes de Philologie Comparée sur l'Argot* (Paris, 1856), at p. iv. *et seq.* of the Introduction, gives several different etymologies of the word *argot*, as suggested by various authors. At the same time this very able philologist states that he has no idea of undertaking "une entreprise aussi périlleuse que la recherche de l'étymologie du mot *argot*." Without wishing to derogate from an authority so unexceptionable, and in accordance with the suggestion of MR. KNOWLES, I turned to Maclcod and Dewar's *Gaelic Dictionary*. There I find "Argnach, a robber," &c. "Argthoir, a plunderer;" and "Arguin, I lay waste; argue, dispute, contest." I think it will be generally admitted that this double resemblance of sound and sense is not altogether fortuitous; and that therefore the origin of the word is to be found in the Celtic, rather than in either the classical Greek or the obscure and degraded Zincali. ROBERT TOWNSEND.

Albany, N. Y.

"*Travels in Andamothia*" (2nd S. iv. 330.): —

"Διόπερ και αὐτὸς ὑπὸ κεοδοξίας ἀπολιπεῖν τι σπουδάσας τοῖς μεθ' ἡμᾶς, ἵνα μὴ μόνος ἄμοιρος ὦ τῆς ἐν τῷ μυθολογεῖν ἐλευθερίας, ἐπεὶ μηδὲν ἀληθὲς ἱστορεῖν εἶχον (οὐδὲν γὰρ ἐπεπόνθειν ἀξιολόγον) ἐπὶ τὸ ψεῦδος ἐτραπόμην, πολλῷ τῶν ἄλλων εὐγνωμονέστερον· κἂν γὰρ δῇ τοῦτο ἀληθεύων λέγω, ὅτι ψεύδομαι, οὕτω δ' ἂν μοι δοκῶ καὶ τὴν παρὰ τῶν ἄλλων κατηγορίαν ἐκφυγεῖν, αὐτὸς ὁμολογῶν μηδὲν ἀληθὲς λέγειν. γράφω τοίνυν περὶ ὧν μήτ' εἶδον, μητ' ἔπαθον, μήτε παρ' ἄλλων ἐπυθόμην· ἔτι δὲ μητὲ ὅλως ὄντων, μηδὲ τὴν ἀρχὴν γενέσθαι δυναμένων."—*Veræ Historiæ*, lib. i. 4., ed. Bipont, iv. 221.

As Lucian is the writer, I trust that the praise will not be thought "exorbitant." H. B. C.

U. U. Club.

Stone Shot (2nd S. iv. 37.) — There are four stone shot of English manufacture at St. Michael's Mount, Normandy. The English besieged the Mount in 1424, and fired these shot into the place; but the French made a sally, drove off their besiegers, and captured the great guns that had thrown them in. Two wrought-iron guns, made of bars and rings welded together, may be seen, one on each side of the inner gateway. They are now very rusty. The bore of the largest is eighteen inches. In the sketch I made of the gateway, the guns, and the shot (June 10, 1852), I see I have coloured the latter gray; and, to the best of my recollection, they are made of granite. P. H.

Sidmouth.

John Eliot's Indian Bible (2nd S. iv. 224.) — W. W. speaks of Eliot's Bible. Eliot was minister of Roxbury, near Boston, Massachusetts. When I was touring over there some years ago, I picked up a few memoranda about his pious labours. In the early times of the colony, when the Indians formed a considerable portion of the population, Eliot studied their language, for the purpose of placing the truths of Revelation before them. He complained of the difficulties he had to contend with, and of the extraordinary length of some of the Indian words. He adduced the following as specimens: — Nummatchekodtantamoonganunnonash (thirty-two letters), signifies "our lusts;" Noowomantammoonkanununnonnaso (twenty-six letters), means "our loves;" and Kummogkodonattoottummooetiteaongannunnonash (forty-three letters), "our question." These things are spoken of in the *Magnalia*, b. iii. p. 193., an American publication. Before returning to England, I procured a copy of the Book of Common Prayer in the language of the "Six Nations" of Indians. It had been so rendered for their instruction and use. It contains some long words. In one of the opening sentences from Dan. ix. 9. 10., we have Tsinihoianerenscratokentitseroten (thirty-three letters), but I know not what it means. If I owed your compositor a spite, I would quote a few more. P. HUTCHINSON.

West Country Cob (2nd S. iv. 65.) — The derivations of the word "cob" hitherto offered, rather excite a smile of mistrust than a feeling of satisfaction. Where MR. BOYS goes to Spain for a derivation, he travels lamentably wide of the mark. The process he describes has been introduced sparingly into the West of England. When I was a boy, I recollect witnessing the erection of two or three houses in my own neighbourhood in this way; but it was looked upon as a novelty. It was done by ramming earth in between two planks, or series of planks, with rammers. This was not cob; it was called *pisé*. In this case the earth was dry; that is, having only the ordinary dampness of the ground, and without straw. Cob is *mud* mixed with straw, and sometimes a little lime to make it harden. *Pisé* and cob must not be confounded. They are different things. In raising a wall of cob, a large three-prong fork is commonly used; a course about three feet high is raised, and allowed to dry. Then another, and another, until the wall is of

sufficient height. When the whole is dry enough, it is pared smooth with a tool something like a spade. A cob wall must have a high stone foundation, and be protected from the weather at top. The workmen declare that "a cob wall will last for ever, if it has a good hat and a good pair of boots." P. H.

Visit of an Angel (2nd S. iv. 384.)—The visit of the angel to Samuel Wallas is given in full in that curious, and I believe somewhat rare, old folio, Turner's *History of Divine Providences*, chap. ii. p. 9., in the section that treats "of the appearance of good angels." The book, as the title-page states, was begun by Mr. Pool, author of the *Synopsis Criticorum*, and was completed by Wm. Turner, M.A., Vicar of Walberton, Sussex. It is divided into three parts; the first and largest is occupied with accounts of all sorts of supernatural events, including a history of the New England witches; the second part treats of the "Wonders of Nature;" and the third is devoted to the curiosities of art. My copy was "printed for John Dunton, at the Raven in Jewin Street, 1697." On the title-page is the autograph of the Rev. Samuel Madden, D.D., who was either Provost or Vice-Provost of Trinity College, Dublin, to which, I believe, he bequeathed a considerable portion of his library. Francis Rob. Davies.

Moyglas Mawr.

This story is given by Ennemoser in his *History of Magic*, but the apparition was surely not taken for an angel. The visitor was evidently the "Wandering Jew." W. J. Bernhard Smith.

Temple.

Rood Loft Staircases (2nd S. iv. 99. 409.)—I beg to correct some inaccuracies in Mr. Mackenzie Walcott's list of rood lofts and rood stairs. There is no rood loft remaining at Hinxton; nor at Littleport, nor at Cherry Hinton, Cambridgeshire. Nor is there one at Hawstead in Suffolk; the original sacring bell, however, remains, and is hung over the rood screen. K. K. K.

St. John's College, Cambridge.

A staircase exists in the south pillar of the chancel arch in Girton Church, Cambridge, and in the north pillar of the chancel arch in Bellean Church, Lincolnshire. M. W. C., B.A.

Alnwick.

Inedited Verses by Cowper (2nd S. iv. 259. 375.)—Your correspondent P. H. F. (p. 375.) admits that "these verses do not read like Cowper's;" but doubts whether they should be regarded as the compilation of an indifferent plagiary. Without going farther into the question, let your readers compare the so-called "Verses by Cowper" with the hymn beginning with "Jesus, I my cross have taken," and judge for themselves.

P. H. F. says that I am mistaken in attributing this hymn to James Montgomery. "It is not," he says, "in Part v. of the *Christian Psalmist*, which comprises the original hymns;" and he states that, in the Index, the letter G marks the author. In reply, I beg to say—speaking on the authority of *three* editions of the *Christian Psalmist* now before me—that in neither of them does the Index mark G, as the author of that or of any other hymn: all of them attach the letter M as indicating the author of this hymn; and at the head of each Index, is prefixed the following intimation:—

"The Hymns marked M, are the original compositions of the Editor. The authors of those which are not marked, he has not been able to ascertain."

I conclude, therefore, that I am *not* mistaken in assigning the authorship of the hymn in question to James Montgomery. X. A. X.

The hymn beginning, "Jesus, I my cross have taken," is neither written by Montgomery nor by Graham, but by Lyte. Your correspondents will find it in Lyte's *Poems, chiefly Religious* (Nisbet, 1833), p. 41.

My edition of Montgomery's *Psalmist* (the 5th Glasgow, 1828,) contains it; and in the Index it is marked M, to indicate that it is the composition of the editor. This is evidently, however, a printer's error, or an oversight of the editor: for he does not classify it in Part V. with his original hymns, nor has he included it in his *Original Hymns*, published in 1853 (Longman). On the other hand, it is distinctly claimed by Lyte.

H. A.

Canonbury.

Arched Instep (2nd S. iv. 289.)—The idea expressed by Currer Bell is not local. It is a common notion that a high instep is a sign of gentle blood: but whether on any better foundation than the similar one as to a diminutive hand, I do not pretend to say. The reference to slavery in the passage quoted may also be traced to the general impression that negro slaves are flat-footed. Anatomists may settle that point.

M. H. R.

This is one of Lady Hester Stanhope's eastern notions. Who ever heard of an Englishman of any county boasting that his family had not been slaves for 300 years? The difficulty would be to convince him that slavery existed in England as long as it legally did. P. P.

Triforium, Derivation of (2nd S. iv. 269. 320.)—It appears to me that your correspondent F. Phillott, in his able and ingenious reply to this inquiry, has overlooked a very simple etymology. The Italian verb *traforare*, "to pierce through," might not improbably give rise to the term; especially when we regard the mode in which the

triforium frequently passes through projecting piers and pillars. The syllables *tri* and *tra* in such collocation are almost *idem sonantes*. It is also worthy of notice that by a certain school of archæologists, our so-called Gothic Church Architecture was originally introduced by Lombardy architects; and, therefore, an Italian etymology in this case may not be an unnatural hypothesis.

M. H. R.

Marmaduke Bradley (2nd S. iv. 308.) — On November 26, 1540, Bradley was still "Abbas Monasterii B. M. V. de Fontibus alias dicti Fowntayns." — *Rymer*, vi. p. iii. 45a. On Nov. 28, he received his pension of 100*l.*, the reward of complicity in the suppression of his house. The Act of 1534 constituted Hull a Suffragan See. Dugdale calls him Suffragan of Hull.

Mackenzie Walcott, M.A.

Great, Middle, and Small Miles (2nd S. iv. 411. 441.) — I have extracted various lengths of these from Camden's *Maps*, in inches and decimals. They all represent lengths of 10 miles, except the first, which is a length of 50 miles: —

	Great.	Middle.	Small.
"England - - -	2·14	1·88	1·70
Cornwall - - -	2·52	2·44	2·32
Berkshire - - -	3·60	3·32	3·26
Kent - - -	3·90	3·42	3·16
Suffolk - - -	3·24	3·02	2·84
Northampton - -	3·94	3·42	3·28
Cumberland - -	2·50	2·35	2·20
Northumberland -	2·55	2·23	1·90"

It will be seen all these proportions differ; but I fancy, from an approximation, the great are geographical miles, the middle statute miles, and the small the Roman *mille passuum*. The maps seem very little more than eye sketches. Perhaps your correspondent Vryan Rhegid could throw some more light on the matter. A. A.

Poet's Corner.

Miscellaneous.

BOOK SALES.

Messrs. Sotheby & Wilkinson, on Nov. 30, and four following days, disposed of the principal portion of the late Bishop Blomfield's library, including many works enriched with his valuable manuscript notes. We subjoin a few of the more rare and curious: —

Lot 233. Assemani (J. A.) Codex Liturgicus Ecclesiæ Universæ. 12 vols. in 6., extremely rare. Fine copy in pigskin, with clasps. Romæ, 1749-54. 13*l.*

262. Bible (Holy), Cranmer's Version, with the Ordre where Mornyng and Evenyng Praier shal be used and saied. Black letter, extremely rare, but wanting title-page, Kalendar, first leaf of preface, and title-pages for the first and second parts, else a good copy, complete. Imprynted at London by Nicholas Hyll. 1552. 12*l.*

310. Assemani (J. S.) Bibliotheca Orientalis Clementino-Vaticana. 4 vols., very scarce. Half calf, uncut. Romæ, 1719-28. 6*l.* 6*s.* A most important work for the knowledge of Syriac Literature.

316. Bevercgii (G.) Synodicon, sive Pandectæ Canonum SS. Apostolorum et Conciliorum ab Ecclesia Græca receptorum; necnon Canonicarum SS. Patrum Epistolarum, cum scholiis et scriptis aliis huc spectantibus. 2 vols. Oxon. 1672. 3*s.* 10*s.*

318. Biblia Græca. Vetus Testamentum Græcum e Codice MS. Alexandrino, qui Londini in Bibliotheca Musei Britannici asservatur Typis ad Similitudinem ipsius Codicis Scripturæ fideliter descriptum cura et labore H. H. Baber. Accedunt Prolegomena et Notæ. 5 parts. Facsimile of this truly venerable Manuscript. 1816-28. 6*l.* 10*s.*

407. Dawes (R.) Miscellanea Critica, R. Porson's copy, with various MS. additions on separate slips, in his autograph. Cantab. 1745. 5*l.*

638. Clementis Alexandrini Opera, Gr. et Lat. recognita et illustrata per J. Potterum, Episcopum Oxoniensem. 2 vols. fol. Best edition, scarce. Oxonii, 1715. 4*l.* 12*s.*

649. D'Achery (Lucæ) Spicilegium, sive Collectio veterum aliquot Scriptorum qui in Galliæ Bibliothecis delituerant, Nova Editio expurgata per L. F. J. De La Barre. 3 vols. Paris, 1723. — Vetera Analecta, sive Collectio veterum aliquot Operum, cum Itinere Germanico annotationibus et disquisitionibus J. Mabillon, *ib.* 1723. 4 vols. fol. 3*l.* 18*s.*

655. Ephraem Syri Opera omnia quæ extant, Græce, Syriace, Latine, studio et labore J. S. Assemani. 6 vols. fol. Best edition, scarce, calf gilt, by J. Clarke. Romæ, 1732-46. 10*l.* 17*s.* 6*d.*

983. Hickesii (G.) Linguarum vett. septentrionalium Thesaurus, Grammatico-criticus et Archæologicus. 3 vols. in 2, fol. Large paper, portrait and plates. Oxon. 1705. 3*l.* 12*s.*

988. Homeri Ilias et Odyssea, cum Commentariis Eustathii Archiepiscopi Thessalonicensis et Indice, Græce. 4 vols. in 2, fol. First and best edition, very scarce. Fine copy, with the exception of title to vol. i. being inlaid, vellum. Romæ, A. Bladus, 1542-50. 7*l.*

This edition has always been held in considerable esteem by Greek scholars, and, notwithstanding the reprint of it at Leipzig, 1825-30, is still a work of great price, and eagerly bought up by all admirers of Homer. Porson's copy sold for 55*l.*; the Duke of Grafton's for 53*l.*; Larcher's for 640 francs, and Clavier's for 460 francs.

1378. Sophoclis Tragœdiæ, Gr. cum animadversionibus S. Musgravii; accedunt Fragmenta et Scholia ex Editione Brunkiana. 3 vols. 8vo. Oxon. 1800-1. Autograph and numerous MS. notes of Bp. Blomfield.

1604. Testamentum Novum Græce, cura N. Gerbelii. A very scarce edition, supposed to have been the one made use of by Luther for his version, in the original binding, with clasps. 4to. Hagenoæ. 1521. 2*l.* 6*s.*

Boysen, in his Dissertation on the Text used by Luther, thinks this edition to be so rare as that not more than eight copies of it could be found.

1637. Watt (R.) Bibliotheca Britannica. 4 vols. 4to. Calf gilt. Edinburgh, 1824. 5*l.* 5*s.*

1688. Wilkins (D.) Concilia Magnæ Britanniæ et Hiberniæ a Synodo Verolamiensi A.D. CCCCXLVI. ad Londinensem A.D. MDCCXVII.; accedunt Constitutiones et alia ad Historiam Ecclesiæ Anglicanæ spectantia. 4 vols. fol. Very scarce. Fine copy in calf gilt, by J. Clarke. 1737. 22*l.* 10*s.*

At a sale by Messrs. Puttick and Simpson of Piccadilly this week, a few curious lots occurred: — Lot 235. Lord Grenville's Nugæ Metricæ, 1*l.* 11*s.* 6*d.* 333. Filastre, Thoison d'or, 1530, 2*l.* 5*s.* 336. Theseus de Coulongne, 1534, 10*l.* 15*s.* 123. Hansard's Debates, 1804—56, 20*l.* 238. Morison's Chinese Dictionary, 6*l.* 10*s.* 659. Neces-

sary Euridition for any Christian Man, 1543, *2l.* 10*s.* Also, by the same auctioneers, on Wednesday: — Lot 12. Present State of New England, a folio Tract, 1676, *3l.* 3*s.* 13. Continuation of the State of New England, *2l.* 10*s.* 15. New and Further Narrative of New England, *3l.* 5. 16. Account of the War between the Indians and the English, a folio Tract, 1676, *2l.* 2*s.* 20. Brief History of the Pequot War, *4l.* 119. Elegidia et Poematia Epidictica, 1631, *3l.* 7*s.* 446. Voiage de M. de la Salle, MS., *2l.* 18*s.*

NOTES ON BOOKS, ETC.

There is no greater characteristic of the English than their fondness for Natural History. In many this is merely developed in their extraordinary love of Field Sports, while in others it is developed in their tendency to find "good in everything" that lives, moves, or breathes, or rather, in everything that manifests the wisdom and goodness of the Great Creator. Hence the favour with which all works on Natural History are received by the reading world; and when the authors contrive to combine, like White, to throw their scientific dissertations into an interesting form, there is little limit to the favour of the public. An instance of this is now before us in *the third edition*, revised and improved, of *Zoological Recreations*, by W. J. Broderip, Esq., F. R. S., a work which almost rivals *The History of Selborne* in some of its most charming peculiarities, while it occasionally displays, in addition, touches of quaint humour, which add greatly to the pleasure of the reader.

Celtic Literature is clearly increasing in favour with the literary public. A few weeks since, we called attention to a volume published by the *Ossianic Society* — a Society obviously little known: for our notice of the book brought us many inquiries as to how it was to be procured. We have now before us two new volumes of a cognate nature. The first of these is a small volume, consisting of translations of ancient Irish Poems on the subject of the Fenian Heroes and their Exploits. It is entitled, *Poems of Oisin, Bard of Erin; the Battle of Ventry Harbour, &c., from the Irish*, by J. Hawkins Simpson, and will be a welcome addition to the libraries of all who are interested in the remains of the Celtic races, once spread over the face of these islands. This may be said, and still more emphatically, of the second and larger volume, which is entitled *Taliesin, or the Bards and Druids of Britain; a Translation of the Remains of the Earliest Welsh Bards, and an Examination of the Bardic Mysteries*; by D. W. Nash, *Member of the Royal Society of Literature*. The author's modest and unassuming preface is well calculated to prejudice the reader in favour of a work which has been undertaken and completed under the circumstances there described; and we hope that our friends in the principality will not be offended with us, if we assert that, in our opinion, it is an advantage that the author is not a Welshman. He cannot be suspected of national prejudices, and his statements will consequently be received with less doubt. The book is a very sensible one. The subject is one on which the literary world is still very much in want of that trustworthy information, which Mr. Nash's labours go far to supply. The work must, therefore, be regarded as a valuable contribution to the history of our early British literature.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

Vox Occulus Subjecta.
Hamilton's Parliamentary Logic.

Wanted by *Thomas Millard*, Bookseller, Newgate Street.

Political Songs of England. By Wright, *Cam. Soc.*
Lyric Poetry of England, under Edward I. By Wright, *Cam. Soc.*

Wanted by *James B. Russell*, Auburn Cottage, Rutherglen, Glasgow.

Nos. 1, 2, 3, 4, and 5 of Paxton's Magazine of Botany and Register of Flowering Plants. Published by Smith and Orr in 1834.

Wanted by *Mr. Dalbiac*, Legacy Duty Office, Somerset House.

Suppression of the Monasteries. Printed for the Camden Society in 1843.

Wanted by the *Rev. John Pickford*, Oakley, near Bedford.

Practical Sermons. Vol. 1. Published by John H. Parker, London.

Wanted by the *Rev. H. J. Petry*, Felmersham Vicarage, near Bedford.

Notices to Correspondents.

We are again compelled to request the indulgence of our Correspondents for the postponement of many articles of great interest.

Mr. Jacobs. *who has forwarded the manuscript of a MS. notice of Pope, is requested to give us some information respecting the MS. from which it is copied.*

N. H. L. *The letter has been forwarded to the Correspondent.*

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LONDON, SATURDAY, DECEMBER 19. 1857.

Notes.

LADIES' DRESS.

The following extracts from a work now forgotten will probably be thought amusing by such of our female readers as may take an interest in the history of dress, — "*The Ladies' Dictionary;* being a General Entertainment for the Fair Sex; a Work never attempted before in English. 8vo. London, 1694. Price bound six shillings."

"*Apparel, or the Ladies' Dressing Room.*

"Apparel and Ornaments are not only for shrouding Nakedness and screening the pinching cold, but for setting out the shape and proportion of the body, and rendering the fabric of mortality more airy and charming; wherefore, Ladies, since there are such a number in the varieties of this nature, and the French for the most part have given them Names, as well as communicated the Fashions to us, we have thought fit, for the better informing those of your Sex, who have not leisure to frequent the Court-Balls and Plays, to set down their names as they are now in vogue, begging Pardon of the more knowing of the Fair Sex for intruding into their *Dressing Rooms* to fetch thence this Inventory.

"An *Attache* is as much as to say, vulgarly, tack'd or fastened together, or one thing fastened to another.

"*Burgoigin* is that part of the head-dress that covers the hair, being the first part of the Dress.

"A *Berger* is a little Lock, *plain*, with a puff turning up like the ancient fashion used by Shepherdesses.

"A *Campaigne* is a kind of a narrow Lace picked or scalloped.

"A *Choux* is the round Boss behind the head, resembling a Cabbage, and the French accordingly so name it.

"A *Colberteen* is a Lace resembling a Net-work, being of the manufacture of Monsieur Colbert, a French Statesman.

"A *Collaret* is a kind of a Gorget that goes about the Neck.

"A *Commode* is a frame of Wire, two or three stories high, fitted for the Head, covered with Tiffany or other thin silks; being now compleated into the whole Head-dress.

"A *Confidant* is a small Curl near the Ear.

"A *Cornet* is the upper Pinner that dangles about the cheeks, hanging down with flaps.

"A *Creuecœur*, by some called Heart-breaker, is the curled lock at the Nape of the Neck, and generally there are two of them.

"A *Cruch* or *Chruches* are the small locks that dangle on the forehead.

"A *Cupee* is a pinner that hangs close to the head.

"An *Echelles* is a stomacher laced or ribbanded in the form of the steps of a Ladder, lately very much in request.

"*Ængageants* are double Ruffles that fall over the Wrists.

"*Alfavourites*, a sort of modish locks, hang dangling on the temples.

"A *Flandan* is a kind of a Pinner joined with a Cornet.

"A *Font-Ange* is a modish Top-Knot first worn by Mademoiselle d'Fontange, one of the French King's Misses, from whom it takes its name.

"A *Jardine* is a single Pinner next the low-mark or Burgoyn.

"A pair of *Martial's Gloves*, so called from the Frenchman's name, who pretends to make them better than others.

"A *Mouchoir* is only that which we vulgarly call a Handkerchief.

"A *Mouche* is a fly, or a black Patch.

"A *Murtnere* is a black knot that unites and ties the Curls of the Hair.

"A *Palatine* is that which used to be called a Sable Tippet, but that name is changed to one that is supposed to be finer, because newer and *à la mode de France.*

"A *Passager* is a curled Lock next the Temple, and commonly two of them are used.

"A *Mont la Haut* is a certain Wier that raises the Head-dress by degrees or stories.

"A *Panache* is any Tassel of Ribons very small, &c.

"A *Ragg* is a quaint name they give to Point or Lace, so that the Sempstresses who bring them to the Chambers of the Ladies are called by them Rag Women.

"A *Rayonne* is a Hood placed over the rest, pinned in a Circle.

"A *Ruffle* or *Ruffles* is that which we call a Cuff or Cuffs.

"A *Settee* is only a double Pinner.

"A *Sortie* is a little Knot of small Ribbons; it appears between the Bonnet and Pinner.

"A *Spagnolet* is a Gown with narrow Sleeves, and lead in them to keep them down *à la Spagnole.*

"A *Sultane* is one of those new-fashioned Gowns trimmed with buttons and loops.

"A *Surtout* is a Night-Hood which goes over and covers the rest of the head geer.

"A *Toilet* is a little cloth which Ladies use for what purpose they think fit, and is by some corruptly called a *twy-light.*

"A *Tour* is an artificial dress of hair, first invented by some Ladies that had lost their own hair and borrowed of others to cover their shame; but since it is brought into a fashion.

"An *Asasm* or *Venze moy* signifies a breast-knot, or may serve for the two Leading strings that hang down before to pull a Lady to her sweetheart. Thus much for the Dress.

"*Appurtenances in Dressing, &c.*

"A *Brancher* or a hanging Candlestick, with branches to see to undress by the Glass.

"A *Brassier*, a moving Hearth made of Silver, or Vessel to hold fire, to warm a Lady's shift, &c.

"A *Columbuck*, a piece of Wood of a very pleasant scent, used in their Chambers to keep out unwholesome Aires.

"A *Cossoletis*, a perfuming Pot or Censer.

"A *Coffrefort* is a strong Box made of Olive or other precious Wood, bound with gilded Ribs.

"A *Cosmetick* or *Cosmeticks* are of divers kinds, and highly in use for beautifying the face and hands.

"A *Crotchet* is the hook whereto Ladies chain their Watches, Seals, and other matter.

"A *Tilgrained* is a Dressing-Box, a Basket, or whatever else is made of silver work in wier.

"A *Firmament*, precious Stones, as Diamonds and the like, which Ladies head their Pins withal, to make their heads shine, and look in their Towers like stars.

"A *Jappanian Work* is anything japanned or varnished, China polished, or the like.

"A *Sprunking Glass:* this sprunking is a Dutch word, the first as we hear of that language that ever came in fashion with Ladies, so that they give us reason to believe they at last may tack about from the French to the Dutch mode. This signifies pruning by a Pocket Glass, or a Glass to sprucifie by.

"A *Milionet* is the thing they use to turn about in the Chocolat pot when they make it.

"A *Pastillo de Bocco* is a perfumed Lozenge to perfume the Breath, and corrects any defects there may be in it of unsavouriness.

"A *Plumper* is a fine thin light Ball, which old Ladies that have lost their side teeth hold in their mouths to plump out their Cheeks, which else would hang like leathern Bags.

"A *Poluil* is a paper of Powder, being a Portugal term given to it, and also passes for a perfume.

"A *Rare le meilleure* is anything that is fine or excellent.

"A *Rouleau* is a Paper of Guineas, to the number of 39, which the Gallant steals into his Mistress' hand when she is on the Losing side at Basset or Commet, for which he expects some singular favour.

"A *Dutchess* is a Knot to be put immediately above the Tower. It seems this high-building of head-geer is not of a new Invention, as some take it to be, but of an old Edition; for Juvenal, in his sixth Satire, makes mention of them:

"'*Tot premit ordinibus*,' &c.

"'Such rows of Curls press'd on each other ly,
She builds her head so many stories high;
That look on her before, and you would swear
Hector's tall wife *Andromache* she were
Behind a Pigmy, so that not her wast
But head seems in the middle to be plac'd.'

"A sort of red *Spanish paper* must not be forgot in a Lady's Dressing Room, to give her Cheeks and lips a pleasant rosie colour."

ANON.

FOLK LORE.

The Omens of Birds. — I heard the other evening a dispute in a company as to the proper way of reading the auguries of the Magpie, a bird which our peasants consider almost as portentous as the owl, only it brings sometimes a good omen, which the owl never does that I am aware of.

One person in the company read the popular rhyme thus:

"One's (magpie) grief, two's mirth,
Three's a marriage, and four's a birth."

Another read it as follows:

"One's joy, two's a *greet* (crying),
Three's a wedding, four's a sheet (winding-sheet—death)."

Both parties were confident they were in the right. Can your readers settle the point?

H. W.

Ayr.

Hedgehog. — One cause of the superstitious dread of the hedgehog is the peculiar noise it makes, which is alluded to by Shakspeare in *Macbeth*, where the witches round the caldron say: —

"Thrice the brindled cat hath mew'd,
Twice and once the *hedge-pig whin'd*," &c.

The sound of its voice is that of a person snoring, or breathing very hard; and, as heard in the silence of night, might be mistaken by the fearful and superstitious as the moaning of a disturbed spirit, as the following anecdote will testify: —

When I was a boy I happened to be alone in Egham churchyard about 10 o'clock on a splendid moonlight night in autumn. The beauty of the scene tempted me to approach the church; when near the west door, I was somewhat startled by a heavy noise from within, resembling that of a person moaning in his sleep under the influence of nightmare. I conjectured that some one had been locked into the church, and, wearied with fruitless efforts to escape, had fallen asleep at the door. However, being unacquainted with the sexton, or any one in the place, and at that late hour, I was compelled to leave the prisoner to his fate.

I was unable to account for this singular adventure, till, several years afterwards, passing through Covent Garden market, where it was the custom to sell hedgehogs, I heard the well-remembered sound proceed from a cage containing those animals; which proved that the prisoner was one of that *genus*, and "no spirit of health, or goblin damn'd," and brought to my recollection the lines of the poet where the animal and sound are so superstitiously mentioned. E. G. B.

Toads. — Scottish reapers say that, during the time of harvest, the *toad's mouth is shut*, and is then quite harmless, not being able to *spew its venom!* An idea is universally prevalent among the vulgar that this reptile is very poisonous, and they kill it whenever they can; but acting upon the notion that they cannot emit their poison in the harvest time, reapers are not afraid to handle them at that time; and believe that if a sprained wrist is rubbed with a live toad it will effect a cure. I have often seen this operation performed in the early part of my life. MENYANTHES.

Chirnside.

Cattle Charms. — It was at one time common in the upper districts of Berwick, in order to preserve cattle from disease, &c., to suspend in every stable stones which had natural holes in them, or to fasten a piece of red tape and mountain ash to the left horn of the beast when in the field, by way of charm. (See Beattie's *Scotland.*)

R. W. HACKWOOD.

Haxey Hood. — A singular custom prevails at Haxey, near Epworth, Lincoln, called "Throwing the Hood." It consists in an annual gathering of the men of several adjoining townships on a spot contiguous, if I remember right, to the church. A bag, in the form of an ancient hood, or head-dress, filled with some material, is thrown up into the air; and the object to be attained is the carrying of it off, by any individual, within the bounds of his own township. The contest is

severe; and the *pro tem.* holder of the hood, if overtaken with it in his possession before reaching the boundary, is severely handled. There are a certain number of officials, in an unique costume, who have the privilege of handling the hood with impunity. I am not responsible for the exact correctness of this account, having gleaned it at a distance from the locality; but desire to be favoured, through the medium of your columns, with a full and authentic detail of the proceedings on the occasion; also the probable origin of the custom, and what are the advantages, if any, accruing to the particular township which succeeds in carrying off the hood.

I have a vague recollection of reading somewhere an account of a similar custom observed in some part of Brittany, and called "The Game of Soule." A. E.

[The following notice of this singular custom is given in the *History of Lincolnshire*, ii. 214.: "At Haxey, Old Twelfth Day [Jan. 17th] is devoted to *throwing the hood*, an amusement which, according to tradition, was instituted by one of the Mowbrays. A roll of canvas, tightly corded together, from four to six pounds in weight, is taken to an open field, and contended for by the rustics. An individual appointed casts it from him, and the first person that can convey it into the cellar of any public-house receives the reward of one shilling, paid by the plough-bullocks, or boggins. A new hood being furnished when the others are carried off, the contest usually continues till dark. The next day the plough-bullocks, or boggins, go round the town collecting alms and crying 'largess.' They are dressed like morris-dancers, and are yoked to, and drag a small plough. They have their farmer, and a fool called Billy Buck, dressed like a harlequin, with whom the boys make sport. The day is concluded by the bullocks running with the plough round the cross on the Green; and the man that can throw the others down, and convey the plough into the cellar of a public-house, receives one shilling for his agility."]

Singing Mice. — I was fashioning a reply to an article in "N. & Q." late one evening, when I was startled by a noise resembling the chirping of a bird in the hall, beyond where I was sitting. On searching with a candle for the cause, I discovered it to be a mouse in a china-closet; which, contrary to the usual practice of these active gentry, undisturbed by my approach, continued his twittering precisely like that of swallows, or of the reed warbler (called here the reed nightingale). On dislodging him, he escaped through a hole into an adjoining pantry, where he recommenced his performance — certainly a very un-mouse-like one. I have heard of the occurrence before. Is the animal a *murile Mario*, or is it his death-note, like that of the swan, —

"And his sweetest note the last he sings"?

E. S. Taylor.

Fifth of November Customs (2nd S. iv. 368.) —

"A singular custom was observed on Thursday last (Nov. 5, 1857) at Durham. The Dean and Chapter of the venerable Cathedral supplied themselves with 20*s.* worth of coppers, which they scattered amongst as many of the juvenile citizens as chose to attend, and a good many availed themselves of the privilege. This highly appropriate game for a venerable ecclesiastical body is known in the city as 'Push-Penny,' and has existed very far beyond 'the memory of the oldest inhabitant.'"

R. W. Hackwood.

Groundsel. — I have somewhere seen it mentioned that a poultice of this plant, applied over the pit of the stomach, causes vomiting, and has been used in this way as a remedy in epilepsy. Has any of your contributors ever seen it applied in this way, and with what effect? If I mistake not, it is recorded in the Memoirs of the famous divine Rev. Thomas Boston, a native of Dunse, once minister of Ettrick, and "whose praise is in all the churches," that he once had recourse to the above cure. The plant meant is the *Senecio vulgaris*, or common groundsel, often used as a food for caged birds. I have seen sheep greedily devour another species, the *S. Jacobæa*, or common ragwort. Menyanthes.

Chirnside.

A Marriage-Bell Custom. — I was at a Worcestershire village last week, on the occasion of the celebration of a marriage. The church had a very pretty peal of bells, whose silvery tongues most melodiously proclaimed to the neighbourhood the event of the day. Late in the evening, after the last peal had been rung, the ringers, according to their usual custom, fore*tolled* upon the great bell the number of children with which the marriage was to be blessed. On this particular occasion, the clapper was made to smite the bell thrice three times. The bride and bridegroom know, therefore, what to expect, and can make the needful preparations for the advent of their tuneful nine. Cuthbert Bede.

Crooked Ridges. — A small town in the upper ward of the county of Lanark is situated on a rising eminence, and attached to the houses are long, narrow *crofts* of ground, in ploughing which it is all done in curved and crooked *rigs* or ridges. These forms are adopted under the belief that the *Evil One* will be unable to follow out with his eye, from one end of the ridge to the other, the growing crop, and thus prevent it being blasted by any of his infernal cantrips. G. N.

"*Gooding*" *on St. Thomas's Day.* — In the Staffordshire parish from whence I write, St. Thomas's Day is observed thus: — Not only do the old women and widows, but representatives also from each poorer family in the parish, come round for alms. The clergyman is expected to give one shilling to each person, and, as no "reduction is made on taking a quantity" of recipients, he finds the celebration of the day attended with no small expense. Some of the parishioners

give alms in money, others in kind. Thus, some of the farmers give corn, which the miller grinds *gratis*. The day's custom is termed "Gooding."

In neighbouring parishes no corn is given, the farmers giving money instead; and, in some places, the money collected is placed in the hands of the clergyman and churchwardens, who, on the Sunday nearest to St. Thomas's Day, distribute it at the vestry. The fund is called St. Thomas's Dole, and the day itself is termed Doleing Day.

CUTHBERT BEDE.

NOTES BY F. DOUCE IN A MS. OF THE HISTORY OF THE THREE KINGS OF COLOGNE.

"Jasper, Balthasar, Melchior, nomina sunt magorum,
Abyshai, Sobothai, Balchias sunt nomina robustorum."

The sepulchre of the three magi is at Milan. A view of it is given in Raymond's *Mercurio Italico*, p. 243.; but Cologne claims possession of the bodies.

See a great deal about the three magi collected together in *Calvor. Ritual. Eccles.*, ii. 288., where all the different names by which they have been called are given.

See Dorrington's *Journey through Germany*, pp. 328, 329. The people give things to the priests to be touched by the sacred noddles of the kings of Cologne, which are held by a pair of silver pincers.

In the church of S. Eustagia at Milan they show the tomb where the bodies of the three kings were deposited before their removal to Cologne.

Prayer to them in *Sarum Horæ*, Pigouchet, 1498, h j.

See Wolffi, *Lect. Memorab.*, i. 12, 13.

See particularly Schulting, *Biblioth. Ecclesiast.*, ii. 181., on the travels of the three kings.

Prayer to them at the end of *Heures de Rome*, printed by Godar, n. d. 4to., vellum.

The kings of Denmark have always borne a particular . . . . . for the three kings of Cologne, an example of which is the celebrated drinking-horn in the Royal Museum at Copenhagen, which, in 1475, was dedicated to them by Christian I., and is described at large, with an engraving, in Jacob. *Mus. Reg.*

On the three magi, as at the Moluccas, see Jablonski, *Opera*, tom. ii. p. 265.; and, query, mentioned in any book of travels (those of Behrens excepted, which are in German) to those islands? Herman Crombach, *Hist. SS. Regum Magorum*. See Menestrier, *Art du Blason*, 185. Bapt. Mantuan., in his *Fasti* (Epiphania), denies that the three magi were kings:

"Nec reges, ut opinor, erant; nec enim tacuissent
Historiæ sacræ autores genus istud honoris."

No Scripture authority for the *number* of these kings or magi. See Raulicii, *Sermones*, fol. clxxii., who states that in the star appeared the image of the Virgin Mary, with Christ in her arms.

W. D. M.

BROADSIDE: THE PERPETUAL ALMANACK, ETC.

A few years ago I bought the following curious broadside in the streets, and on referring it to an octogenarian neighbour, my great authority on all matters relating to the popular antiquities of the district, he spoke of it as being current in his youthful days. It is not easy to see by what system of notation the spots on the cards can be made to tally with the number of days in the year; the nearest approach I can make to it being 364, to be obtained by counting the Knave as 11, the Queen as 12, and the King as 13:—

"*The Perpetual Almanack, or Soldier's Prayer-Book*, giving an Account of Richard Lane, a Private belonging to the 47th Regiment of Foot, who was taken before the Mayor of the Town for Playing at Cards during Divine Service."

"The Sergeant commanded the Soldiers at Church, and when the Parson had read the prayers, he took his text. Those who had a Bible took it out, but this Soldier had neither Bible nor Common Prayer-Book, but pulling out a pack of Cards, he spread them before him. He first looked at one card, and then at the other; the Sergeant of the company saw him, and said, 'Richard, put up the Cards, this is no place for them.'—'Never mind that,' said Richard. When the service was over, the Constable took Richard prisoner, and brought him before the Mayor. 'Well,' says the Mayor, 'what have you brought that Soldier here for?'—'For playing at Cards in Church.'—'Well, Soldier, what have you to say for yourself?'—'Much, Sir, I hope.'—'Very good; if not, I will punish you more than ever man was punished.'—'I have been,' says the Soldier, 'about six weeks on the march,—I have had but little to subsist on,—I have neither Bible nor Common Prayer Book,—I have nothing but a pack of Cards, and I hope to satisfy your worship of the purity of my intention.'—'Very good,' said the Mayor.—Then spreading the Cards before the Mayor, he began with the Ace:

"'When I see the Ace, it reminds me there is only one God.

"'When I see the Deuce, it reminds me of Father and Son.

"'When I see the Tray, it reminds me of Father, Son, and Holy Ghost.

"'When I see the Four, it reminds me of the Four Evangelists that preached, viz., Matthew, Mark, Luke, and John.

"'When I see the Five, it reminds me of the Five Wise Virgins that trimmed their lamps. There were ten, but five were wise, and five foolish, and were shut out.

"'When I see the Six, it reminds me that in Six days the Lord made Heaven and Earth.

"'When I see the Seven, it reminds me that on the Seventh day God rested from the works which He had made and hallowed it.

"'When I see the Eight, it reminds me of the eight righteous persons that were saved when God drowned the world, viz., Noah and his wife, his three sons and their wives.

"'When I see the Nine, it reminds me of the Nine lepers that were cleansed by our Saviour. There were ten, but nine never returned God thanks.

"'When I see the Ten, it reminds me of the Ten Com-

mandments which God handed down to Moses on a table of stone.

"'When I see the King,' said the Soldier, 'it reminds me of the Great King of Heaven, which is God Almighty.

"'When I see the Queen, it reminds me of the Queen of Sheba, who went to hear the wisdom of Solomon; for she was as wise a woman as he was a man. She brought with her fifty boys and fifty girls, all dressed in boys' apparel, for King Solomon to tell which were boys and which were girls. King Solomon sent for water for them to wash themselves; the girls washed to the elbows, and the boys only to the wrist, so King Solomon told by that.'

"'Well,' said the Mayor, 'you have given a description of all the Cards in the pack except one.'—'Which is that?' said the Soldier.—'The Knave,' said the Mayor.—'I will give your honour a description of that too, if you will not be angry.'—'I will not,' said the Mayor, 'if you will not term me to be the Knave.'—'Well,' said the Soldier, 'the greatest Knave I know is the constable that brought me here.'—'I do not know,' said the Mayor, 'whether he is the greatest Knave, but I know he is the greatest fool.'

"'When I count how many spots in a pack of cards, I find 365, as many days as there are in a year.

"'When I count the number of Cards in a pack, I find there are 52,—as many weeks as there are in a year.

"'When I count the tricks at Cards, I find 13, as many months as there are in a year. So you see, Sir, the pack of Cards serves for a Bible, Almanack, and Common Prayer-Book to me.'

"The Mayor called for some bread and beef for the Soldier, gave him some money, and told him to go about his business, saying he was the cleverest man he ever heard in his life."

T. Q. C.

Bodmin.

[This broadside appeared in the newspapers about the year 1774, and was entitled "Cards Spiritualized." The name of the soldier is there stated to be one Richard Middleton, who attended with the rest of the regiment divine service at a church in Glasgow.—Ed.]

Minor Notes.

Solution of a Puzzle proposed by Mrs. Barbauld.

"To find a set of words containing all the letters of the Alphabet and no more.

"To this tea-table puzzle I settled my Phiz,
And I soon cried *Eureka*, by Jove, here it is!
Nor pretend I in cauldron's ingredients to mix,
That my black and white spirits might rise from the Styx;
Nor ghost have I summoned, for that's all a sham,
Not e'en the stage spectre of Counsellor Flam!
My discovery, like other discov'ries, is luck,
And might well have been found by child, dandy, or Buck;
By the same tide of fortune that bears us along,
I believe that I'm right, as I might have been Wrong:
So allow me but this,—that I's J and U's V,
And *Voilà!* or, as Euclid would say, Q. E. D."

From my Scrap Book. Y. B. W. J.

Remarkable Inscription on a Grave-stone in 1343.—At a burying-place called Ahade, in the county of Donegal, in Ireland, there was lately dug up a piece of flat stone, about three feet by two, the device on which was a figure of Death, with a bow and arrow, shooting at a woman with a boy in her arms; and underneath was an inscription in Irish characters, of which the following is a correct translation: —

"Here are deposited, with the design of mingling them with the parent earth from which the mortal parts came, a mother who loved her son to the destruction of his death. She clasped him to her bosom with all the joy of a parent, the pulse of whose heart beat with maternal affection; and in the very moment whilst the gladness of joy danced in the pupil of the boy's eyes, and the mother's bosom swelled with transport, Death's arrow, in a flash of lightning, pierced them both in a vital part, and totally dissolving the entrails of the son, without injuring his skin, and burning to a cinder the liver of the mother, sent them out of this world at one and the same moment of time in the year 1343."

W. W.

Malta.

Singular Marriage of a Deaf and Dumb Person in the reign of Queen Elizabeth.—

"Decimo quinto Februarii, 18 Eliz. reginæ.

"Thomas Filsby and Ursula Russet were married; and because the said Thomas was, and is naturally deaf and dumb, could not, for his part, observe the order of the form of marriage, after the approbation had from Thomas, the Bishop of Lincoln, John Chippendale, LL.D. and Commissary, and Mr. Richard Davis, Mayor of Leicester, and others of his brethren, with the rest of the parish, the said Thomas, for expressing of his mind instead of words, of his own accord used these signs: first, he embraced her with his arms; took her by the hand, and put a ring on her finger; and laid his hand upon his heart, and held up his hands towards heaven; and to show his continuance to dwell with her to his life's end, he did it by closing his eyes with his hands, and digging the earth with his feet, and pulling as tho' he would ring a bell, with other signs approved."

The above marriage is recorded in the register of St. Martin's parish, Leicester, "et concordat cum originali." W. W.

Malta.

Mediæval Condemnation of Trade. — Blackstone, in eulogising the English law for the regard which it pays to commerce, says that in this respect it is

"Very different from the bigotry of the canonists, who looked on trade as inconsistent with Christianity *, and

* As to the first of these passages, I find, on referring to Gratian, that it is an extract from the *Opus Imperf. in Matthæum*, falsely ascribed to St. Chrysostom, the subject being our Lord's expulsion of buyers and sellers from the Temple; that the context contains explanations which considerably modify the meaning; that the prohibition of merchandise contradicts the chapter immediately preceding, in which, on the authority of St. Augustine, trade is declared to be lawful for a layman, although not for an ecclesiastic; and that chapter ii. is marked as one of the "*palææ*," which are not found in the oldest MSS., and are of no authority. If, indeed, the words quoted by Blackstone *were* valid, they would signify nothing less than that in the middle ages merchants were, as a class,

determined at the Council of Melfi, under Pope Urban II., A. D. 1090. [1089], that it was impossible with a safe conscience to exercise any traffic, or follow the profession of the law."* (*Commentaries*, ed. Kerr, i. 255.)

The authorities cited for this statement are (*a.*) an extract from Gratian's *Decretum*, I. lxxxviii. 11.:

"Homo mercator vix aut nunquam potest Deo placere; et ideo nullus Christianus debet esse mercator; aut si voluerit esse, projiciatur de ecclesiâ Dei."

Part of the 16th canon of Melfi (*b.*), which I give with the variations which appear in Hardouin's *Concilia*: —

"Falso [falsa] fit pœnitentia, cum penitus [*al.* pœnitens] ab officio [vel] curiali vel negotiali non recedit, quæ sine peccatis agi ulla ratione non prævalet [prævalent]."

J. C. R.

Curious Reason for Non-payment of Tithes. —

"The landholders of this parish (Renwick) formerly paid a prescription in lieu of tithes, excepting the owners of an estate at Scalehouse, long in the possession of the Tallentier family, who claimed exemption on account of an ancient owner having slain a 'Cockatrice.' This is said to have happened about 250 years since." — *Jefferson's Leath Ward in the County of Cumberland*, p. 104.

E. H. A.

Card Playing.—Robert Bell has written in one of his lectures, that card playing —

"was a favourite diversion in Shakspeare's times. The principal games then played are now unknown — such as 'primero,' 'gleek,' 'maw,' 'ruff,' and 'knave out of doors.' There were games of tables, one of which was identical with our modern backgammon. Dice were much in use, and false dice were constantly employed by sharpers. Shakspeare's expression, 'false as dicers' oaths,' bears strictly in his own time. At the period of the Restoration false dice were called Fulhams, from having been manufactured in a town of that name."

W. W.

Minor Queries.

Arabic Testaments.—Parke took into Africa, on his second expedition, Arabic Testaments printed in England, as he found the people in the interior valued even an English printed book, although they could not read it.

If any one can point out where those were printed, it may enable Dr. Livingstone to obtain some of the copies which remain in this country, and which will be very useful in Africa.

Rob Roy.

Lyric Ejaculation. — In a periodical publication of the year 1723, appears the following lyric ejaculation for the speedy and safe delivery of the Princess of Wales (afterwards Queen Caroline): —

"Promised blessing of the year,
Fairest blossom of the spring,
Thy fond mother's wish — appear!
Haste to hear the linnets sing,
Haste to breathe the vernal air,
Come to see the primrose blow:
Nature doth her lap prepare,
Nature thinks thy coming slow!
Glad the people, quickly smile,
Darling native of our isle."

May I ask through your columns whether this loyal and rather sprightly effusion is included among the acknowledged works of any of the minor poets of that era? The *unborn* subject of it duly responded to the invocation by showing himself at the end of February. A. L.

Armorial Bearings. — Can any of the correspondents of "N. & Q." who are skilled in heraldry inform me whether a son is entitled to any portion of the armorial bearings of his mother, supposing his father to have none? K. K. K.

S. John's College, Cambridge.

Endeavour used as a reflective Verb.—Of this there are three instances in the English *Prayer-book*: —

(1.) "*Endeavour ourselves* to follow the blessed steps." (Collect for Second Sunday after Easter.)

(2.) "I will *endeavour myself*, the Lord being my helper." (Ordering of Deacons.)

(3.) "I will *endeavour myself* so to do, the Lord being my helper." (Ordering of Priests.)

Can any correspondent produce a parallel example from secular literature? I have in vain consulted Todd's *Johnson* and Richardson's *Dictionary* (*Encyc. Metrop.* edition). J. C. R.

"*Petronius Maximus.*"—In the *Edinburgh Magazine*, vol. lxxxviii., July, 1821, there is some account given of an old play with the following title:

"The Famouse Historie of Petronius Maximus, with the tragicall Deathe of Ætius the Roman Consul, and the Misdeeds of Valentinian, the Western Emperour, now attempted in Blank Verse, by W. S. London, printed by Wm. Brent, for Nathaniel Butter, and sold by him at his shop in Paule's Church-yarde, 1619."

Is anything known regarding the author of this play, which is not noticed in the *Biographia Dramatica*? R. Inglis.

excommunicate — a proposition at once so monstrous, and so notoriously contrary to fact, that we must wonder how the learned commentator should have failed to be startled by it.

* The canon of Melfi appears to be misinterpreted. Its primary object is not to condemn certain occupations, but to ensure the reality of penance. If Sir William Blackstone's indignation was roused by its supposed attack on his own profession, the feeling would seem to have been quite groundless, inasmuch as *officium curiale* does not mean "the profession of the law," but the duties connected with attendance at a sovereign's court. The use of *prævalent* is in any case barbarous; but perhaps it may mean *solent* rather than *possunt*. And the whole sentence seems to imply only that the engagements of courtiers and traders must be avoided by persons under a sentence of penance, as likely to tempt them to something inconsistent with their penitential obligations, — not that such engagements must necessarily be sinful for Christians in general.

Wooden Bells. — Victor Hugo, in his novel of *The Hunchback of Notre Dame*, mentions a *wooden bell* accustomed to be rung before Easter Eve, about the year 1482. Is this the only instance of a wooden bell, or is the case altogether fictitious?

Jos. Lloyd Phelps.

Edgbaston.

Rev. Philip Horneck. — Was he son of the celebrated Dr. Horneck? Evelyn mentions somewhere going to hear a son of this celebrated man, but does not give his Christian name; most probably this is the same person. Is anything known of him as an author or preacher? H. G. D.

Soc^{s}. Berg. Soc. — In an anonymous letter, written in 1783, and addressed to a scholar of some celebrity, the writer signs himself "Clericus, Medicinæ Doctor, et Soc^{s}. Berg. Soc." I wish to ascertain the meaning of the last-named title, if such it was. F. R. R.

Armorial. — Dexter: A fesse guttée, between three pheons; impaling, sinister, Quarterly, 1. On a bend, three stags' heads (apparently) cabosed; 2. A fesse between three shovelers (qu. Herle); 3. On a bend three anchors, between two cinquefoils; 4. A crescent, on a chief three crosslets fitchy.

The coat is on an old silver seal—two hundred or more years old, if one may judge from the shape of the shield. There is no attempt to give the colours and metals. Mr. Papworth's forthcoming work will prove very valuable in settling such points as those here stated. Jaytee.

"*An Account of the Quarrel between the K— of P— and M. de V—.* London, 1758." — I do not know why the author put initials only in the title-page, as he prints "The King of Prussia" and "M. de Voltaire" throughout the pamphlet. He gives some very stupid and doubtful anecdotes of the rude things they said and did, amongst which is:—

"The king ridiculed the ghost of Nimis, and told Voltaire that a *poet* would have chosen the night for its appearance, but the *courtier* introduced it in broad day, out of compliment to the ghost which one morning shook the Dauphin in the presence of the King and the ladies." — P. 15.

Whose ghost shook the Dauphin, and when?

O. P.

The Ant said never to Sleep. —

"The instincts of the ant are very unimportant considered as the ant's; but the moment a ray of relation is seen to extend from it to man, and the little drudge is seen to be a monitor — a little body with a mighty heart — then all its habits, even that said to be recently observed, that it never sleeps, become sublime." — Emerson, *Nature: an Essay*, chap. iv.: Language.

Can any of your readers refer me to Mr. Emerson's authority, or inform me by whom and how it was first observed that the ant "*never sleeps!*" and, briefly, by what experiments the truth of this strange discovery in natural history was tested and confirmed? C. Forbes.

Temple.

Inscriptions at the Crown Inn, Hockerill. — The following inscriptions were copied from an old pane of glass in a window at the "Crown Inn," Hockerill, supposed to be written by three different persons at different times.

The old inn was used as the half-way house between London and Cambridge, and much frequented by Cantabs. Can any of the correspondents of "N. & Q." say *who was the celebrated* man that wrote *one* of these inscriptions, and *which?* The old pane of glass has been within these few years removed: —

1. "To die is standing on some silent shore
Where billows never break nor tempests roar."
2. "Mori placidum est adire littus
Ubi fluctus nunquam nunquam strepunt."
3. "Dic curnam? sed minus placidum est aut adire littus possibile ignem infernum aut nullum littus."

R. R. F.

Kaiserlicher gekrönter Dichter. — In German books of the 17th and the early part of the 18th centuries, the title "Gekrönter Dichter" frequently occurs, and sometimes "Kaiserlicher gekrönter Dichter." The dictionaries say "Poet Laureate." By whom, and how were these honours conferred? H. B. C.

United University Club.

"*Courtnay, Earl of Devonshire.*" — Who is the author of *Courtnay, Earl of Devonshire, or the Troubles of the Princess Elizabeth*, a tragedy in 4to.? No date. The play seems to have been published about the time of Queen Anne. It is dedicated to the Duke of Devonshire. R. Inglis.

"*Precedents and Privileges.*" — Who wrote a pamphlet published about the year 1808, entitled *Precedents and Privileges?* There is another work by the same author (seemingly political), called *The Acts of the Apostles.* R. Inglis.

Coal Clubs in Agricultural Districts. — Can any of your correspondents inform me where a good code of laws is to be found for the conduct of one of these societies? Probably some of the institutions that profess to attend generally to the comforts of the poor may have paid some regard to their winter supply of coal.

Having lately rescued from misappropriation an annual income of about sixty pounds, I am desirous of applying it to its legitimate object, of supplying the parish poor with fuel in such manner as shall teach them the advantages of making some provision for themselves in the summer, and purchasing at summer prices, with their own

savings, such quantity of coals as they will require over and above what the charity will afford them.

Vryan Rheged.

Episcopal Rings.—During the late visit of the Cambrian Archæological Association at Monmouth, I observed in the temporary museum fitted up for the occasion several large massive finger-rings. They were placed there by the president, and, in reply to my inquiries, he informed me that they were official rings connected with the Papal government. Can any of your correspondents inform me on what occasions these rings were used, and by what officers? Addison remarks that when at Rome he had "seen old Roman rings so very thick about, and with such large stones in them, that 'tis no wonder a fop should reckon them a little cumbersome in the summer season of so hot a climate." Are these papal rings an imitation of the old Roman rings, and are they used in the present day? R.

Ledbury Monument.—I should be obliged if any of your correspondents could throw light on an antiquarian question in which I am much interested. There is an old tomb in the north aisle of Ledbury church, Herefordshire, near the east end, representing a female figure in a long flowing dress, large sleeve and wimple, confined round the head by a narrow band, adorned with flowerets at even distances; her hand crossed on her bosom, and holding some object. She lies on a kind of altar-tomb, the recess behind her being panelled with shields, each suspended by a ribbon from a lion's head. Two of these shields are at the head, two at the feet, and seven at the side; and they are charged alternately with three lions passant, three lions rampant, and two lions passant, beginning again three lions passant, &c., to the end. The seven shields on the lower part of the tomb are altogether blank. The date of its erection I take to be about 1480. The Query is, to whose memory is this tomb erected? and if, as I imagine, the arms are royal, which member of the royal family was buried at Ledbury, and why? The tomb is locally known as a curiosity, but its history has not yet been traced, and the only clue I am able to obtain is that an Alice Pauncefote, wife of John de Hope, gave the chantrey of St. Ann's in Ledbury in 1384, and the Pauncefote arms are gules, three lions rampant, argent.

M. E. Miles.

Bingham Rectory, Notts.

Jackson on Border Superstitions.—In the Introduction to the ballad of "Young Tamlane," in Scott's *Minstrelsy* (on the "Fairies of Popular Superstition," sect. 3. *ad fin.*), the following passage occurs:—

"Some faint traces yet remain on the Border of a conflict of a mysterious and terrible nature between mortals and the spirits of the wilds. The superstition is incidentally alluded to by Jackson, at the beginning of the 17th century."

Can any of your correspondents explain this allusion? L.

Rev. Thomas Skelton Dupuis.—There was a volume of *Miscellaneous Poetry* published in 4to., 1789, by Thomas Skelton Dupuis. Is anything known regarding the author? R. Inglis.

Skelmersdales.—In Mrs. Gore's novel, *Peers and Parvenus*, vol. iii. p. 187., she speaks of "a few light Genoese chairs, such as the English call Skelmersdales." As I never heard or saw the name applied to a chair, I shall feel obliged to any of your correspondents who can inform me *unde derivatur*. I suppose it must belong to the same category with Sandwich, Stanhope, and Brougham.

Rusticus.

Minor Queries with Answers.

Mary Honywood and her Descendants.—In "N. & Q." 1st S. vi. 106. 209. are two communications relative to this subject, upon which I wish to ask the following questions:—

1. In p. 106. it is said, "At the back of the cellar of Lincoln Cathedral lies the body of Michael Honywood." Is not *cellar* a misprint? perhaps for choir. And is the epitaph to be found in print?

2. In p. 209. the epitaph of Robert Thompson, Esq. (one of Mary Honywood's descendants), at Lenham, in Kent, is quoted. Where is a perfect copy of that epitaph to be found?

3. Has the inscription on Mrs. Honywood's own "monument, at Mark's Hall, near Cogshall, in Essex" (mentioned in p. 209.), been printed?

H.

[Dean Honywood was buried in the upper part of Lincoln Cathedral under a grave-stone thus inscribed:—"Here lyeth the body of Michael Honywood, D.D., who was grandchild, and one of the 367 persons that Mary, the wife of Robert Honywood, Esq., did see, before she died, lawfully descend from her; that is, 16 of her own body, 114 grandchildren, 228 of the third generation, and nine of the fourth." A mural monument of different coloured marbles was affixed to the stone screen behind the high altar. This was taken down about forty years ago, when the Dean and Chapter removed all the modern monuments from the walls and pillars of the church into the side chapels. Dean Honywood's was set up in the old chapel of the B. Virgin, which you pass in going to the library. The Latin epitaph on this mural monument (too long to quote) is given in Dibdin's *Bibliographical Decameron*, iii. 425. The Dean was a crony of Samuel Pepys, who thus notices him in his *Diary*: "29th June, 1664. To Westminster, to see Deane Honiwood, whom I had not visited a great while. He is a good-natured, but a very weak man, yet a Deane, and a man in great esteem." Again: "6th Aug. 1664. I met and talked with Deane Honiwood this morning, and a simple priest he is, though a good, well-meaning man."

Mary Honywood was buried near her husband in Lenham church, although a monument was erected to her

memory at Markshall in Essex, with the following inscription: "Here lieth the bodye of Marie Waters, the daughter and co-heire of Robert Waters of Lenham, in Kent, esquire, wife of Robert Honywood, of Charing, in Kent, esquire, only husband, who had at her decease lawfully descended from her 367 children: 16 of her own body, 114 grandchildren, 228 of the third generation, and nine in the fourth. She lived a most pious life, and in a Christian manner died heere at Markishall in 93 yeare of her age, and in 44 of her widdowhood, 11th of May, 1620." This inscription in Latin is preserved in Hasted's MS. Collections, Addit. MS. 5480, p. 66. in the British Museum. Consult also Nichols's *Topographer and Genealogist*, vols. i. and ii., for some curious genealogical notices of the posterity of Mary Honywood, taken from a MS. of Peter Le Neve's in the Lansdowne Collection. The following singular story is related of this remarkable lady. At one time she fell into so low, desponding state of mind, she was impressed with the idea that she should be damned, and exclaiming in a paroxysm of the malady, "I shall be lost as surely as that glass is broken," she flung thrice with violence a glass which she happened to have in her hand on a marble slab, by which she was standing; but the glass rebounded each time, and did not break. The story adds, that the circumstance wrought a complete cure, and had more effect in composing her mind than the reasoning of all the great divines whom she had consulted.]

Heins. — Was there a portrait-painter named *Heins* living about the year 1750? If so, was he an artist of any eminence? Arthur Du Cane.

[There was a German artist of the name of Heins who lived many years at Norwich, where he practised as a portrait-painter and an engraver. His son, who was born at Norwich about 1740, became a better artist than his father, both in oil and miniature. He also engraved in a good style, but died young at Chelsea in 1770. — Pilkington's *Dictionary*.]

Replies.

MAUNDY THURSDAY AND HOUSEL.

(2nd S. iv. 432.)

All the dictionaries and early authorities give this spelling of the word — not Maun*day*.

E. G. R., from his remarks, evidently considers Maundy Thursday as a Protestant festival: hence his difficulties, both as to the word itself, and the anachronism which he infers.

Maundy Thursday is essentially a Roman Catholic festival. In Alban Butler's *Feasts and Fasts* the great importance of the festival is most solemnly impressed upon his readers. On that day the Church of Rome celebrates the institution of the Eucharist — the Mass (according to her views) — the great Christian sacrifice which she considers absolutely essential to the true possession of a *priesthood* by the followers of Christ.

"Tantum ergo Sacramentum
Veneremur cernui;
Et antiquum Documentum
Novo cedat Ritui." *

* *Pange lingua*, or hymn, sung during the procession on Maundy Thursday.

It were needless to expatiate on the dogma therein involved. I give in the note below the early, and of course the present, view of the subject, as expressed by one of Rome's most esteemed and venerated teachers.*

The epistle in the Mass of Maundy Thursday is taken from 1 Cor. xi.† In verse 24. are these words: "Take, eat;" in Latin, "Accipite et *manducate*." I submit that this word *manducate* is the true original of *Maundy*. The special application of the word by the old writers seems to leave no doubt in the mind that *maundye* was used to signify the *Cœna Domini*, the Last Supper, as we term it, or "the Supper of the Lord" according to the old writers. Sir T. More, in his *Answer to the first parte of the poysoned booke which a nameles hereticke hath named the Supper of the Lord*," observes: —

"In hys seconde parte, which I call hys seconde course, he treateth the *maundye* of Christ with hys apostles upon the *Sheare* Thursday, wherein our Saviour actually dyd institute the blessed Sacrament, and therein verylye gaue hys owne verye fleshe and bloude to hys twelve apostles." — *Workes*, p. 1038.

In like manner, Fryth: —

"That is to say, he admitted him (saith S. Austē) unto the *maundye*, wherein he did betake and deliver unto the disciples ye figure of his body and bloud." — *Workes*, p. 127.

From the "Testival" it is evident that the people called the day *Sheare* Thursday; because anciently "people would that day shere theyr hedes, and clypp theyr berdes;" not, as I take it, in order "so to make them honest against Easter-day," but as a sign of grief and humiliation on the

* St. Francis of Sales exclaims: — "O! qui communie selon l'esprit de l'Époux, s'anéantit soi-même, et dit à Notre Seigneur: Mâchez-moi, digérez-moi, anéantissez-moi, et convertissez-moi en vous! Je ne trouve rien au monde de quoi nous ayons tant de domination que la viande, que nous anéantissons pour nous conserver; et Notre Seigneur est venu jusqu'à cet excès d'amour que de se rendre *viande* pour nous," &c. — *L'Esp. de St. F. de Sales*, p. 448. ed. 1747.

"Oh! he who receives the Sacrament according to the spirit of the Spouse, annihilates himself, and says to Our Lord: Chew me, digest me, annihilate me, and convert me into Thee! I find nothing in the world which we more thoroughly possess, and over which we have more control, than meat which we annihilate for our support; and Our Lord has come to that excess of love as to make himself meat for us. And we, what should we not do in order that He may possess us? Let Him eat us; let Him chew us — *qu'il nous mâche;* — let Him swallow us and swallow us again — *qu'il nous avale et ravale;* — let Him do with us what He likes."

† The general correspondence between the Protestant church service and the Mass, as to the lesson from the Gospels and Epistles, &c., suggested to King James the First the somewhat irreverent opinion that the Protestant service was but "an ill-said Mass." I give this fact on the authority of the controversialists. It is quite possible that the British Solomon made the observation.

following day when they assisted to celebrate the *Crucifixion*. At the present day it is the fashion to appear at church in mourning or in black on Good Friday, at least with the ladies, in all countries. Three days beforehand is rather too long an interval for rendering oneself smart against the celebration of a festival.

As to the anachronism advanced by E. G. R., I may state that the object of the Roman Church, in her imposing ceremonial of Holy Week, was to represent the consecutive facts of the Atonement in a grand drama, whose distinct and well-developed Five Acts begin on the Wednesday, and end with the *Gloria in Excelsis*, triumphantly sung on the *Saturday*. The four last days of Holy Week are occupied with celebrating in detail what is collectively embodied in the grand idea of Easter, as conveyed to the faithful. On the Saturday the Epistle says — "If you be risen with Christ," &c., Coloss. iii. On Easter Sunday it says — "Purge out the old leaven . . . . . For Christ, our pasch, is sacrificed," &c., 1 Cor. v. 7. All that has been enacted during the previous days is collectively commemorated on Easter Tuesday.

As to the precise time when the original Maundye took place, see a learned dissertation by Hardouin, *De supremo Christi paschate.* (*Chron. Vet. Test.*, Op. Select. 629.)

The derivation by Spelman from *mande*, a basket, — baskets being brought on that day to receive the alms of the king, — and all the other suggestions, seem mere conjectures suggested by the fancy, or the result of the homonyme *maunde;* a process very usual with those who dabble in philology. Nevertheless the word *mand* itself has been derived from *mandere*, to eat, because eatables were usually carried in it! See Richardson for the various opinions. I submit that Maundy Thursday is an ecclesiastical term to designate the prominent celebration of the day, just like Shrove-Tuesday, Ash-Wednesday, Whit-Sunday, Michael*mas*, Christ*mas*, &c.

That Spelman, in the *seventeenth* century, should trace the word to a vulgar incident of the festival is natural enough — the name of the baskets in which the customary gifts were received;—but it is curious to find that a passage quoted by Spelman himself seems to refer to the primitive idea which was typified by the very gifts distributed to the poor — always something to eat, as well as raiment. He quotes a bequest by a certain abbot, "*mandatum* pauperibus *facere* et eos *pascere*," &c., pro Christi amore;" that is, to make them a present — to "give" them something, and to feed them — clearly reverting to the idea of the original Maundye as given by Sir T. More.

In the Anglo-Saxon period the word *housel* was used for the Sacrament, and *housele* was to administer the Sacrament, as is evident in Chaucer. Dr. Lingard quotes the following: — "We enjoin that no man take of the housel unfasting, unless it be for extreme sickness." (*Anglo-Saxon Church*, i. 328.) This word has been derived from *Hostia!* I submit that its derivation is far more homely, namely, from the word *house;* for to *housele* or *house together* was a correct rendering of the Latin *communicare*, which is the term for receiving the Sacrament — to *ben houselyd.* It is difficult to find when *Maundy* was substituted for *Shere* in the name of the day. That it must have been before the Reformation seems evident from the fact that the day is so called by the Catholics.

In Spain the ceremony of washing the feet of paupers is called *mandato*; and, according to Vieyra, the *sermon* preached on that day is so called in Portugal. These facts may have suggested the modern English interpretation. James II. was the last king of England who personally washed the feet of paupers. See Hone, *Every Day Book*, ii., *Year Book*, 314., and Doblado's *Letters*, 285., for a full account of the Catholic ceremonies on Maundy Thursday, &c.

ANDREW STEINMETZ.

CLERICAL WIZARDS (2nd S. iv. 393.); MARY HILL OF BECKINGTON (2nd S. iii. 233.)

On availing myself of your reference to the cases of John Lowes in Baxter's *World of Spirits*, I find that he did not doubt the guilt of the accused.

"The hanging of a great number of witches in Suffolk and Essex, by the discovery of one Hopkins, in 1645 and 1646, is famously known. Mr. Calamy went along with the judges in the circuit to hear their confessions, and see that there were no fraud or wrong done to them. I spake with many understanding and pious persons that went to them to the prisons, and heard their sad confessions. Among the rest, an old *Reading* parson, named Lowis, not far from Framlingham, was one that was hanged. He confessed, &c." — *World of Spirits*, reprint, 1834, p. 20.

Who was Mr. Calamy? The celebrated Nonconformist divine, the contributor to *Smectymnus*, and grandfather to Baxter's biographer, was born in 1600, and in 1645 would hardly have been called "old" Calamy, as in Mr. Clubbe's extract.

What does Baxter mean by "an old *Reading* parson?" Is it that Mr. Lowes came originally from the town of Reading, or does he use the word disparagingly of one who read the Liturgy and his sermons, instead of praying and preaching extempore?

In 2nd S. iii. 233. I expressed a doubt as to the case of Mary Hill being real, or only taken by Bekker from a "great news" sheet. Though the *World of Spirits* was on my table when I wrote,

and is cited by me in the same page, I overlooked an authentification of the case.

"Mr. John Humphreys brought Mr. May Hill to me with a bag of irons, nails, and brass, vomited by a girl. I keep some of them to shew; nails about three or four inches long, double-crooked at the end, and pieces of old brass doubled, about an inch broad, and two or three inches long, with crooked edges. I desired him to give me the case in writing, which he hath done as followeth: Any one that is incredulous may now at Beckington receive satisfaction from him, and from the maid herself." (p. 31.)

There is no material discrepancy between the accounts. Bekker's is much fuller, but carries the story only to the committal of one witch. Margery Coombes and Ann Moore were committed. The former died in prison; the latter was tried by Lord Chief Justice Holt at the Taunton Assizes, and acquitted for want of evidence.

"Whereupon," that is, after the acquittal, "Mr. Francis Jesse and Mr. Christopher Brewer declared that they had seen the said Mary Hill to vomit up at several times crooked pins, nails, and pieces of brass, which they also produced in open court; and to the end they might be ascertained it was no imposture, they declared that they had searched her mouth with their fingers before she did vomit."

Mr. Hill gave similar evidence. He took the girl into his house, and at the time of his statement, April 4, 1691, he reports her cured, and fit for service.

I hope to be excused for quoting from, instead of referring to, a book which is not scarce, as I wish to draw attention to the strange procedure of hearing witnesses after the case had been disposed of, and Lord Chief Justice Holt allowing it. The Rev. May Hill, Francis Jesse, and Christopher Brewer, attest the account given by Bekker. I hope to find or be referred to some further particulars, as, from Holt's shrewdness and habit of speaking out, he may have expressed some opinion on the knavery or folly of the prosecutors, and have allowed them to attempt a vindication.

Is the date of the trial known? Is a copy of that account up to the committal of the old women extant? The whole is translated into Dutch by Bekker, and, with his admirable exposition, occupies twenty-one quarto pages of *De Betoverde Weereld.* HOPKINS, JUN.

Garrick Club.

Notices of some of these, though not, perhaps, those alluded to in the Query of M. A., occur in the *Original Papers* published by our Norfolk and Norwich Archæological Society, vol. i. pp. 46—65. 209—223. Sir William Stapleton, it appears, a monk of the Abbey of St. Bennet in the Holm, under displeasure for an undue attachment to his bed in the morning, had recourse to magic arts to discover hidden treasure, wherewith a dispensation to obtain his liberty might be purchased. In his letter to the "Lord Legate," he states himself to have been aided by the incumbents of several Norfolk parishes, whom he names. Among others, the parson of Lessingham, he tells us, actually succeeded in raising Oberyon, Inchubus, and Andrew Malchus, which last spirit he had bound to a certain book. Oberyon, however, would not speak, by reason, said Andrew Malchus, that he was bound to my Lord Cardinal (Wolsey), who, by Sir Edward Neville's confession (executed for high treason, 30 Henry VIII.), was supposed to be conversant with magic, and indeed the ring, by which the Cardinal was thought to have won the fatal favour of the king, was noticed in the accusations against him when he fell. Again, in vol. ii. p. 280. are notices of Sir John Schorn, rector of North Marston in Buckinghamshire, where he was enshrined as a saint; and also at Canterbury, with his effigy standing blessing a boot, "whereunto they do say he conveyed the devil." This operation is represented on panel paintings on two Norfolk roodscreens. Whether this is much to M. A.'s purpose I cannot say, but the subject is very curious. M. A. will observe these are *antè*, not *post*, Reformation Catholics. E. S. TAYLOR.

"CLEMENTING," IN STAFFORDSHIRE AND WORCESTERSHIRE.

(1st S. viii. 618.)

To-day (Nov. 23.) being St. Clement's Day, it has been observed in this Staffordshire village according to custom. All the boys and girls in the parish have gone from house to house in various detachments, chanting the following doggrel:—

"Clemeny, Clemeny time of year,
Good red apples, and a pint of beer;
Some of your mutton, and some of your veal,
If it be good, pray give us a deal;
If it be not, pray give us some salt.
Butler, butler, fill your bowl!
If you fill it of the best,
The Lord 'll send your soul to rest;
If you fill it of the small,
Down comes butler, bowl, and all.
The bowl is made of a good ash tree,
Pray, good Missis, think of me.
One for Peter, two for Paul,
Three for Him who made us all.
Apple or pear, plum or cherry,
Anything to make us merry.
Off with your kettle, and on with your pan,
A good red apple, and I'll be gone."

When they have recited this, they beg for apples, and anything else that they can get.

The day — conjoined with St. Catharine's Day, Nov. 25 — is also observed in many Worcestershire villages. This is the version which was used this present year in the village of Wolverley, near Kidderminster; and it is preferable to the one

just quoted, inasmuch as it suppresses the sacred names:

"Catten and Clemen comes year by year;
Some of your apples, and some of your beer.
Trowl! trowl!
Gentleman butler, fill your bowl!
If you fill it of the best,
You shall have a good night's rest;
If you fill it of the small,
You shall have no rest at all.
Apple, pear, plum, or cherry,
Anything to make us merry.
One for Peter, two for Paul,
Three for the merry men under the wall.
Master and Missis sit by the fire,
While we poor children trudge through the mire.
Our shoes are very dirty, our pockets are very thin,
Please, Master and Missis, to drop a penny in!
Up the long ladder, and down the short pan,
Give me a red apple, and I'll be gone."

Mr. Noake, in his *Notes and Queries for Worcestershire*, p. 216., gives two other versions; for the original doggrel (whatever it may have been) has been variously distorted according to the misapprehensions of the rustic carollers. In one we have the line —

"If its naught, gie us some saut! (salt)."

And in the other the lines —

"Up the ladder, and down the can,
Give me red apples and I'll be gone;"

which appear to belong to the original version, and which Mr. Noake thus explains:

"The ladder alluding to the store of apples, generally kept in a loft; and the can, doubtless, to the same going down into the cellar for the beer."

Mr. Noake also tells us that on St. Catharine's Day it was formerly the custom of the Dean and Chapter of Worcester — that day being the last of their audit — to distribute among the inhabitants of the College precincts a rich compound of wine, spices, &c. called "the Cattern bowl;" and that a modified edition of this custom is still observed. He says further, —

"A correspondent states that this custom originated, or revived, when Queen Elizabeth visited Worcester, the inhabitants sparing no expense to give her Majesty a gracious reception upon St. Catharine's Day, when a number of apples were strung before the fire, and the citizens went with a can from house to house, begging apples and beer, and repeating the above lines."

CUTHBERT BEDE.

"PULL FOR PRIME."

(2nd S. ii. 431.)

"To pull for prime" is from the French, "Tirer à qui aura la primauté" (Bescherelle). This French phrase signifies literally "to pull, or draw, for who shall have the primacy." It is a phrase of dicers and cardplayers, *primauté* being the *lead*, or right of playing first. The meaning, therefore, is "to draw for the lead." This is done in various ways; *e. g.* by drawing a card, or by papers in a hat.

The corresponding phrase in English, "pulling for prime," as applied to our national sports, is somewhat more chivalrous, and does not mean pulling or drawing for the lead in a sedentary game of cards or dice, but, in a general sense, pulling for the mastery; that is, in sports involving a trial of strength. In short, "pulling for prime," is *pulling for first;* and that, not by the drawing of a card, but by main strength.

When schoolboys, for instance, play at "French and English," they divide themselves into two equal parties, take hold of the two ends of a rope, and try which party can *pull* the other across a line chalked on the ground. Thus they "pull for prime," that is, for *first*, for *the mastery*, to see which are "best men:" for the adj. *prime* does not signify only first in time, but superior; as in *prime quality*, *prime wheat*, *prime minister*. The party which first pulls all the others over the line wins; the adverse party is beaten. (*Boys' Own Book.*)

But the boyish games of the times we live in are many of them but reproductions of old English sports played by our stalwart forefathers in manhood. So with the game now called "French and English." It was a popular sport. Generally on the Tuesday following the second Sunday after Easter, "the townspeople, divided into parties, were accustomed to *draw each other with ropes*" (Strutt's *Sports and Pastimes*, p. 260.), thus "pulling for *prime*," or pulling for the mastery or *preeminence*. Preeminence may be deemed too strong a term; but we find the very same expression employed where the trial was simply that of drawing lots. "My governesse will have us draw cuts" (who shall first tell a tale); and in drawing "blind fortune gave her [Mopsa] the *preheminence*." (*Arcadia*, book ii. ch. xiv.)

This trial of strength by pulling was sometimes varied. Thus in a masque exhibited to Queen Elizabeth in Wanstead Gardens, Epsilus, a shepherd, and Therion, a forester, were rivals for the Queen of the May; both "brought their partakers with them;" and presently "there was heard in the woods a confused noise, and forth-with there came out six sheapherds with as many forsters [foresters] hailing and *pulling* to whetherside they should draw the Ladie of May." (*Additions to the Arcadia*) — the much-pulled "Ladie," probably, some hapless youth in a girl's dress. But be it observed there was strictly a contest for *prime*, that is, for *first*, for *superiority*, throughout the day; for "the shepeheards and the foresters grew to a great contention whether of their fellows had *sung better*, and so whether the estate of shepheards or forresters were *the more worshipfull*."

Sometimes, again, the pulling took the form of

the old "equestrian" game of Hippas (Ἱππάς). Two men mounted on the shoulders of two others; and the rider who *pulled* his opponent from his seat was the victor (Strutt, p. 66.; and see bottom of plate 6.); to say nothing of the old rough romp of "pully-hawly;" and the "pulling-time" on the evening of a fair-day, which involved considerable rudeness in handling the fairer and better half of our race. *Pull*, n. s., is a contest or trial of strength; but still, according to the example cited in Todd's *Johnson*, with some reference to actual pulling: "This *wrestling pull* between Corineus and Gogmagog is reported to have befallen at Dover." (Carew.)

"Pulling prime," which we find in Donne, appears to be an abbreviated form of the phrase "pulling for prime." Thus, instead of "drawing for King and Queen," we say, "drawing King and Queen;" and, instead of "cut for partners," one sometimes hears "cut partners:" so, "pulling prime." Such is the genius of our spoken language, which delights in throwing out any word or syllable that can by possibility be dispensed with. Yet the French also abbreviate. Thus, "tirer le gâteau des Rois" is shortened conventionally into "tirer les Rois," to draw Kings.

Did Donne write "*maids* pulling prime," or "*men* pulling prime?" All the editions which I have consulted (1633, 1635, 1639, 1650) read "men." To this latter reading I incline; but it may have been both; that is, maids, as well as men, may have pulled for prime. It was an annual custom in Hampshire that the women stopped the way with ropes, and pulled the passengers to them, demanding payment for the liberation of the captives. (Strutt.)

However that question may be decided, let us take a parting view of the couplet from Donne, which suggests two observations:

"Piece-meal he gets lands, and spends as much time
Wringing each acre, as men [*or* maids] pulling prime."

1. If we suppose "pulling prime" to be a game in which the two parties pull for the superiority at the two ends of a rope, each trying, as in "French and English," to draw the other across a line chalked on the ground, this must be a game of *some duration*, and therefore *satisfies the conditions* of the above couplet from Donne. The two parties pull till one individual is drawn across. He or she is captured, and becomes a prisoner. So ends "fyt the first." They then recommence; another is drawn across and captured, which is "fyt the second." This goes on till all on one side or the other are taken prisoners, which ends the game. Hence will appear the force of the poet's simile. The extortioner, "wringing acres," "spends *as much time*" as persons engaged in this game. The game is, of necessity, *a long one*.

But, 2. Dr. Donne is *particularly happy in his comparisons;* and the present comparison, if duly perpended, will be found remarkably appropriate. This limb of the law, says the Doctor, gets lands "piece-meal." He spends his time in "wringing *each* acre;" that is, in extortionately acquiring *one* acre after *another*. There lies the point of the comparison. For, in the game of pulling "French and English," the prisoners are taken *one by one*.

The extract from Herbert, also, has a peculiar import, as pointing, with the context, to the connexion of "pulling for prime" with the *vernal* season, and specially with May-day. But it is time to conclude. Thomas Boys.

P. S. In Pope's version, Donne's idea of acquiring *one acre after another*, by *gradual* spoliation, is brought out with great clearness:

"Piecemeal they win *this acre first, then that*,
Glean on, and gather up the whole estate."

FAIRY RINGS.

(2nd S. iv. 414.)

According to the theory of their formation now generally accepted, the rings noticed by your correspondent R. M. in the Kinning Park Cricket-ground must be of several years' growth. Dr. Wollaston was the first to dispel the mystery in which the subject had been previously involved, by proposing the elucidation which has been adopted by Professor Wray and other naturalists. Sir Humphry Davy alludes to it in his *Agricultural Chemistry*, and acknowledges himself indebted to Dr. Wollaston for the hint. In the *London Medical and Physical Journal*, vol. xvii. p. 197., the theory is clearly stated thus: —

"Every fungus exhausts the ground on which it grows, so that no other can exist on the same spot; it sheds its seeds around, and on the second year, instead of a single fungus as a centre, a number arise in an exterior ring around the spot where the individual stood; these exhaust the ground on which they have come to perfection; and on the succeeding year the ring becomes larger from the same principle of divergency."

These curious phenomena, which the author of *The Journal of a Naturalist* still designated as an "odium physiologicum," were fully discussed in the *Gentleman's Magazine*, vol. lxi. 1791; and there, under the signature of "a Southern Faunist," I fancy I recognise the pen of the philosophic Wollaston, with the humility that characterises genius, giving to the world his explanation of a fact which had baffled the learned before him, and given rise to the most fanciful conjectures. The mysterious influence of electricity, often assumed even now as a veil for ignorance, had until then found the greatest favour with philosophers in accounting for these singular appearances. Dr. Plot was perhaps the originator of this hypothesis, which he illustrates with some curious observations in his *History of Staffordshire*, (1686) p. 9. *et seq.*,

and remarks, "that the subject had scarcely ever been treated on before by any other author that he could meet with or hear of." He candidly admits that the fact of the growth or increase of the rings is a difficulty which his hypothesis has to encounter; and mentions the instance of a ring at Handsworth which was only four yards in diameter when first observed, but when he measured it, in 1680, was increased to forty; and another had enlarged from a small diameter to fifty yards. To obviate this difficulty he supposes that lightning may give a kind of herpetic quality to the ground, "a sort of shingles qui in unâ parte sanescens, in proximâ serpit." And thus error, like the Fairy Ring in its growth, is ever enlarging the boundaries of ignorance! Some years ago, I continued during several consecutive seasons to make observations on the annual increase of these circles, and the result obtained was, that those to which my observations were confined gained from eighteen to twenty inches in diameter. I have also remarked the gradual approach of two contiguous rings towards each other until they coalesced, and as at the points of contact they neutralised each other's growth, in the following season the two presented the appearance of one large but imperfect circle. Professor Wray has given an analysis of fungi: on their decay they appear to restore to the soil on which they grew inorganic elements of a highly nutritive property; and it is remarkable that whilst the grass is forced into luxuriant growth, the soil is apparently rendered incapable for a time of sustaining a second crop of fungi, although it contains in abundance those elements which their organisation requires. Thus we may be taught that nutriment in excess may be as adverse to the purposes of life as when its supply is sparing and inadequate. W. S.

Hastings.

RULE BRITANNIA.

(2nd S. iv. 415.)

Although Mr. Husk has, on chronological grounds, disposed of the question of "Rule Britannia" as between Handel and Arne, yet it will perhaps be allowed to offer another proof of a different kind,—

> "For truth can never be confirmed enough,
> Though doubts did ever sleep." — *Pericles.*

M. Schœlcher, in his work, has given four passages from Handel, in juxta-position with passages from "Rule Britannia," and makes these remarks upon the evidence offered: —

> "Thus the celebrated National Song, for which Dr. Arne has all the credit, is, with the exception of two bars, composed out of different fragments by Handel. Arne, who nevertheless was a very distinguished musician, has no other merit, and it is certainly a merit, to have chosen them well, and to have employed them properly. The following are the only two bars (quoting the *first* phrase at the words 'Arose from out the azure main') which he can really claim as his own."

I will now endeavour to show that there is no ground at all for assuming that these fragments were any more the exclusive property of Handel than of Arne, and that M. Schœlcher, in his well-meaning anxiety to make out a case, has done the latter no small injustice. Of the four passages adduced, I will set aside altogether the one from "Ti rendo questo cor," in "Giustino," as feeling certain that neither to the eye nor the ear will it recall Arne's phrase at "This was the charter," &c. It is not like it, even in style. The phrase from the *Occasional Oratorio* "Triumphs after victory," which is alleged to be Arne's original for his second phrase at "Arose from out the azure main," *is simply an ascent and descent of the octave*, and therefore cannot be Handel's especial property. Thus we have left for us to consider the two phrases which constitute the *opening* and the *close* in Arne. M. Schœlcher quotes a close from "Un vostro sguardo," in "Giustino," and reminds us that Dr. Burney had pointed it out as the original of Arne's close. I will here give Dr. Burney's own words respecting Handel's song, begging to remind the reader that, in reviewing Handel's later operas, Dr. Burney often speaks of certain airs as being "*alla moderna*," that is, airs in which the Great Master is adopting the then modern Italian style: —

> "Conti sang the first air, 'Un vostro sguardo,' which is very pleasing, *alla moderna*. The first close in this air was soon after copied by Arne in his popular song of 'Rule Britannia' in *Alfred*."—*History of Music*, vol. iv.

The mere fact that the air was *alla moderna* would make it probable enough that this close was not peculiarly Handel's own; but in an opera produced in 1746, *Il Trionfo della Continenza*, described by Dr. Burney as "a pasticcio, but chiefly by Buranello" (Galuppi), this very passage, slightly varied, occurs. The song containing the passage was entitled "Cedo alla Sorte," and called forth the following remarks from Dr. Burney, in a note: —

> "We see the model of all the best songs of our own composers in looking back to Handel and his successors." (Page 31.) "Of the songs printed by Walsh, we find, in 'Cedo alla Sorte,' the idea and almost all the passages of Arne's 'When Britain first,' &c." — *History of Music*, vol. iv.

I have seen Galuppi's song, and I could not find the idea and *almost all the passages* of "Rule Britannia," but only this *one passage*, which is, however, modulations included, *used five times*. The passage, as it stands in Arne, is, I submit, both more elegantly and expressively turned than in Handel or Galuppi, in neither of whom, by the way, does it constitute the *final* close of their respective airs, as in Arne, who thus makes a new use of it.

The last passage to be considered is the one used in the *Occasional Oratorio* at the words, "War shall cease; welcome Peace," and by Arne for his opening phrase at "When Britain first, at Heaven's command." It is almost identical in the two authors, but it is not the exclusive property of either, having been used by another above twenty years before the production of the *Occasional Oratorio*. The *Necromancer*, composed by John Ernest Galliard, was produced in 1723, and in Leander's song, "While on ten thousand charms I gaze," this passage is to be found at the words, "With Love's fires my bosom burns." (This song is in the British Museum Library.)

In the case of this passage, also, Arne's *use* of it is different to that of either Handel or Galliard: with Handel it occurs in the body of a song, and with Galliard on the second line, being also a modulation into the major key of a song in the minor key. Arne's little touches have improved and rounded the phrase, and he has given it a new significance by using it as his commencement. Upon the whole, he has used the various passages so as to produce an air of an uncommonly well-marked, stately, and condensed style, *fitting it for what it has become—a National Anthem.*

Alfred Roffe.

Replies to Minor Queries.

Genevra Legend in England (2nd S. iv. 398.)—I believe Klop is mistaken in supposing Mrs. Cunliffe Offley to have imagined that the story of the bride having hid herself in the chest took place in Cheshire. This melancholy event was known to have happened in a house in Scotland, and was related to Mrs. Cunliffe Offley by her mother-in-law Lady Cunliffe, who was a Scotch woman, and well acquainted with all the sad circumstances. She was in the habit of narrating it, in a most graphic and impressive manner, as a warning to her children and their companions to avoid, in their game of "hide and seek," ever placing themselves in any of the large chests in the house. Mrs. Cunliffe Offley was intimately acquainted with Mr. Rogers, and, I have no doubt, told the story to him, and that it was the origin of "Genevra" in his *Italy*. He adds, in a note:—

"This story is, I believe, founded on fact. Except in this instance and another, I have everywhere followed history or tradition; and I would here disburden my conscience in pointing out these exceptions, lest the reader should be misled by them."

E. C.

Gresford.

Macaulay's Essays: St. Cecilia (2nd S. iv. 415.)—In the account of this matter there is a mistake, which I venture to rectify. The picture described as St. Cecilia in the catalogue of the Manchester Exhibition, and contributed by Sir W. W. Wynn, Bart., of Wynnstay, is not the celebrated one painted by Sir Joshua Reynolds, representing Miss Linley, afterwards Mrs. Sheridan, as St. Cecilia. That beautiful picture (of which there is a good mezzotint engraving) is in the collection of the Marquess of Lansdowne. My friend Mr. R. Brinsley Sheridan, M. P., of Frampton Court, has a most interesting letter of Sir Joshua's, relating to this picture, which shall be sent to you for publication in a future number. B. Ferrey.

Black Dog of Bungay (2nd S. iv. 268. 314.)—Is not this another variety of the spectral dog called in Norfolk "Shuck" (1st S. i. 468.), or "Old Shock" (vide Forby, *Vocab. of East Anglia*), from the Saxon Scucca pceocca, Satan, the Devil? This is the ordinary form spirits are said to assume in Norfolk. (Vide *Norfolk Archæology*, vol. ii. pp. 300. 307.) E. S. Taylor.

Stonehenge (2nd S. iv. 453.)—It is so long ago as April 29, 1840, that I was at Stonehenge. The guide whom I found there (not with a wooden leg) told me, in respect to the fallen stones, that it was not in the memory of man, nor was there in any known record, any mention of the fall of any of the stones, except of the great trilithon on the north-west side in the oval. On turning to Gough's *Camden*, I see that this fell January 3, 1797, and I think the guide mentioned the same date. He added that it was in contemplation to re-erect this trilithon; but with respect to the others, concerning which nothing was known of their fall, and over which there hung a mystery, they would not be meddled with. If any more stones have fallen, the circumstances must have occurred since I was there. P. Hutchinson.

Sidmouth.

Bombardment of Algiers by Lord Exmouth (2nd S. iv. 453.)—The description given by Septimus of the picture in his possession tallies exactly with my boyish remembrance of a painting executed about forty years ago by a very able artist, Mr. P. H. Rogers, then residing at Devonport (at that time known by the name of Plymouth Dock), and who afterwards settled in London. A large and finely-executed engraving was made of this picture, and I have no doubt that many copies are to be found in Devonport and Plymouth. I had one myself, some years ago, which was presented to my late father by Mr. Rogers. After his removal to London (if not before), Mr. Rogers contributed works to the Exhibitions of the Royal Academy. H. E. Carrington.

Chronicle Office, Bath.

Separation of Sexes in Churches (2nd S. iii. 108. 178.; iv. 54. 96.)—A friend, who has travelled much in Holland, has just informed me that the custom of separating the men from women exists

in all the Dutch Calvinist places of worship, but in none of the Roman Catholic churches; and that the same tradition obtains, which Mr. Ashpitel heard in Lombardy and Switzerland, that it was an innovation of the Genevans. I have also heard, when Whitfield first built the Tabernacle, that he attempted to enforce the same separation, and in fact did so for some little time. Can any of the readers of "N. & Q.," who are students of Calvinistic Divinity, throw any light on the subject? That it was usual in the Eastern Church we know, but this arose from their domestic customs, from the habitual seclusion of women in the gynecæum or harem. But there is not a tittle of evidence that such a practice ever obtained in the Western Churches; in fact, the silence of Durandus and the other ritualists seems to prove the contrary. It would be very curious if it should turn out that a custom lately brought to our notice, as one taken up by a section of the High Church party, should after all be of Puritan origin. F. S. A.

Collecting Postage Stamps (2nd S. iv. 329.)—The readers of "N. & Q." may remember, at the first introduction of the adhesive postage heads, the obliteration was effected by stamping over them with some red colour. At the same time it was customary, in all the stationers' shops, to see small boxes of postage stamps ready cut for use, which were sold for a trifle beyond the usual shilling a dozen. Shortly after this the obliterating mark was changed to a conspicuous black stamp. I heard at the time that some person had found out a way to clear the red from the old stamps, and to put some fresh adhesive gum on their backs, and sell them as new, by which of course a very large profit was made. Being unable to get enough in any ordinary way, he hit on the plan of circulating a story that a young man of inferior fortune had fallen in love with a lady whose father would not consent to the match unless she collected a million of old postage heads. Many sympathisers were found to save all they could, and to forward them: but the ruse was suspected, the obliterating stamp changed, and the robbery on the revenue at once put a stop to. It certainly was true the boxes of cut stamps disappeared about that time. A. A.

Poet's Corner.

"*Thumb-brewed*" (2nd S. iv. 147.): "*Thumb-grog:*" "*A Nor-wester.*"—Old sailors often talk of "Thumb-grog," or "Thumb-brewed grog," which they explain thus:—Of a cold wet night, at the striking the bell, when the watch came down wet, and everything was very dark, some of them used to mix or brew their grog by dipping their thumb into the glass or can, and ascertain by feeling (as they could not see well) when they had put enough rum into it, before adding the water. The joke used to be, that the night was so cold they had no sensation in the tips of their thumbs, and, consequently, the rum came up to the middle, and half-filled the glass before they felt it; and the grog, thus "thumb-brewed," was unusually strong. May not this phrase have been applied to ale brewed of extra strength? I once heard an old Salt give a receipt for "a Norwester:" Fill half the glass with rum, and the other with strong rum-and-water. Nauticus.

Sir James Hayes (1st S. v. 226.)—This Sir James Hayes was Secretary to Prince Rupert; he died at Kensington, Feb. 4, 169¾. (See Evelyn's *Diary*, Aug. 18, 1672, and Luttrell's, vol. iii. p. 28.). He is also alluded to in *Gent.'s Mag.*, 1792, p. 130.; ditto, 1793, pp. 607. 816. Hasted barely mentions him.

Query, Is he the same Sir James Hayes who, in 1678, married Grace Clavering, or was there another of the same name? Information on these points will oblige H. G. Davis.

Knightsbridge, Nov. 23.

Epigram quoted by Gibbon. (2nd S. iv. 367. 420.)—Feeble jokes have often strong vitality. That of the snake biting the venomous man is very poor and old, but from its easy application, nothing more than shifting a name being required, it is not likely to wear out. Here is an early, but, I believe, not the first version of it:

"Ὁ μὲν γὰρ κάκιστος ἀνὴρ τῷ βίῳ συγγηράσκει
Καὶ ζῇ μακροὺς λυκάβαντας ἕως τριχὸς πολέμου,
Καὶ θάνατος οὐ δύναται τούτου περιγενέσθαι·
Μᾶλλον μὲν οὖν καὶ πέφρικεν ὁ θάνατος καὶ τρέμει
Μὴ δακὼν τοῦτον ὁ κακὸς καὶ μᾶλλον θανατώσει·
Ἔχιδνα γάρ τοι, λέγουσι, ποτὲ φαρμακομήτωρ
Εὐνοῦχον φθάσασα δακεῖν, ἐῤῥάγη παραχρῆμα·
Αἵματος γὰρ ἐράσατο πολλῷ φαρμακωτέρου,
Κἀκείνης τὸν θανάσιμον ἰὸν ὑπερνικῶντος."

Manasis Fragmenta, ed. Boissonade, Lugduni Bat. 1819, i. 323.

"Non intempestive memini epigrammatis Martinerii (?) huc omnino conferendi:

"Un gros serpent mordit Aurèle.
Que croyez-vous qu'il arriva?
Qu'Aurèle en mourut.—Bagatelle!
Ce fut le serpent qui creva."

Not. ad loc. ii. 421.

One so rich in wit as Peter Pindar ought to have been ashamed to borrow; but he writes, on a stone thrown at George III., which missed him:

"Talk no more of the lucky escape of the head
From a flint so unhappily thrown;
I think very different from thousands; indeed
'Twas a lucky escape for the stone."

H. B. C.

U. U. Club.

This epigram has often been printed with the poetry of Voltaire, and quoted in other works. The version of A. B. is, however, not exact. The patient is not the witty and wicked Piron, but Freron, a pupil of the Jesuits, and author of many

attacks on the philosophers of the eighteenth century, and particularly on Voltaire. For the true version, see *Œuvres Complèts de Voltaire*, tom. iii. p. 1002., Paris, 1817: —

> "L'autre jour au bord d'un vallon
> Un serpent piqua Jean Fréron,
> Que pensez-vous qu'il arriva?
> Ce fut le serpent qui creva."

With this different reading:

> "Hier auprès de Charenton
> Un serpent mordit Jean Fréron,
> Que croyez-vous qu'il arriva?
> Ce fut le serpent qui creva."

It is an imitation from the Greek, but I have not the original. JOHN SCOTT.

Norwich.

Nomenclature (2nd S. iv. 442.) — I have much pleasure in replying to the hint of your correspondent G. N. The small work, of which he appears to have a portion, is entitled:

"A Curious and Humorous Arrangement of Surnames, in Systematic and Scientific Order; containing the Names of about 800 living Characters in the City of Edinburgh and its Vicinity, with their Professions, Addresses, and other local Circumstances. Edinburgh, 1825. 12mo."

It was published anonymously; but I shortly afterwards found out that the compiler thereof was Mr. Veitch, *dentist*, James Square, Edinburgh. I have not seen a copy for these twenty years past. T. G. S.

Edinburgh.

Candlesticks (2nd S. iv. 437.) — I am puzzled to find what ground your correspondent, Em Quad, has for supposing the word *stick* necessarily connected with wood, any more than with brass, iron, silver, or any other *rigid* substance; or that "candlesticks" are so called because first made of wood. If indeed he can prove this, he will have suggested a very fair conclusion; but surely we must not begin by supposing that the term *stick* was used exclusively with this meaning in the fifteenth any more than in the nineteenth century. The root from which the word is derived is undoubtedly *stig*, and is found repeatedly both in Greek and Latin. In the former we see it in στείχω, "to go;" and in στίξ and στίχος, both signifying a "row," or "line," in which sense they are used by different authors as referring to a *line* of verses, a *rank* of soldiers, and a *row* of trees. In Latin also we find *ve-stig-ium*, a "track" or "path:" and hence, by the English word *stick*, we have presented us the idea merely of a *line* — of any kind, crooked or bent. Strictly, therefore, it may be applied as well to an iron hoop as to a wooden rod; in fact, to any rigid body whatever: nor in the present day is it confined to wood. We hear of a *stick* of sealing-wax, and a *stick* of sugar-candy, as often as we hear of a bundle of *sticks*; and the correctness of such language is never to be questioned. Unless, then, Em Quad can show that the meaning attached to the word in the fifteenth century differed from the one we now give it, and differed also from its original meaning, I think he must be satisfied that the derivation of "candlesticks" is not that they were first made of wood, but only that they were then, what they are now, — candle-supporters. R. C. L.

Tympan: Candlestick. — Suffer me to occupy a "stick"ful of your space with an observation on Em Quad's last Query.

Mr. Bowyer's Latin quotation and his Note upon it do not affect the general definition of the word *tympan* I before offered, and its applicability to the instrument of the printer.

With respect to the syllable *stick*, as E. Q. seems to demur to my *physical* derivation of it, I will suggest another, an etymological, a *verbal* one. The first printers were Germans; the term is possibly, then, an adaptation of the German word *Stück*. I do not know the expressions used by Germans for these things, dictionaries do not help us; therefore I submit this supposition with some diffidence. If the word is used, it has descended from the earliest workmen, and the English phrase is easily deduced from it.

Again, the first types were wooden, the presses were, and continued for centuries to be, wooden: why not wooden composing-sticks? My opinion is that we have *primâ facie* good cause for supposing them to have been so; and as to their "clumsiness," let E. Q. disabuse himself of that notion. Has he ever handled one? Metal (chiefly iron) composing-sticks are stronger and more durable — qualities fully sufficient to account for their now universal use.

Em Quad puts in a P. S. what he evidently thinks a "clincher." *Stick* in "candlestick" I believe to be an old corruption of the original *stock*, *i. e.*, handle, the instrument by which the candle, when in use, is supported and carried; as in "gun-stock," where the proper phrase has been preserved. Modern English is abundantly fruitful in these perversions. Or it may fall within the category of the *Stücks*.

Your columns are too precious to be taken up with gossip of such limited interest as this. I have done. J. S. D.

Verses on "Nothing" (2nd S. iv. 283. 420.) — The verses of Passeratius on "Nothing" are appended by Dr. Johnson to his *Life of Lord Rochester*, who likewise wrote a poem on the same "barren subject," as it is called by Johnson. L.

"*Aut disce, aut discede*" (2nd S. iv. 428.)—Your correspondent has omitted the latter part of the inscription as it used to appear at Winchester,

where it was also pictorially embellished. It was in the form of an hexameter line, ending with "manet sors tertia, cædi." After the words "aut disce" were represented a mitre and woolsack, to denote the honours of the learned professions, to which diligence might ultimately lead. After "aut discede" were a sword and mariner's compass, indicating that such as would not study might go, and enter either into the army or navy; but, according to the present system of examination for candidates, it is doubtful whether these services would now be open to idle boys. The concluding emblem was a rod, which at Winchester was formed of four apple-twigs, neatly spliced to a convenient handle; which it was the duty of the *Ostiarius*, or *præfectus scholæ*, to see duly provided for the use of the Διδάσκαλος at the close of the day's labours in school; and occasionally, either by unskilfulness or design, it would become loose and inoperative, but generally the ceremony was accompanied with "great cry and little wool." There is another painting of a rod on the wall in sixth chamber, and underneath it are these words, "Animum pictura pascit inani." N. L. T.

[By reference to Mr. Walcott's *William of Wykeham and his Colleges*, we find a print of this curious inscription with the following description (p. 234.): — "On the west wall [of the School], upon a large tablet, are painted a mitre and crozier, the rewards of clerical learning; a pen and inkhorn and a sword, the ensigns of the civil and military professions — or the one to sign, the other to enforce expulsion; and a Winton rod, long and ample, the dullard's quickener. Beneath each symbol is its apt legend, 'Aut disce, aut discede, manet sors tertia, cædi.' Underneath is the flogging-place." Christopher Johnson, Head Master, mentions, in a poem descriptive of the Old School, now seventh chamber (p. 227.): —

"Murus ad occasum capit hoc insigne decorum,
Aut disce, aut discede, manet sors tertia, cædi."

The Head Master was called Informator, the Second Master, Hostiarius, and not "didascalus," we always thought. The duty of the Ostiarius was to "take up" the delinquent, that of the Prefect of School to provide the rod.]

Long Names (1st S. viii. 539. 651.; ix. 312.) — Lady Craven, afterwards known as Her Serene Highness Elizabeth Margravine of Anspach, published, in 1799, a "Tale for Christmas" with the following title, *Modern Anecdotes of the Ancient Family of the Kinkvervankotsdarsprakengotchderns.* It was remarked in a publication of the time that —

"This Tale, which is dedicated to the late Lord Orford (then Mr. Walpole) is told with much humour; the descriptions are particularly fine; and the moral tends to show that love opposed produces both craft and fortitude."

W. W.

Adelsberg Caverns (2nd S. iv. 440.) — Few natural curiosities are perhaps better known than the caverns of Adelsberg alluded to by your correspondent Viaggiatore. The artificial Stalactitic Cavern at the Colliseum in the Regent's Park professes to be a miniature representation of them. They show you there a specimen of the "Proteus" preserved in spirit. This is, I believe, the only living occupant of these caverns, and as far as I know it has never been met with elsewhere. A *living* Proteus is now to be seen in the Zoophyte House at the Zoological Gardens, Regent's Park. E. H. Vinen.

Miscellaneous.

NOTES ON BOOKS, ETC.

It is many a long Christmas since the gift-giving public were invited to select for presentation to their friends a more dainty volume than the one which our worthy publishers have just issued, entitled *Poems and Songs by Robert Burns, Illustrated with Numerous Engravings.* Of course it does not contain all that Burns wrote, but merely such of the popular poetry of the Ayrshire Bard as may with propriety be given in a volume intended for the drawing-room, and nearly all the Songs; and these, which are beautifully printed on rich tinted paper, are illustrated by about fifty wood engravings after the designs of Cope, Horsley, Birket Foster, George Thomas, and other eminent artists. Where there is so much that is excellent it is somewhat difficult to point out that which is most deserving of praise. If our love of Archæology makes us admire "the chield amang us taking notes," our love of fun disposes us to admire hugely G. Thomas's illustrations of Tam o' Shanter, and our love of the beautiful some of Birket Foster's snatches of rural scenery. But indeed the book is a book which will be admired south of Tweed for its beauty, and beyond Tweed for its subject.

We have received the sixth volume of *The Letters of Horace Walpole, Earl of Orford, edited by* Peter Cunningham, *now First chronologically arranged.* It is one of the best and most amusing volumes of Mr. Cunningham's excellent edition of the best and most amusing letters that ever were written in the English language. It embraces Walpole's *Correspondence* between Oct. 26, 1773, and Oct. 30, 1777 — four very eventful years — and contains close upon three hundred of his unrivalled letters, several of which appear here for the first time. It is moreover illustrated by portraits of Lady Di Beauclerk; Anne Chambers, Countess of Temple; Samuel Foote, and Mary Fitzpatrick, Lady Holland. Prefixed to it is an announcement that the collection will be extended to a ninth volume; the accession of new materials rendering its completion in eight volumes quite impossible. By this we are reminded of our intention to invite our readers, before the work is brought to a close, to give the editor the benefit of their notes. There can be little doubt that Mr. Cunningham's edition will long remain the only standard edition of this English Classic. All, therefore, are interested in making it as complete as possible; so that if such of our readers as have gone through the volumes already issued will communicate to us any notes and illustrations of persons and events which may have occurred to them, they may then be included as Supplementary Notes in the ninth volume, and get duly inserted in the Index: for we must have a good and full Index, Mr. Cunningham and Mr. Bentley, or the work will lose half its value as the Gossiping History of England.

By the bye, Mr. Bentley has done his best to secure the reading public a Merry Christmas, by publishing in one volume, printed in a good legible type and on excel-

lent paper, *The Ingoldsby Legends*. Think of that, all ye lovers of genuine humour and quaint versification, dashed ever and anon with touches of true poetry and deep pathos — *The Ingoldsby Legends* complete — not a line omitted save the short biography of poor Barham — and all for the small sum of five shillings. And for the sake of uniformity, as the Scotch gardener put his son in the "jougs," he has issued a Companion volume, *The Bentley Ballads*, which, if not quite up to the Ingoldsby brand, has a strong smack of the Ingoldsby vintage. Two better volumes for transmission by the post, which now wafts books, as well as sighs, from Indus to Peru, could hardly be sent to brothers and cousins in India, Canada, or Australia. They are purely English, and rich with English fun.

Time was when recollecting George Cruikshank's admirable illustrations to the *German Popular Stories*, we should have declared no one could ever rival him in that particular line. We now have our doubts. A volume, entitled *Old Nurse's Book, or Rhymes, Jingles, and Ditties, edited and illustrated by* C. H. Bennett, which is before us, exhibits no less than ninety illustrations of the Songs which delight the "spelling" public, all so replete with fun and imagination that we scarcely know who will be most pleased with the book — the good-natured grandfather who gives it, or the chubby grandchild who gets it for a Christmas Box. We would fain say to the artist, in the language of honest Bottom: "Good Master Bennett, we would desire you of more acquaintance."

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A Merry Christmas, Gentle Reader. — *We have, in compliance with our annual custom, again selected for your perusal from the store of pleasant reading which we have in hand such papers as seem peculiarly suited to the coming season. Our next number will be devoted to articles of graver and greater interest.*

Inquest on Chatterton. *Has the attention of our respected correspondent at Worcester, to whom we were indebted for this document, been called to the article on the subject in* The Athenæum *of Saturday, December* 5? Mr. Moy Thomas' *curious investigations would seem to show that our correspondent had been deceived by a most unjustifiable fraud.*

P. Q. R. *Our correspondent will find two articles on the disuse of the Cope in the English Church in our* 1st S. xii. 103., and 2nd S. i. 230. *The English ritual permitted the bishop to wear a cope instead of a vestment in his public ministrations, if he chose, and gave the same liberty to presbyters in celebrating the eucharist. The Injunctions of Queen Elizabeth in* 1564, *and the Canons of* 1603, *directed the cope to be used.* (*Palmer*, Origines Liturgicæ, ii. 313.) *The disuse of the cope in the English Church, after its partial revival at the Restoration, seems to have been gradual; and Dr. Stukeley* (Iter Boreale) *states that the custom of wearing it in his time* [1725] *was only preserved at Durham. In the official accounts of ceremonials at coronations, the prebendaries of Westminster are described as wearing* rich copes.

Oxoniensis *is referred to our* 1st S. i. 249. *for biographical notices of Antony Alsop.*

Varlov ap Harry. *We cannot find that any translation of Prof. Lichtenberg's* Commentary on Hogarth *has been published.*

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Notes.

CHRISTMAS-BOX, CHRISTMAS-TREE, AND KISSING UNDER THE MISTLETOE.

National customs and the words of every modern language (and surely *words* are *customs*) furnish an amusing chase to ingenuity. Through their numerous windings it is necessary to hunt them out to their final stand. It is indeed a poor custom or etymology which opens itself obviously to the first question. The best of them — that is, the most curious — are like the "mouse's heart" alluded to by Chaucer's *Wyf of Bathe* : —

> "I hold a mouse's hert not worth a leek
> That hath but oon hole to sterte to."

Old whimsical John Dunton, in his primitive "Notes and Queries," *The Athenian Oracle*, has the following : —

"*Q.* From whence comes the Custom of gathering of Christmas-box money? And how long since?

"*A.* It is as ancient as the word *Mass*, which the Romish Priests invented from the Latin word *Mitto*, to send, by putting the people in mind to send gifts, offerings, oblations, to have Masses said for everything almost, that no ship goes out to the Indies, but the Priests have a box in that ship, under the protection of some Saint. And for Masses, as they cant, to be said for them to that Saint, &c., the poor people must put in something into the Priests' Box, which is not to be opened till the ship return. Thus the Mass at that time was *Christ's-Mass*, and the Box *Christ's-Mass-Box*, or money gathered against that time, that Masses might be made by the Priests to the Saints, to forgive the people the debaucheries of that time; and from this, Servants had liberty to get *Box-money*, because they might be enabled to pay the Priest for Masses, — because *No Penny, No Paternoster*; — for tho' the Rich pay ten times more than they can expect, yet a Priest will not say a Mass or anything to the Poor for nothing, so charitable they generally are." — Vol. i. p. 360.

So far honest John Dunton — perhaps not in a very charitable spirit, but nevertheless in accordance with orthodox old Chaucer in a similar vein : —

> "He was an esy man to give penance
> Ther as he *wiste to han a good pitance*;
> For unto a povre ordre for to give
> Is sign that a man is wel i-schreve."

Dunton's account may serve as an illustration of the custom; but decidedly, as a national observance, the practice of giving presents at Christmas, or at the beginning of the New Year, began at a time when there was no "Mass" — no ship to sail to the Indies on which the "Priests" might speculate. The custom actually ascends to the times of the old Romans, and is one of the very many national characteristics which prove that the Men of Rome, after an occupation and amalgamation of about 500 years, left their vigorous impress upon this nation, — and that we have always, as a nation, exhibited the salient points of their social and political economy — and often not their best features.

In France such gifts are called *Etrennes*; in Italy, *Strenne*, — only they are given with reference to the New Year. The Romans had the same custom, calling these gifts *Strenæ* — new-year's presents for the sake of the good omen — *strenam . . . . ominis boni gratiâ* (*Festus*). As usual, a goddess presided over the New Year's Gifts: her name was *Strenia*.

The origin of this custom amongst the Romans is referred to the time of Tatius, the king of the Sabines, who shared his sceptre with Romulus after the rape of his women. It appears that Tatius received as a good omen certain branches cut in a wood sacred to the goddess *Strenua* or *Strength*, which were presented to him on the first day of January as a sign of peace and concord between the Romans and the Sabines: this presentation of *branches* — evidently the original Christmas *Tree* — continued ever afterwards; and the Romans made presents to each other, wishing "a happy new year:" the gifts being called *strenæ* in honour of the goddess *Strenua*, a word clearly derived from the Greek στρηνὴς (*fortis*), which is evidently the original of our Teutonic or Scandinavian *strong*, *strength*, *string*, and of course *strenuous*. The original gifts on the occasion were figs, dates, honey, &c., with a *stips*, a small coin, as a presage of riches. But contrary to the modern usage, *strenæ* had to be given to patrons, to magistrates, and even to the emperors — as to Caligula, by his own edict. (*Suet. in Calig.*, id. *in August.* and *in Tib.*) The Greeks adopted the custom from the Romans; and in spite of the opposition of the Church by her Councils and Fathers, who denounced it as an abuse, the Christians encouraged the practice from the earliest times to the present.

The Spaniards call a New Year's gift or Christmas-box *aguinaldo*. The etymology of the word is obscure; but as its older form was *aguilando*, I venture to suggest, as a mere conjecture, that as *aguila* is the Spanish for *eagle*, and as the proverb *aquilæ senectus* was applied to those that seem young again — that is, renewed in old age as the eagle, — the Spanish term *aguinaldo* or *aguilando* is really a *wish* to that effect, together with the gift on such occasions. The conjecture seems countenanced by the fact that a Spaniard's habitual wish as to your "length of days" is something prodigious. He says, "May you live a thousand years!" — *Viva Vd. mil años!* Nay, still more in confirmation of this conjecture, on the 25th of December the Romans celebrated the *Ludi Juvenales*, instituted by Nero; and these games were so called because in their celebration "the people, as it were, grew young again." It was properly the day on which the Roman youth

shaved for the first time. Nero, in instituting his festival, shaved off his beard, and enclosing it in a box, consecrated it to Jupiter Capitolinus. Tacitus animadverts upon this festival with more than his usual sarcasm and severity, on account of its disgusting licence and debauchery. (*Annal.* xiv. c. 15.) There seems to be a doubt whether the *Juvenales* were celebrated on the 25th December or the 1st of January. In either case, it seems evident that the primitive church, in selecting those days for commemorating the *Nativity* and the *Circumcision*, intended to purify and sanctify a pagan festival.*

Of course, as boxes, perhaps with a slit at the top, were used to collect such presents of coin in England, the term Christmas-box explains itself — although subsequently applied to the coin itself, — just as the word *charity* is applied to the acts or gifts which it bestows, or rather induces us to bestow.

Gay says:

"When time comes round, a Christmas-box they bear,
And one day makes them rich for all the year."

And it is certain that before the late check to the practice, the Christmas-box intensified the horrors of Christmas-bills. Nevertheless it still thrives to a great extent. Tradesmen, in order to retain their "customers," are compelled to "box" the servants — especially housekeepers — very liberally. Now, as a tradesman must, in self-defence, provide in his *charges* against all contingencies, it is evident that the happy individual Paterfamilias enjoying his Christmas pie, actually makes his tradesmen his almoners to his well-paid household.*

The gathering of the Mistletoe was an important ceremony with the ancient Druids, accompanied by the people. It took place at the end of the year, and the parasite was distributed to the people on the first day of the new year. As it was supposed to possess the mystic virtue of giving fertility and a power to preserve from poison, the pleasant ceremony of "Kissing under the Mistletoe" may have some reference to this original belief; and there seems to be a coincidence in this assemblage of the Druids and people under the Oak with the legend concerning Tatius. We have thus a choice as to which shall have originated our Christmas Tree and its pleasant ceremony. It is obvious, however, that our green-bush decoration — our "Christmas" at the present season — may be traced to the original branches of vervain amongst the Romans.

By the Romans and our own Druids the Vervain was held a panacea for every ill that flesh is heir to; and by it they confidently wished for what they ardently desired — just as *we* do (with amiable and pardonable superstition now) at the sight of our "Christmas" — prickly holly though it be: but, above all, they believed that it "*conciliated hearts which were at variance.*" And how the heart grows tender, even in the presence of a wrong that has festered, — at the return of the time when Forgiveness comes "with healing on its wing!"

Brady insists that the first Christians, who, he says, were all converts from the Hebrews, solemnised the Nativity on January 1; and that they ornamented their churches with green boughs, as a memorial that Christ was actually born at that time; in like manner as the ancient Jews erected booths or tents, which they inhabited at this season — their *Feast of Tabernacles.* Now, in the first place, it is not clear that the first converts were Hebrews or Jews in the true sense of the word; secondly, they could have no *churches* to decorate at that period; and, lastly, the Jews or Hebrews having been out of favour, out of savour from time immemorial, long before the rise of Christianity, they could have no influence to originate customs which were redolent of Boar's Head, Yule Log (doubtless connected with the worship of Mithras originally), and the Wassail

* On the other hand it has been observed that a striking astrological order is manifest in the days appointed for various festivals. The *Annunciation* or Lady Day is on the day when the Sun enters Aries; that of John the Baptist on entering Cancer, that of Michael on entering Libra, and the *Nativity* or Christmas, on entering Capricorn, — these being the four *cardinal points.* St. Paul on entering Aquarius, Matthew on entering Pisces, Mark on entering Taurus, Corpus Christi on entering Gemini, St. James on entering Leo, St. Bartholomew on entering Virgo, Simon and Jude on entering Scorpio. The days correspond, allowing for the precession of the equinoxes. In spite of this obvious coincidence, the 25th of December is stated to have been the precise day of the Divine Birth, handed down by Tradition — *Natus autem traditur octavo Kalendas Jan.* — S. Aug. *de Trin.* quoted by Honoré de Ste Marie in *Animad. in Regulas*, &c., ii. lib. iii. dissert. 2., where will be found some curious matter touching the festival. Christmas was celebrated by the Eastern Churches in April or May. See also *Notes and Queries*, 1st S. iii. 249. No astrologer could use language more technically correct than that of the Jesuit Hardouin, touching the Incarnation: — "On the 24th of March was the mean conjunction of the luminaries under the meridian of Jerusalem, 1 h. 30′ P.M., on a Thursday: (on such a day, Thursday likewise, about 4003 years before, God made the Sun and Moon, 7h. 40′ 39″ P. M.) So it was the first day of the first month, or Nisan, in Galilee, where Christ was conceived. Therefore, from the Incarnation of our Saviour, which happened next day, from the first day of Nisan, in the kingdom of Judea, the new astronomical Epoch commenced — *novus sæclorum nascitur ordo*, on account of Him who is called *The everlasting Father.* Isai. ix. 6."— *Chron. Vet. Test. Op. Select.* 624. a.

* "The butcher and the baker sent their journeymen and apprentices to levy contributions on their customers, who were paid back again in fees to the servants of the different families. The tradesman had, in consequence, a pretence to lengthen out his bill, and the master and mistress to lower the wages on account of the vails." — Brand, *Pop. Antiq.*, 384.

Bowl. Besides, we know that the Druids decked their houses with holly and ivy in December.

Spon observes that we might ask why people wished each other blessings on the first day of the year, rather than at any other time. It is the question which Ovid asked Janus. The answer was, that all things are contained in their commencements; and in fact the Romans thought that there was something divine in beginnings. The head was thought a divine thing, because it is, as it were, the beginning of the body. They began their wars with auguries, sacrifices, and public offerings; and the commencement of each month was dedicated to Juno, and was a festival. They sacrificed to Janus on New Year's Day — Janus, the door-keeper of the gods — because they hoped thereby to propitiate the favour of all the other gods, if they began by conciliating Janus. Bread and wine were sacrificed to him: hence, perhaps, the origin of the feasting, "tipsy dance and jollity," which became the characteristics of "the Lord of Misrule" at this jovial season.

Perhaps it is proper to state that several opinions have been advanced as to the reason for fixing Dec. 25 for the celebration of the Nativity. The most curious is that which suggests that the Church fixed upon that day because the pagans held it sacred *Soli renascenti* — to the *returning Sun*—that is, the period when the Sun, having attained its utmost southern declination, begins to return northwards. This is the Persian or oriental worship of Mithras or the Sun, adopted by the Romans, who admitted to their Olympus the gods of every nation as unscrupulously as they "annexed" its provinces. But this clever policy did not secure them from the retributive fate which overhangs the lust of conquest. Mithras flourished at Rome until about the year 378 of the Christian era. His statues are still extant. It was alleged that the Church wished to sanctify the pagan notion. This notion accords with the fact of the astrological correspondence of the festivals. Honoré de Ste Marie, who states this notion (which he rejects) also informs us that at Rouen the priests, in celebrating Christmas, personified not only the prophets who spoke of the coming of Christ, but others who named the Messiah. They personified Nebuchadnezzar, the Three Youths of the Furnace, and Balaam sitting on his Ass. "Hence," says Honoré, "the ceremony was called 'the Feast of the Asses,' *Festum Asinorum*." (*Animadversiones in Regulas et Usum Critices*, ii. lib. iii. dis. 2.) This book is well worth the perusal of those who are interested in ecclesiastical literature. It is not in the library of the British Museum, but I have reason to say that it will soon be there. It is full of curious matter. It was published in French in an *enlarged* edition of three vols. 4to. in 1713–20. I quote from the Latin translation, by a member of the same Order, not having been able to procure the last French edition. The title in French is —*Réflexions sur les Règles et l'Usage de la Critique, touchant l'Histoire de l'Eglise, les Ouvrages des Pères, &c.*, par le P. Honoré de Ste Marie, Carme dechaussé, Paris et Lyons, 1713–20, 3 vols. in 4to. The early edition should be rejected.

The best accounts of Christmas and its festivities are those by Irving, Brand, and Brady. Brady strives ingeniously to repudiate the word Mass in Christmas — as if it could possibly detract from the social blessings of the day! Alas! for the departed glories of good Old Christmas — gone like the glory of mighty Troy—*ingens gloria Teucrorum!* Gladly at the present time may we fly — in imagination — from the sad realities of Railroads, British Banks, &c., Indian Mutiny, Money-Panic, and impossible Leviathan (our modern Babel) to

Ye Christmas of ye Olden Time.

Andrew Steinmetz.

POPIANA.

Pope "of gentle Blood" (2nd S. iv. 407.) — Some account of "the people *of small account* living at Deddington, near Banbury," may be found by your correspondent in Warton's *Life of Sir Thomas Pope* (the founder of Trin. Coll., Oxford.) He should also consult Gutch's *Antiq. Oxon.*, iii. 532., where Gutch speaks, in a note, of a MS. "Stemma" of the Pope family, "in rotulo prægrandi pergamen. penes honoratiss. Com. de Guildford."

I have neither of the books at hand, and my private note is brief; but I have no doubt there is enough in either book to show that Sir Thomas Pope, and his Deddington relatives, were of "gentle blood." Is anything known about the "Stemma" referred to by Gutch? J. Sansom.

Pope's Aunt. — Pope has told us (Spence, 192.), that he "learnt to read of an old aunt." Mr. Pottinger spoke of a maiden aunt "equally related to both" himself and Pope. It has generally been assumed that the party referred to was one and the same. Mr. Hunter, however, asserts positively that they were different persons. Thus he tells us (p. 21.) that the aunt referred to by Mr. Pottinger "*must have been* [a Pope] *sister to the rector of Thruxton*," and p. 44., "one of the unmarried daughters" [of Turner] "*must have been* the deformed sister who lived with Mrs. Pope, and *who taught her son to read.*"

Mr. Hunter is, I believe, a cautious man, and not likely to make confident assertions without due consideration; but I confess I cannot make out the certainty of either of these conclusions. What say your readers generally? P. A.

Pope's Imitations of English Poets.—Your correspondent (2nd S. iv. p. 446.) says that the edition of 1736 was "*the first occasion* on which the *Imitations*, as we now have them, were printed. One or two only had appeared in 1717, quarto." It is probable that your correspondent meant that the edition of 1736 was the first occasion on which they had been published together; and this agrees with the "Advertisement" prefixed to the volume which he quotes, where we are told that the *Imitations*, "having got into the 'Miscellanies,' are here brought together to complete this juvenile volume." Still I cannot but believe that he has overlooked, or has no faith in, the statement in the "Advertisement," which implies prior publication; and that from his reference to the "one or two" in the quarto of 1717, the reader will infer that only "one or two" had been previously published. I can, however, of my own knowledge, say, that with the exception of those of Cowley, — and these may have appeared, though I have not noticed it — they had all been published before. Thus the Imitation of Chaucer, Spencer, Dorset, Swift, "The Happy Life," appeared in the "Miscellanies," 1727; the Imitation of Waller "On a Lady singing," in the *Cromwell Letters*, 1726, according to the title-page, 1727; "On a Fan," in quarto, 1717; of Rochester "On Silence," in Pope's *Miscell.*, 1712; and "Donne Versified," if considered as Imitations, in 1735. I do not pretend to give the date of *first* publication, but simply of publication before 1736. I so entirely agree with your correspondent as to the importance of determining the exact date of Pope's publications, that if he, or any other, can help us to the month as well as the year, he will render good service. P. S. I.

Lines on the Dunciad. — The following verses, written in a contemporary hand, are on the fly-leaf of a copy of *The Dunciad*, 2nd edit., 8vo., 1729, Ass frontispiece (ed. ℵ. of "N. & Q.") now in the possession of Mr. Alexander, bookseller, of Kingsland Road. Have they ever been printed? If so, where, and by whom were they written?

"*To Mr. Pope on 'The Dunciad.'*

"O thou whose glories like thy Phœbus strike,
And shine on the unjust and just alike,
Show every Beauty, make all spots appear,
And gild a Dunghill as they gild a Sphere!
And can such Rage th' immortal Bard inspire
Abate the Dog-day fury of thy fire?
Prest by th' incumbent *Dunciad*, leave them there,
And by their bellowing know the pangs they bear,
So whelm'd with Ætna Typhon heaves in vain,
And roars and stuns an Island with his pain."

L. D.

"*Additions to the Works of A. Pope*" (2 vols., Baldwin, 1776.) — The compiler of this work is not known. As it is the only authority for attributing certain poems and letters to the poet, it becomes of consequence that we should test its own authority, and I beg leave, therefore, to start the subject in "N. & Q."

The collection is generally attributed to George Steevens; why, I know not. "The Editor," in the Preface, tells us that "several of the pieces" first appeared in the *St. James's Chronicle* — that the favourable reception they met with suggested a wish to give them a more durable form, and he accordingly communicated this wish to his friends; who assisted him so much beyond expectation, that "instead of *one* volume," he has "been able to make out *two*." Thus, then, it appears, that *one half* the whole of the contents first appeared in this work. The editor then goes on to say, that "many of the Letters and Poems . . were transcribed with accuracy from the originals in the collections of the late Lords Oxford and Bolingbroke. . . Others of the Letters are taken from pamphlets printed some years ago." This sounds well; but how are we to distinguish between the letters professedly copied from the originals and those taken from pamphlets? And how did the editor distinguish between the genuine and the spurious which had appeared in pamphlets, and what was the value of his discretion and judgment? Fortunately, we are enabled to form an opinion on these points by the following: —

"His [Pope's] Letters to his favourite, Miss Blount, lead to the support of a charge often urged against him—his want of original invention; for tho' the extent of his erudition, and his elegant turn of thinking, gave him a superiority to all his contemporaries in polishing to a degree of originality other peoples' sentiments, yet . . he has committed a plagiarism on Voiture, which would be unworthy a much less celebrated pen than his."

Thus it appears that the editor, in whom we are blindly to put our confidence, did not know that these Voiture letters were a hoax played off on Edmund Curll, and actually prints them as genuine letters addressed by Pope to Miss Blount.

I come now to the following notice of this work by Mr. Hunter: —

"The collection of these pieces is usually attributed to Steevens. But I am in possession of a copy which belonged to a person who claims to be the editor. It is handsomely bound, and has this note in his own handwriting on a fly-leaf of the first volume: — 'These collections were made by me from the *London Museum*, &c., and the Preface written by me, W. C.' Lowndes gives this account of the book, 'culled, says Mr. Park, by Baldwin, from the communications by Mr. Steevens in the *St. James's Chronicle*, and put forth with a preface by William Cooke, Esq.'"

That William Cook, or any other person, made the collection from the *London Museum*, I doubt. Why collect at second-hand when the originals in the *St. James's Chronicle* were equally easy of access? and as Baldwin, the proprietor of the *St. James's Chronicle*, was also printer of these "Ad-

ditions," the objection seems to be of more than usual force. Farther; I have four volumes of the *London Museum*, 1770, 1771, and they do not contain one either of the poems or letters which appear in the "Additions." Whether the *London Museum* was continued beyond these four volumes, I know not. Some years since, when I was anxious to examine the work, the only copy to be found in any of our public libraries was a single volume in the London Institution. Here I would ask, can any of your readers say when the *London Museum* was discontinued? A. T. T.

Mrs. Corbet. — According to Mr. Hunter, Brooke, the herald, whose mother was a Mawhood, and who wrote from the information of the elders of his family, said that one of Turner's daughters, — a sister, therefore, of his mother and of Pope's mother, — was married to a Mr. Corbet, on which Mr. Hunter observes: "who was, I conceive, the Mrs. Corbet on whom Pope wrote what pleased Dr. Johnson most of all his epitaphs." This is strange. Whether Pope really wrote that epitaph on Mrs. Corbet, or only applied it to her, has been questioned; but the Mrs. Corbet on whose monument it appears in St. Margaret's church, Westminster, is there declared to be a daughter of Sir Uvedale Corbet, and the Lady Mildred Cecil, daughter of the Earl of Salisbury. M. C. A.

Pope and Swift. — In Mr. Carruthers' *Life of Pope* (2nd edit., p. 365.), is a letter from Pope to Swift, dated "Duke St, Westminster, March 22, 1740." I do not find this in any edition of Pope's or Swift's *Works*. Perhaps when your correspondent Mr. Carruthers is writing to "N. & Q.," he will kindly say what is the authority for this letter, or where it first appeared. T.

Durgen (2nd S. iv. 341.)—D. P. S. desires to know the meaning of this title. "Durgen (Saxon), a dwarf, a little thick short person." — *Bailey's Dictionary.*

Of course this was in allusion to Pope's figure. H. M.

Pope's "Iliad" (2nd S. iv. 367.) — Perhaps the criticism on the concluding lines of the 8th book of the *Iliad*, referred to by your correspondent Lesby, is that contained in an article on Homer and his translators, which appeared in the *Quarterly Review*, October, 1814. The remarks are as follows:

"In Rees's *Cyclopædia*, under the article 'Poetry,' we are told that Pope has translated the description of Night in the eighth book of the *Iliad* with singular felicity: perhaps no passage in the whole translation has been more frequently quoted and admired:

'As when the moon, refulgent lamp of night,' &c.

Here are the planets rolling round the moon; here is the pole gilt and glowing with stars; here are trees made yellow and mountains tipt with silver by the moonlight; and here is the whole sky in a flood of glory; — appearances not to be found either in Homer or in nature; — finally, these gilt and glowing skies, at the very time when they are thus pouring forth a flood of glory, are represented as a blue vault! The astronomy in these lines would not appear more extraordinary to Dr. Herschel than the imagery to every person who has observed moonlight scenes."

J. Pennycook Brown.

DIFFICULTIES OF CHAUCER.—NO. III.

[I have now the pleasure of forwarding a few more notes on the "Difficulties of Chaucer," hoping to follow them up by one or two additional communications, as brief as possible. The real difficulties of Chaucer will not, on examination, be found numerous. Tyrwhitt has closed his *Glossary to the Cant. Tales* by a list of "Words and Phrases not Understood," in number 53. Of these 53, some are partly cleared by the valuable labours of Tyrwhitt himself, though not in a way to satisfy his own acute and critical judgment; while others have been ably elucidated by subsequent commentators and etymologists. The present attempts, some of them purely conjectural, to "rub out," one by one, the "difficulties" yet remaining on the list, are respectfully offered to "N. & Q.," in the hope that others, far better qualified, will contribute their aid for the accomplishment of the same desirable object. — T. B.]

"*Rewel-Bone.*" — "What kind of material this was, I profess myself quite ignorant," says Tyrwhitt.

In the "Tournament of Tottenham," *Tibbe* appears with "a garland on her head full of *ruelle bones*." And when Sir Thopas armed himself for the fight,

> "His sadel was of *rewel bone*,
> His bridel as the sonne shone."
> *Cant. Tales*, 13807, 8.

Now what description of bone could this be, equally available for the construction of a knight's saddle and of a lady's garland?

Might it not be *whalebone?*

Rewel bone appears to be *Revel bone*, bone from *Revel. Revel* in German is sometimes spelt *Rewel.* (See Gaspari's *Erdbeschreibung*, vol. xi. p. 726. and Index.)

But even supposing that *Revel* was the only form known to Chaucer, he would as a matter of course write it *Reuel* — though still with the pronunciation *Revel* — employing a *u* for a *v*. Just so we find in the "Geogr. and Anthol. Description" *Siuill* for Seville, and in Hakluyt *Nouogrode* for *Novgorod.* — *Reuel*, however, by copyists of after times, might very naturally be both pronounced and written *Rewel.* Hence, *Rewel bone.*

We may remark, in confirmation of this view, that in the ballad of "Thomas and the Elf Queen," as cited by Wright, the expression used is "Reuylle bone." Here, again, the *u* has the force of *v*, and the pronunciation is *Revylle* bone.

It is well known that the Hanse Towns, of which Revel, for a period, was one, traded not merely as places of export for the produce of their respective vicinities, but as marts. In an emporium of this kind whalebone was very likely to find a place. From the fairs of Revel, then, there might occasionally find its way to England—so went the phrase—"a tonel of balayne" (whalebone), which would thus acquire the name of "Revel bone," since modified into "rewel bone."

"*Madrian.*"—

> "Our hoste saide, As I am a faithful man,
> And by the precious *corpus Madrian.*"
> *Cant. Tales*, 13897, 8.

"Corpus Madrian," as Tyrwhitt observes, evidently signifies the relics of some saint; but he knows of no saint called Madrian. Urry suggests St. Maternus, and the French have a saint named Materne. Steevens prefers St. Mathurin (see the "Golden Legende"), whose body (*corpus*) wrought many miracles.

But on closer examination we shall perhaps find reason for thinking that "Madrian" stands for a far more illustrious saint than any of these, namely *Anna*, who, according to tradition, was the *Mother* of the Blessed Virgin:—Anna the mother, that is, *Madre Anna*, or *Madrian*.

Anna, the *mother* of Mary, unlike Anna the daughter of Phanuel, who has a place in the Roman martyrology (her day, Sep. 1), is little known except through oriental traditions. The Blessed Virgin, however, according to R. C. authorities, was daughter of Joachin (also called Heli) and of *Anna* his wife, both of the tribe of Judah and race of David, dwelling at Nazareth. They had been married twenty years, and remained childless, when the two saints were separately informed by an angel that they should have a daughter who was to be the glory of Israel, &c., &c. (*Encyc. Catholique.*) For those who take an interest in such inquiries, there is much in the history of Anna, the mother of the Blessed Virgin, that has an important bearing upon the recently agitated dogma of the Immaculate Conception, though not exactly suited for general reading.

In the *Kalend. Eccles. Constantinopolitanæ*, reprinted 1788, the day of St. Joachim and St. Anna is Sep. 9:—"ΜΝΗΜΗ ΤΩΝ ΑΓΙΩΝ ΙΩΑΚΕΙΜ ΚΑΙ ΑΝΝΗΣ ΤΩΝ ΓΟΝΕΩΝ ΤΗΣ ΘΕΟΤΟΚΟΥ." A church was built to St. Anna at Constantinople by Justinian; and she is styled "Sancta Mariæ Virginis *mater*," "Deiparæ *mater*," "*Anna* Mariæ *mater*." The name Madre Anna, or Madrian, was probably brought to England by crusaders and pilgrims returning from the East, and so became known to our forefathers, and found its way into Chaucer's Tales.

It is proper to observe that there was another Madre Anna, or Madrian, of whom an account will be found in the "Vida de la *Madre Ana*," &c. by Manrique, Brussels, 1632. The relics of this saint, also, wrought many wonderful works; but she lived too late to be known by Chaucer, as she was born at Medina del Campo in 1545.

Thomas Boys.

LANGUAGE SPOKEN AT THE COURT OF SCOTLAND.

At the coronation of Alexander III., the Bishop of St. Andrew's explained his obligations and duties to the youthful king in *Norman-French*, a useless expenditure of trouble had that not been the language with which the child was most familiar, whilst, on the same occasion, the Royal Bard recited Alexander's genealogy in the "*mother tongue*," or, in other words, in Scottish Gaelic. When Malcolm III. acted as interpreter between his Queen and his clergy, Gaelic was evidently the language of the court as well as of the great body of the people; but the long residence of his sons Alexander and David at the court of Henry I., and their marriage with Norman ladies, introduced the use of Norman-French. Gaelic, then known as *Scotch*, remained the national language, or "mother tongue;" and as Bruce addressed a "Parliament" at Ardchattan in that language, it was probably extensively known, but regarded, like German at the German courts a hundred years ago, as merely "the vulgar tongue." The ancestry of the modern Scots, — a motley tribe,— "Scoti, Franci, Angli, Walenses, Galwalenses," not to mention the Norsemen and "Gallgael" or Scoto-Norsemen of the north and north-west, must have spoken a number of different dialects. Norman-French, confined only to the court and nobility and higher clergy, died out during the English wars, and as the Royal poet, James I. (of Scotland) composed in that northern dialect of the Anglo-Saxon tongue long known as "Quaint Inglysse," this latter must have superseded French at the court of Scotland some time in the fourteenth century. As *Quaint Inglysse*, always spoken in the towns, spread over the country, banishing Gaelic to the mountain and the moor, it at length usurped the name of *Scotch*, stigmatising the old "mother tongue" as foreign, *Irish Scotch* (if I may say so), or Erse.

Signet.

Minor Notes.

Horace, First Edition. — An oilman in Fish-street Hill did actually wrap up his anchovies in the first edition of Horace that ever was printed,

whilst Frazer had with useless pains been looking for the book for twenty-two years. — Prior's *MS. Essay on Opinion*, quoted in Musgrave's *Adversaria*. J. Y.

Snipe-shooting: Lord Ellenborough and Hodgson, the County Historian.—The following anecdote of Mr. Law (afterwards Lord Ellenborough) and young Hodgson, the future historian of Northumberland, may not be of much value to the youngest of our present sportsmen, but will interest those to whom the names of the parties are familiar: — When Hodgson was a boy at Bampton school, Westmerland (for so he always wrote it),

"Mr. Law often came, when on the circuit, to Bampton, and once Mr. Bowstead [the schoolmaster] sent him with that gentleman to shoot snipes at Bampton Mires, as the likeliest lad in the school to be of use. It was blowing full from the west, and Mr. Law went with his face full to it, but could not kill a bird. My father [it is Hodgson's son who relates the anecdote] told him he must not do so, but that he must begin with his back to the wind. He could not at first see the reason, but gave the gun to my father, who, when a snipe rose, waited till it turned to the wind, and then shot it. The fact is, that from the nature of its feathers, the bird cannot fly with the wind, but turns to face it, ceasing for a while from its zig-zag motion; and that is the time to shoot it. . . . The future Lord Chief Justice was so pleased with the boy and his intelligence, that he invited him to join him a few days afterwards at Appleby during the Assizes; and, upon his appearing, placed him upon the bench near the judge." — *Memoir of the Rev. John Hodgson, by the Rev. James Raine*, vol. i. p. 7.

Y. B. N. J.

General Wolfe. — Thomas Wilkins, M. D., Galway, died, aged one hundred and two years, in Feb., 1814. Gen. Wolfe died in his arms. (*Ann. Reg.* lvi. 141.)

At Hackney, in 1807, died James Lack, who reached the same advanced age. He served in the German Wars of Geo. I. and II., and attended Wolfe in his last moments. (*Ib.* xlix. 601.)

Mackenzie Walcott, M. A.

English Surnames derived from the Romans. — In the last *Quarterly Review* there is a very interesting article upon the ancient and present state of the county of Cornwall; wherein, speaking of certain descents in that county, the probability of a family name having proceeded originally from a Roman, is thus alluded to: "The Vivians of Truro are derived by certain genealogists from one Vivianus Annius, a Roman general, and son-in-law to Domitius Corbulo." This reminds me that some years ago, being in the neighbourhood of Stow-on-the-Wold, I was told of a most respectable farmer whose family name was Wilifer, and who resided close to what is now the Addlestrop Station of the Oxford and Wolverhampton Railway, and whose name was supposed to be deduced from the Latin "Aquilifer;" and certainly, as far as the trifling alteration is concerned, it is not rendered altogether improbable. Perhaps some reader of "N. & Q." may somewhat elucidate this subject. Delta.

Queries.

HERALDIC QUERIES.

1. Suppose the case of a person whose family has never borne arms being anxious to assume them, what reason is there (I am aware there is no law) why he should not take any he pleases without application to the Heralds' College, so long as the coat that he assumes is constructed according to the rules of the science of heraldry, and is not borne by any other family? It is clear that arms were assumed in this manner in the first instance, and that the practice was not discontinued at that period when heralds' visitations were taken. Many families occur to me which, I could prove, bore coat armour in the reign of the two earlier Stuarts, whose names are in no visitation book.

2. It is stated frequently by persons learned in heraldic science, and in many modern treatises, that a husband cannot quarter his wife's arms if she be not an heiress. Is this so? I think not.

3. Suppose the case of a person who has no arms, but whose mother, grandmother, or any more remote female ancestress had a right to bear them, can he assume such arms as his own? If not, as he has no coat of his own, must he quarter leaving the dexter blank?

4. Supposing the case of a family having emigrated to America, the sole remaining representative of it, in England, being a lady who is not an heiress, can her husband quarter her arms as though she were an heiress, if indeed it be the rule that none but heiresses bear arms?

Glis P. Templ.

Minor Queries.

Ancient Signet-Ring. — I have been told that within the last few years a sexton, in digging a grave in or near the city of Ripon, discovered an ancient signet-ring, on which was engraved a dormouse coiled up in sleep, and inscribed around it, in black-letter characters, "Wake me no man." About the same time it is said that a ring with a similar device and inscription was turned up in a churchyard near Scarborough. Is it possible that these rings have been purposely buried with the dead? We know that the early Christians looked on the "somniculosi glires" as emblems of the resurrection; and it has been suggested that in the middle ages it was sometimes the practice to put on the finger after death, and to bury with the corpse, a signet bearing the hope of the rising from the dead thus symbolised. Is there any proof of the discovery of any of these rings? and if so, is there any evidence that they were used for such a purpose? Glis P. Templ.

Nephi.—Where can I find this word out of the book of Mormon? B. H. C.

Bibliographical Queries. — Please give me the names of the authors of the following Tracts, which, with others, are bound together in a 12mo. volume: —

1. "A Letter from an Old Proctor to a Young One." &c. Dublin, 1733.
2. "Reasons why we should not lower the Coins now current in this Kingdom." Dublin, 1736.
3. "Some Observations on the Present State of Ireland." &c. Dublin, 1731.
4. "An Argument upon the Woollen Manufacture of Great Britain," &c. Dublin, 1737.
5. "The Year of Wonders; being a Literal and Political Translation of an Old Latin Prophecy, found near Merlin's Cave." London, 1737.
6. Agriculture, the Surest Means of National Wealth," &c. Dublin, 1738.
7. "The Distressed State of Ireland considered; more particularly with respect to the North." 1740.

In the volume there is a copy of Swift's tract on *The Present Miserable State of Ireland*, printed in 1735, and embellished with a rude woodcut of the author in his clerical costume. Abhba.

"*Pathomachia.*"—Can you give me any information regarding the author of an old play having the following title, *Pathomachia, or the Battle of Affection, shadowed by a feigned Siege of the Citie of Pathopolis*, a comedy, 4to., 1630? According to Lowndes, the authorship has been attributed to H. More. R. Inglis.

Marshall Pedigree. — Isabella Marshall, living *cir.* 1700, daughter and heiress of Thos. Marshall* of ——, married Montagu Garrard Drake of Shardeloes, co. Bucks. The pedigree of the above Marshalls (whose arms were Barry of six, or and sable, a canton ermine, quartering Brus, Hawke, Brown) will be most acceptable to A.

Klint.—"Cliff" in Dansk. Is this Celtic or Norse? The traditionary Klint King over isles of Möen, Steacus, and Rugen, was Jode of Upsala. He dwelt in a cave high up the face of Möen, 400 feet high, and drove a curious chariot with four jet black horses. The Möen peasants offered to Jode the last sheaf after housing the corn. The name points to Scandinavia; the residence to geological changes; the harvest custom to Brittany. F. C. B.

Three Irish Ambassadors. — I have a copy of a 12mo. pamphlet, rather scarce, and entitled *A True and Faithful Account of the Entry and Reception of Three Extraordinary Irish Ambassadors.* London, 1716, p. 22. "The names of these three," as the writer informs us in p. 5., "were Dr. Pratt [afterwards Dean of Down], Provost of the College [of Dublin], Dr. Barckley [the eminent metaphysician and distinguished prelate], and Dr. Howard [afterwards Bishop of Elphin], Two Fellows thereof." Who was the writer of this humorous production? and what the object and the result of the mission? The ambassadors appear to have met with at least one mishap; for "on a sudden, near Northumberland House, in the Strand, just where a new house is building, or an old one repairing, the coach overturn'd, and down fell the embassy." Abhba.

Pulpit. — Where may be found the earliest mention of this word, in its modern sense, as denoting a place adapted for *preaching?* The gallery, so called, which was erected at the west end of the choir, was used, as your readers are aware, for *lectionary* purposes, and was of a different construction. From it the gospel and epistle were read. *Pulpitum* appears to have been, in mediæval writings, a convertible term, or, at any rate, to have denoted the *rood-screen.* The preachers of the early church usually delivered their sermons from the altar-steps, though sometimes the *ambo* was used for these occasions. Perhaps some of your correspondents will oblige me by stating what were the *material* and *form* of the most ancient pulpits, and when the canopies or testers were first introduced. The use of the word "pulpit" occurs Nehemiah viii. 4.: "And Ezra the scribe stood upon a *pulpit* of wood" (marginal reading, *tower of wood*), which must have been a *spacious* gallery of considerable elevation, as "*beside* him stood, on his right hand and on his left," no less than *thirteen* persons. Continental pulpits are, many of them, of considerable size, admitting *several* persons.—See *Glossary.* F. Phillott.

Jewels of S. Edward the Confessor. — Can any of your correspondents tell me what has become of the cross and chain that were taken out of the shrine in Westminster Abbey in the reign of James II.? I have read or heard somewhere that the shrine was again opened in the presence of George IV., and that he took from the coffin two rings, one of which he is said to have subsequently worn. The other, I understood, was given by him, together with the cross and chain abovementioned, to Louis XVIII. or Charles X. of France. It would be interesting to know whether this be a true account, and what has been the fate of these jewels. J. V.

Napoleon's Conversation with Lord Littleton. — A correspondent in Germany writes me that he has discovered in the archives of one of the continental courts a pretended verbal account of the conversation of Napoleon with Lord Littleton on

[* In the pedigree of the Drake family in Lipscomb's *Bucks*, iii. 155., it is stated that Montague Garrard Drake, Esq., M.P. for Amersham, married, in 1719, Isabella, daughter and heiress of *Henry* Marshall, Esq. Isabella was buried at Amersham, June 30, 1744. — Ed.]

board the "Northumberland" on August 7, 1815. Could any of your readers inform him if any such conversation has been published in a *Life of Napoleon* or other history of the period? if not, it might be interesting, and he would get permission to copy and publish it. E. S. W.

Figures.—How is it that the symbols of the numerals are called *figures*, supposed to come from *figura?* The letters of alphabets are not so denominated. It strikes me that this word is the Saxon *figger*, *a finger*, in analogy with *digitus* and πεμπάζω. J. P.

Dominica.

Schiller's "Mary Stuart."—In what year was a translation of Schiller's *Mary Stuart*, by Sir Wm. Pilkington, Bart., published? I think the information I am seeking will be found in a book called *The Notabilities of Wakefield and its Neighbourhood*, by J. Cameron, 1843. R. Inglis.

Caleb Dalechamp, a native of Sedan, was of Trinity College, Cambridge, B.A. 1622, M.A. 16—. He is author of *Exercitationes*, London, 4to., 1623; *Votum Davidis; seu, Officium Boni Magistratus et Patrisfamilias*, London, 4to., 1623; *Christian Hospitalitie; Harrisonus Honoratus*, Camb., 4to., 1632; *Hæresologia Tripartita*, Camb., 4to., 1636. Further particulars respecting him will be acceptable to C. H. & Thompson Cooper.

William Primatt, of Sidney College, Cambridge, B.A. 1721, M.A. 1725, is author of *Cursing no Argument of Sincerity*, Norwich, 4to., 1746; *Dissertation on* 2 *Pet.* i. 16—21., London, 8vo., 1751; *Accentus Redivivus, or a Defence of an accentuated Pronunciation of Greek Prose*, Camb., 8vo., 1764. We shall be glad to learn the date of this gentleman's death, or to obtain any other information respecting him. C. H. & Thompson Cooper.

Poem on the Duke of Marlborough.—Many years ago I heard my father repeat the following lines, which he told me were written in honour of the great Duke of Marlborough, the Duchess having offered 500*l.* for the best poem to his memory. They gained the prize for their author. Query, Who was he?

> "Five hundred pounds too small a boon
> To set the Poet's muse in tune,
> That nothing might escape her.
> Were I to attempt the heroic story
> Of the illustrious Churchill's glory,
> It scarce would buy the paper."

E. H. Vinen.

James Eyre Weekes.—Can any of your Irish readers give me any account of Jas. Eyre Weekes, author of *Poems on Several Occasions*, printed at Cork, 12mo., 1743? R. Inglis.

"Swallowman."—Sir Henry Spelman, in his *History of Sacrilege*, when giving the history of the Southwell family, speaks of "one Leech, a *swallowman* of Norwich." What was a swallowman? J. G. N.

Minor Queries with Answers.

The Birmingham Poet.—In Conder's *Book of Provincial Tokens*, the following description is given of one, penny size:—

Ob. A head in profile, with hat on. "The Birmingham Poet."

Rev. "Britons behold the Bard of Freedom, plain and bold, who sings as Druids sung of old."

Who was the Birmingham poet? E. S. W.

[A glance at our correspondent's Query will at once recall to the recollection of many a Birmingham octogenarian that cosy parlour of the Pump Tavern, *yclept* the Poet's, in Bell Street, the corner of Philip Street, kept by one Master John Freeth—wit, poet, and publican—for nearly half a century. This facetious Bard of Nature, after the toils and troubles of the day, amused a large company with his original songs, replete with pleasantry and humour. Formed by nature to enliven the social circle, possessing wit without acrimony, and independence of mind without pride, he was beloved by his friends, courted by strangers, and respected by all. In 1803, he published a new edition of his Songs, entitled "*A Touch on the Times;* being a Collection of New Songs to old Tunes, including some few which have appeared in former editions. By a Veteran in the Class of Political Ballad Street Scribblers—

> 'Who, when good news is brought to town,
> Immediately to work sits down,
> And business fairly to go through,
> Writes songs, finds tunes, and sings them too.'

Birmingham: Knott and Lloyd. 1803. 12mo."

In the preface he speaks of himself in the following strain:—"Throwing aside his weak, yet willing efforts, to please for the moment, and worn down by thirty-six years' hard service in the humble station of a publican, when in the best of his days he was not by nature fit for the task, at the age of seventy-two he feels himself more inclined, over his cheering cup, with a social companion, to handle his pipe than his pen. With hearty thanks to all his friends, and as a well-wisher to the prosperity of his native town, and the kingdom in general, he concludes his very brief and farewell address,

> 'With hopes to pleasing scenes renew,
> That better times may soon ensue.'"

John Freeth died on Sept. 29, 1808, in the seventy-eighth year of his age, and the Plough Tavern has since been pulled down for the improvement of the Bull Ring and its vicinity. There are two or three engraved portraits of this facetious poet.]

Harwolde in Bedfordshire: Sir John Mordaunt.

"Another priorie callede *Harwolde*, wherin was iiij. or v. nunnes with the priores: one of them had two faire children, another one, and no mo. My lorde Mordant, dwelling nygh the saide howse, intyssede the yong nunnes to breke up the cofer wheras the covent sealle was: sir John Mordant his eldyste son then present, ther perswadyng them to the same, causede ther the prioresse and hir folysshe yong floke to seale a writyng made in Latten: what therin is conteynede nother the priores nor hir sisters can telle, sayyng that my Lord Mordant tellith

them that hit ys but a leasse of a benefice improperite, with other small tenanderyse. They say all they durste not say hym nay: and the priores saith plainely that she never wolde consent therto. This was done sens Michaelmas. To call my Lord Mordant to make answere thus by power and myght in his contrey to use howses of religion of the Kinges foundation (me semith), ye can do no less by your offes, unleste ye will suffer the Kinges foundations in continewaunce by every man to be abusede."

This is an extract from a letter of Dr. Layton to Thomas Cromwell, the King's Vicar-General, in the *Letters relating to the Suppression of the Monasteries*, p. 92., printed for the Camden Society in 1843. I very much wish to know whether by *Harwolde* is meant the village now called *Harrold*, on the banks of the Ouse, in the county of Bedford. Lord Mordant, who dwelt "nygh the saide howse," was, I presume, the proprietor of the manor of Turvey in that neighbourhood, and ancestor of the Earls of Peterborough, whose monuments are still existing in the chancel of the beautiful church there. Oxoniensis.

P.S. Was the Lord Mordaunt ever called to account for this proceeding?

[Harwolde, now spelt Harrold, is one and the same place. It is a market town and parish in the Hundred of Willey, on the banks of the river Ouse. See Lewis's *Topog. Dict.* and Lysons's *Beds.*, p. 91.]

Replies.

THE ISLANDS OF SCANDINAVIA AND THULE.

(2nd S. iv. 389.)

Polybius, writing about the year 150 B.C., informs his readers that the world, as known in his time, was divided into three parts, distinguished by the three denominations of Asia, Libya or Africa, and Europe. The boundaries of these were, the Tanais (or Don), the Nile, and the Pillars of Hercules. Everything between the Tanais and the Nile was Asia; everything between the Nile and the Pillars of Hercules was Africa; everything between the Pillars of Hercules and the Tanais was Europe. The country extending from Narbo in Gaul (Narbonne, on the west of the Gulf of Lyons), along the Mediterranean, in the direction of the Pillars of Hercules, is, he says, called Iberia: that part of the same region which borders on the Great Sea (the Atlantic) has received no general appellation, on account of the recent date of its discovery; it is inhabited by large barbarous nations. He then proceeds to remark that as, up to his time, no one had been able to determine whether the space lying to the south of the Æthiopian confine of Asia and Africa is land or sea, so they were still in ignorance as to the country lying to the north of the interval between the river Tanais and the city of Narbo; and he declares that any person who pretends to describe that part of Europe is a mere impostor (iii. 38.).

This passage may be taken as decisive with respect to the geographical knowledge of Northern Europe possessed by the best informed Greeks and Romans, about the middle of the second century before Christ, fifty years before the birth of Julius Cæsar. Rumours respecting the islands from which the Phœnicians brought tin, but no certain knowledge of them, had reached the Greeks in the time of Herodotus (iii. 115.). Pytheas affirmed that he landed in Britain (Strab., ii. 4. 1.); and Timæus, the historian (who died about 256 B.C.), is reported to have said that tin was brought from the island of Mictis, six days' sail from the same country (Fragm. 32. edition C. Müller). Polybius mentions the Britannic Islands, and their production of tin (iii. 57.); and his continuator, Posidonius, who was born about 135 B.C., stated that tin was found among the barbarians who dwelt beyond Lusitania, as well as in the islands of the Cassiterides, and that it was brought from the Britannic Islands to Massilia (Fragm. 48. edit. C. Müller). It should be observed, that the notice of the Britannic Islands attributed to Aristotle, occurs, not in his genuine works, but in the spurious treatise *De Mundo*, which is a late production (c. 3. p. 393. edit. Bekker).*

The campaigns of Cæsar opened Gaul and Britain to the Romans; and after a time, their knowledge extended to northern Germany and the Scandinavian peninsula, which, however, they supposed to be an island. The German Ocean was first navigated by Drusus; who, in 12 B.C., reached the sea by the Rhine, and landed on the coast of Friesland (Tac. *Germ.*, 34.; Merivale's *Romans under the Empire*, vol. iv. p. 229.). Sixteen years afterwards (4 A.D.), Tiberius sent a flotilla down the Rhine, with orders to follow the coast eastwards, and to sail up the Elbe, until he effected a junction by his land forces with his naval armament. This junction — a military enterprise of great difficulty at that time — was successfully accomplished, and is celebrated with merited praises by Velleius, who speaks of this fleet sailing to the Elbe through a sea previously unknown and unheard of (ii. 106., Merivale, *Ib.*, p. 309.).

Strabo declares that all the region beyond the Elbe, adjoining the ocean, was unknown in his time. "No one" (he adds) "is recorded to have navigated along this coast eastward as far as the mouths of the Caspian Sea; the Romans have not

* Three hypotheses concerning the Aristotelic treatise περὶ κόσμου: — 1. That it is a Greek version of a Latin work by Apuleius; 2. That it is a work of Posidonius; 3. That it is a work of Chrysippus; are stated by Brandis (*Aristoteles*, vol. i. p. 120.) to have been conclusively refuted by Spengel. Brandis considers the authorship and date of this spurious treatise to be still undetermined.

penetrated beyond the Elbe; and no one has made the journey by land" (vii. 2. 4.).

The original belief was, that the ocean flowed from Scythia, round the north of Germany and Gaul, to Iberia and the Pillars of Hercules; and that in this Northern Ocean there were many large islands. Pliny mentions that islands of vast size, lying off the coast of Germany, had been recently discovered in his time. ("Nam et a Germaniâ immensas insulas non pridem compertas cognitum habeo," *N. H.* ii. 112.) Xenophon of Lampsacus, — a geographer whose date is unknown, but who probably lived about the Augustan age, — stated that at a distance of three days' sail from the shore of Scythia was an island of enormous size called Baltia. (Plin. *N. H.* iv. 27.) Mela speaks of the Codanus Sinus, — the Cattegat, or southern part of the Baltic, — as a large bay beyond the Albis (Elbe), full of great and small islands (iii. 3.). The largest island in this bay, inhabited by the Teutoni, he calls Codanonia (iii. 6.). The peninsula of Jutland was likewise known to the Romans at the same period, and was named the Cimbric Chersonese. (Strab. viii. 2. § 1.; Plin. iv. 27. Compare Zeuss, *die Deutschen*, p. 144.)

One of the great islands in this part of the Northern Ocean was called Scandia or Scandinavia. According to Pliny, Scandinavia was the most celebrated island in the Codanus Sinus; its size was unknown. The portion of it which was known was inhabited by the Hilleviones, a nation containing 500 pagi, who regarded it as another quarter of the world. (*Ib.*) Another account preserved by Pliny describes Scandia as an island beyond Britain (iv. 30.). Agathemerus mentions Scandia as a large island near the Cimbric Chersonese, extending to the north of Germany; and he couples it with the island of Thule. (*De Geogr.* ii. 4.) According to Ptolemy, there were to the east of the Cimbric Chersonese four islands called Scandia, viz., three small ones, and a large one, furthest to the east, near the mouths of the river Vistula (ii. 11. §§ 33, 34. Compare viii. 6. § 4.) Between the times of Strabo and Ptolemy, therefore, discovery had advanced from the Elbe to the Vistula. It may be added, that the island of Scanzia is mentioned by Jornandes (*De Reb. Get.* c. 3.), who lived in the sixth century.

Another writer, who also lived in the sixth century, having occasion to mention the island of Scandinavia, gives it the appellation of Thule. Procopius, in his *History of the Gothic War*, describes the course of the Heruli across central Europe. He states that, defeated by the Lombards, they first crossed the country of the Sclaveni (near the Danube), and afterwards that of the Varni (Saxony); that they next overran the Danes, from whose country they reached the ocean; and having embarked in ships, they sailed to the island of Thule, where they remained. On the course of this migration, see Buat, *Hist. anc. des Peuples de l'Europe*, tom. ix. p. 388.; Zeuss, *ib.* p. 481.

In this passage, Procopius, wishing to designate the great island which (as he believed) lay to the north of Germany, applied to it the vague appellation of Thule, familiar indeed to the Greeks, but never hitherto used as the name of any real country. He then proceeds to describe this island: —

"Thule," he says, "is an island of great size, more than ten times as large as Britain, and lies at a distance from it, to the north. Most of the land is barren, but there are thirteen large nations in the cultivated regions, all governed by kings. For forty days about the summer solstice the sun does not set, and for the same time at the winter solstice it does not rise. The latter period is passed by the inhabitants in dejection of spirits, as they are unable to communicate with each other. Although (adds Procopius) I much wished to visit this island, and to see these phenomena with my own eyes, I have never been able to accomplish my desire. Nevertheless, I have heard a credible account of them from natives of the country, who have travelled to these parts. During the period when the sun never sets, they reckon the days by the motion of the sun round the horizon. During the period when the sun never rises, they reckon the days by the moon. The last five days of the dark period are celebrated by the Thulitæ as a great festival. These islanders are perpetually haunted with a fear that the sun should on some occasion fail to return, although the same phenomenon recurs every year.

"The Scrithifini, one of the nations of Thule, are in a savage state, wearing no clothes or shoes, not drinking wine, or eating any vegetable product. They never cultivate the ground, but both men and women follow the chase. They live on the animals thus killed, and use the skins of beasts as clothes. Their infants are nourished not with milk, but with the marrow of wild animals.

"The remaining Thulitæ scarcely differ from other men. They worship a variety of gods in heaven, earth, and sea, and particularly in springs and rivers, and they sacrifice human victims, killing them with frightful tortures. The largest nation is the Gauti, to whom the Heruli came." (*Bell. Goth.* ii. 15.)

The Scrithifini mentioned in this passage are more correctly called Skridefinni by other writers. They were sometimes called simply Fins; they inhabited part of Sweden and Norway. (Zeuss, *ib.* p. 684.) The Gauti are a nation of Goths, dwelling in this region, whose name is preserved in the island of Gothland. According to Ptolemy (*ubi sup.*), the Goutæ (Γοῦται) occupied the southern part of Scandia: this nation is doubtless identical with the Gauti of Procopius, and this coincidence affords an additional proof that Thule is used by him as synonymous with Scandia. (Zeuss, *ib.* pp. 158. 511.) The mention of the Scrithifini, who are expressly placed by other writers in the Scandinavian peninsula, likewise indicates the sense which he assigns to the old fabulous name of Thule.

In another place, Procopius says that Brittia is an island opposite the mouth of the Rhine, between Britannia and Thule (*ib.* iv. p. 20.). It does

not appear what island or country Procopius here designates by Brittia; but he probably again makes Thule equivalent to Scandinavia.

The identification of Thule with Scandinavia, and its use as a geographical and ethnographical term, is peculiar to Procopius. Orosius, who wrote in the preceding century, still uses it in the ancient indeterminate acceptation. He describes the island of Thule as separated by an infinite distance from the Orcades, lying towards the north-west, in the middle of the ocean, and as hardly known even to a few persons (i. 2.).

It may be added, in reference to the connexion supposed to exist between Scythia and the German Ocean, that Isidorus computed the distance from the mouths of the Tanais to Thule at 1250 miles, which Pliny perceives to be a mere guess. (ii. 112.) Isidorus of Charax, a geographical writer, who lived under the early emperors, is here meant.

In a former article on the island of Thule (2nd S. iv. 391.), I remarked that Isidorus of Seville, the author of the *Origines*, states that the island of Thule derived its name from the sun. The etymologies of the ancients are often very fanciful, and it is not easy to guess the connexion here intended; perhaps it is meant to derive Θούλη from θεοῦ ἴλη. L.

SIR HUMPHREY GILBERT: OLD SONG.

(2nd S. iv. 387.)

The following is the old naval song, entitled "The Chapter of Admirals," which F. B. R. has made the subject of a Query: —

"*Lord Effingham* kick'd the Armada down,
And *Drake* was a fighting the world all round;
Gallant *Raleigh* liv'd upon fire and smoke,
But *Sir John Hawkins's* heart was broke.
Yet barring all pother,
The one and the other
Were all of them Lords of the Main.

"*Sir Humphrey Gilbert* was lost at sea,
And frozen to death was poor *Willoughby*;
Both *Grenville* and *Frobisher* bravely fell,—
But 'twas *Monson* who tickled the Dutch so well.

"The heart of a lion had whisker'd *Blake*,
And *York* was a seaman for fighting's sake;
But *Montague* perish'd among the brave,
And *Spragge* was doom'd to a briny grave.

"To *Russel* the pride of the Frenchmen struck,
And their ships at Vigo were burnt by *Rooke*;
But *Sir Cloudesly Shovel* to the bottom went,
And *Benbow* fought till his life's shot was spent.

"Porto Bello the Spaniards to *Vernon* lost,
And sorely disturbed was *Hosier's* ghost;
Lord Anson with riches return'd from sea,
And *Balchin* was drown'd in the Victory.

"Of conquering *Hawke* let the Frenchman tell,
And of bold *Boscawen*, who fought so well;
Whilst *Pocock* and *Saunders* as brightly shine
In the Annus Mirabilis, Fifty-nine.

"*Warren* right well for his country fought,
And *Hughes* too did as Britons ought;
Then *Parker* so stoutly the Dutchmen shook,
And the flower of the French bully *Rodney* took.

"*Howe*, *Jervis*, and *Hood* did bravely fight,
And the French and Spaniards put to flight;
And when they shall venture to meet us again,
Britain's sons will give proof they are Lords of the Main.

"'Twere endless to mention each Hero's name,
Whose deeds on the ocean our strength proclaim;
From *Howard* to *Howe* we have beat the foe,
But brave *Duncan* has given the finishing blow."

Wm. Matthews.

Cowgill.

RUSTIGAN ON MILL-WHEELS AND MAGNETISM.

(2nd S. ii. 269.)

From Dr. Eyre's notice in 1769 of the work shown to him by Dr. Wittembach, one would suppose it to have been recently published. It was then 102 years old. He is so far right that there can be no doubt of his having seen it, and as wrong as men usually are who describe the contents of books, the title-pages of which they cannot read. Such writers in the last century called what they did not understand "High Dutch Quackery;" their successors say "German Metaphysics." In confirmation of this view, I copy the title-page:

"Die alleredelste Erfindung der ganzen Welt, vermittelst eines anmutigen und erbaulichen Gesprächs, welches ist dieser Art der fünffte, und zwar eine Mäyens-Unterredungen, beschrieben und fürgestellet von Dem Rustigen. Franckfurt, 1667, 12°." Pp. 240.

I read it through, expecting to find the project of the ship, but did not. I never read a book more free from quackery. Experiments and discoveries are set forth; those mentioned as accomplished are reasonable; the hoped-for are often wild. Among the latter is a "spiritus panis, oder Brodgeist" to be prepared from the best flour, and having all the properties of fresh bread, one spoonful of which taken in the morning shall serve a man for his daily food (p. 67.). Compared with some visions of the best chemists of that time, this does not look absurd.

"Der Rustige" was the favourite academic name of Johann Rist, a celebrated man in his time, though now without readers, and known only by scornful notices in literary histories. He was born at Pinenberg, in Holstein, in 1607; he studied at Utrecht and Leyden, and brought home a reputation for great learning; he became the minister of Wedel on the Elbe, and was much admired for his preaching. He bore the titles of Church Counsellor of Mecklenburg, Count Palatine, and Imperial Poet Laureate. He was a Fellow of the Fructiferous (*fruchtbringend*) Society, with the title of Der Rustige "the Active;"

of the Pegnitz Flower Order, with the name of Daphnis of Cimbria; and in 1660 he founded the Order of The Swans of the Elbe, of which he was president. Horn* calls him the precursor of Gottsched; Grässe† notes his weakness (*Wasserigkeit*); and Schöll‡, after stating that throughout his life he was almost smothered with incense, inserts three specimens of what the German public of that time would bear for poetry,—"*als Poesie geboten werden durfte.*" I confess they seem to me no worse than much which is quoted with admiration from later poets. Vilmar's criticism is—

"Die in Norddeutschland durch Opitz geweckten und der neuen deutschen Zierlichkeit und reinlichen Lieblichkeit unserer uralten deutschen Heldensprache sich befliessigenden Dichter, sammelten sich um den Pfarrer zu Wedel in Holstein, Johan Rist, einen in der Handhabung der Sprache und des Verses, besonders des lyrischen, äusserst gewandten, sonst aber ziemlich oberflächlichen, und aus der Poesie fast ein Geshäft und Gewerbe machenden Dichter. Nur in der geistlichen Poesie, der wir gleich nacher, noch einige Worte der näheren Erwägung widmen, müssen, war Rist wenigstens grösstentheils wahr und zum kleineren Theile sogar originell; seine übrigen Gedichte sind verdienter Weise längst vergessen, und auch die Masse seiner geistlichen Dichtungen ist zu gross als dass nicht vieles darunter hohle Phrase und eitle Reimerei sein müsste."—*Vorlesungen über deutschen National Literatur*, p. 410.

The list of Rist's works occupies nearly a page of Grässe, but only three are in the British Museum:

"Neuer Teutshen Parnass. Copenhagen, 1680." Pp. 920.

"Musikalischer Seelen Paradis. Luneberg, 1660." Pp. 1005.

"Das Friedenwunschende Deutschland. Schauspiel. Hamburg, 1649." Not paged.

From what I have read of these, I think Vilmar's appreciation of Rist as a poet nearly right, but rather too low. His versification is very good. In sacred poetry he may be favourably compared with Watts, in secular with Hayley.

Das Friedenwunschende Deutschland is a series of dialogues on peace and war, explaining either pictures or *tableaux vivants*, which are so numerous that I suppose it was never acted. Mercury, Mars, Death, Germany, Hunger, Pestilence, and other mythological personages, describe the views, and talk to the mortals. As the book is accessible, I will not elongate this notice by description, but recommend it as amusing, especially in the scenes in which Mars exalts and Mercury depreciates war to Monsieur Sauerwind, a student who has turned soldier and forgotten his Latin.

Die alleredelste Erfindung was probably Rist's last work. The preface is dated April 10, 1667, and he died August 31. of the same year. By "die fünffte dieser Art," I presume, is meant the fifth "alleredelste." Grässe mentions his "alleredelste Leben," and "alleredelste Thorheit," which indicates two more works not included in his long catalogue.

The *May-Dialogue* begins with a description of the author's garden. He is in it at 4 a.m. Jacob the gardener and his brother Michael come in, and the talk is of flowers, especially the May-blossom, ranunculus, and iris. The characters are well maintained. The master self-satisfied and important, but kind; the servants respectful and admiring, but at ease. A friend, called Phyloclyt, arrives and begs to introduce two more, Epigrammatocles and Almesius. They are joyfully received, and compliments fly. After some pleasant talk about inventions and courteous difference, as to the most important, they agree to deliver, each in his turn, a discourse on what he holds to be the greatest. For this purpose they adjourn to an arbour, where wine and beer are provided, and the two gardeners have permission to sit and hear. Almesius begins with mills, but describes the benefits we derive from them, and not, as Dr. Eyre supposed, the machinery. Epigrammatocles follows on medicine and surgery; Phyloclyt on magnetism and the compass, but not as useful in mill-work; and Der Rustige comes last, and of course best, pronouncing the alphabet, as the foundation of literature, the noblest invention of the whole world.

Rist's prose is very good; indeed, as far as I can judge, quite as good as any before Göthe's, and the matter is copious and well put together, so as to avoid the national "Langweiligkeit." I read the *May-Dialogue* with much pleasure, and, preferring June to May, should be very glad to spend a long day in such a garden and such company.

In Rist's composition I see nothing ridiculous, but the complimentary verses prefixed are intensely so. Well might Schöll say that he was "in Weihrauchwolken beinahe erstickt." I select the most quotable specimen, though not the most hyperbolical. A copy of verses ends thus:

"Publica scripta viri super æthera fama locavit
Aurea qua *monumen* (*sic*) nobile stela tenet;
Ristius ingenio comprendit scibile quodvis
Pansophus ut merito sit maneatque suo.
Felix est ævi nostri Galenus, et idem
Ipse Maro, Thales, Tullius esse potest."

A sonnet "An ihre Magnificenz und Hochwürden Herrn Johann Risten," begins:

"Durchläuchtigster Monarch, dem das gelehrte Reich
Der Pimperlinnen Land die starcke Schenkel neiget
Apppollo grosser Prinz," &c.

No reason is assigned for spelling Apollo with three p's.

All the works above-mentioned are prefaced by compliments at once dull and extravagant. The *Seelen Paradis* is graced by a portrait of the

* *Die Poesie und Beredsamket der Deutschen*, i. 345.
† *Handbuch der algemeinen Literaturgeschichte*, iii. 572.
‡ *Deutsche Literaturgeschichte*, ii. 222.

author. Fat, pompous, and rather heavy, he looks like one who, if he took flattery at all, would wish it strong, and he certainly had enough to kill any ordinary man, if it did not make him sick.

Dr. Eyre probably saw some other book on the same day, describing the ship that was to go against wind and tide, and jumbled the two in his memory. For that he may be excused, but not for calling an author of whom he knew only what was told him, and forgot much of that, a High Dutch quack. H. B. C.

U. U. Club.

NOTES ON REGIMENTS: ARMY MOVEMENTS.

(2nd S. iv. 437.)

It is not, perhaps, generally known that the 78th Highlanders, the regiment which has so distinguished itself at Cawnpore and elsewhere, under the gallant Havelock, is of old renown in East Indian warfare. The original denomination of the regiment was the Seaforth Highlanders, or the 78th of the line, and it was raised in 1778 by the restored Earl of Seaforth from his estates, in gratitude for the favours conferred upon him by his sovereign. About a thousand men were then enlisted in Rosshire, from among the Mackenzies and the Macraes, and the latter clansmen formed so large a portion of the corps that it became known by their name. A strange affair occurred at Edinburgh after their enrolment, and it was called the "Affair of the wild *Macraws*." Men lately living talked of it, and remembered it well. The soldiers composing the regiment had bound themselves to serve only for a limited period of three years, and had made it a condition that they were not to be sent out of Britain.

"In fact," says Smibert, in his *Clans of the Highlands of Scotland*, "having usually their natural chieftains for their colonels, the regiments rather looked upon themselves as having engaged to follow their superiors temporarily to war in the old way, than as having regularly entered the service of their king and government. Hence the strong sensation that was excited among the Seaford Highlanders when the rumour spread abroad that they were, in reality destined for service in the *East Indies*: in short, that they had been expressly sold to the East India Company by the government, and by their own officers. In consequence the greater number of the men (about 600) mutinied, and refused to embark, demanding full satisfaction as to their intended scene of service before they set foot on board the transports. Compulsion was impossible. The men were a powerful and determined band, amply provided with fire-arms, as well as the means of using them. With the view of placing themselves in some strong position for defence, they marched in regular order to Arthur's Seat, with two plaids fixed in poles instead of colours, and the pipes playing at their head. In this position they remained for three days and nights, refusing all overtures to yield until they received some pledge, of undeniable validity, that the promises originally made to them would be fulfilled. At length the authorities came to the resolution of granting the demands of the insurgents, and a bond was drawn up containing the following conditions:—Firstly, a pardon to the Highlanders for all past offences; secondly, all levy-money and arrears due to them to be paid before embarkation; thirdly, that they should not be sent to the East Indies. This bond was signed by the Duke of Buccleugh, the Earl of Dunmore, Sir Adolphus Oughton, and General Skene. On Tuesday morning, Sept. 29, 1778, the band who had created this extraordinary disturbance assembled, according to orders, in front of Holyrood Palace, and with the Earl of Seaforth and General Skene at their head, marched to Leith, where, in presence of an immense multitude, they went on board the transports with the utmost alacrity and cheerfulness, and set sail for Guernsey, to which they might be carried without infraction of the compact made with them. The Seaforth Highlands, or 78th foot, having satisfied themselves that they were not to be sold to the East India Company, voluntarily offered to go abroad, and on the 1st of May, 1781, embarked for the East Indies, whither their chief accompanied them. They served their country bravely in that region, and afterwards in many other quarters of the globe."

J. M.

CHAIRMAN'S SECOND OR CASTING VOTE.

(2nd S. iv. 268. 419.)

In some institutions a second vote is given to the chairman, to make a majority; but it is objectionable because it makes him equal to two of his coadjutors, and it is doubtful if a point so decided would stand good in law. Christian (note on Blackstone, i. 181.), says —

"In the House of Commons the Speaker never votes but when there is an equality without his casting vote, which, in that case, creates a majority; but the Speaker of the House of Lords has no casting vote, but his vote is counted with the rest of the House; and in the case of an equality, the noncontents, or negative voices, have the same effect and operation as if they were in fact a majority." (*Lords' Jour*, June 25, 1661.). . . . "There is no casting voice in courts of justice; but in the Superior Courts, if the judges are equally divided, there is no decision, and the cause is continued in court till a majority concur. At the Sessions the justices, in case of equality, ought to respite the matter till the next Sessions; but if they are equal one day, and the matter is duly brought before them on another day in the same Sessions, and if there is then an inequality, it will amount to a judgment: for all the time of the Sessions is considered but as one day." . . . . "A casting [second] vote neither exists in corporations nor elsewhere, unless it is expressly given by statute or charter, or, what is equivalent, exists by immemorial usage, and in such cases it cannot be created by a bye-law." (6 T. R. 732.)

It will be seen from the above that in the Lords there is perfect equality — all are peers — and the Speaker has not even the control on questions of forms of proceeding. In the Commons, the Speaker, being approved by the Crown, has no vote, except in cases of equality, and cannot give his opinion or argue any question in the House, but his voice is imperative on questions of order of proceedings.

There being four judges in each court, a majority of three to one is thereby obtained on any point of law. If the Chief Justice, however, had a second voice, it would give to his opinion a double weight, which it is hardly probable would properly belong to it as compared with the opinions of his brothers on the bench.

The second vote was unknown, I believe, to the Greeks and Romans; the latter even exercised the veto. In the management of commercial, scientific, and charitable institutions, as in private life, prudence dictates that, when motives are equally for and against, adherence to past experience is better than the adoption of a new course for the future, the consequences of which cannot be fully predicated.

The Court of Directors of the East India Company, when equally divided, determine the question by lot (*Wilson's Continuation of Mill*, i. 299.), "agreeably to law." I have been unable to find the authority in their Acts of Parliament for so settling points which may affect the interests of one-sixth of the human race. "Hoc est non considerare, sed sortiri quid loquare."—Cic. *Nat. Deor.* i. 35.

The Municipal Corporations' Act (5 & 6 W. 4. c. 76. s. 69.) gives "a second or casting vote in all cases of equality of votes" to the chairman of the council. The Companies' Clauses Act (8 Vict. c. 16. s. 67.) empowers a chairman to give such casting vote in addition to his other votes as principal and proxy. Banking companies and other bodies give often, by deed or otherwise, a like power to the chairman. The inference then is that the motion in question was not carried at the Mechanics' Institute, unless such second vote were authorised by the laws of the Institute, or the motion itself were confirmed by some subsequent act of the proprietary or committee who voted without a majority on the first occasion.

T. J. Buckton.

Lichfield.

The custom in parish vestries may do something to clear this point. It has been my lot divers times to preside at vestries officially, and as holding the freehold of a church, but where, *not being a ratepayer*, I have had no ordinary vote as a member of the vestry. In other cases I have presided, *being a ratepayer*, and have not forfeited my ratepayer's suffrage by the circumstance of my being chairman. In either case, had the votes been equal, it would have belonged to me, as presiding member, to exercise (not for my own advantage, but for the convenience of the public body), the acknowledged privilege of a chairman's casting vote, totally independent of any other vote I might have given. Under the Vestry Act it is possible for a chairman, (or any other vestryman,) to have as many as *four* or *five* votes, in right of his large rateable property; but surely the *chance* of a "casting vote," should the numbers be equal, cannot deprive a ratepayer of his *four* or *five* regular and legal votes, merely because he presides at the meeting.

The practice of the Speaker of the House of Commons cannot guide us in this matter for certain obvious reasons.

J. Sansom.

Replies to Minor Queries.

London Funerals (2nd S. iv. 394, 395.)—The funerals quoted by Mr. Coleman, as well as those given by Mr. Brewer, are alike derived from Machyn's *Diary*. "Goodrick, the great lawyer," buried in 1562, was Richard Goodrick, a nephew of the Lord Chancellor of that name, Thomas Goodrick, Bishop of Ely. His funeral was attended by the Company of Clerks, singing; and he is known to have been attached to the ancient ritual of the church, as probably was Thomas Percy, Queen Mary's skinner: and this shows the origin of funerals being attended by the children of Christ's Hospital. It had been customary that a quire of parish clerks should attend to chaunt the *Dirige*. This being abandoned, the children were substituted at the funerals of Protestants. But in some cases we find funerals attended by both the clerks and the children.

J. G. Nichols.

Luther and Gerbelius (2nd S. iv. 482.)—Was Luther assisted in translating the New Testament by Gerbelius's edition of the Greek, small 4to., March 1521? In the sale of the library of the late Bishop of London, noticed at p. 482., it is stated that a copy of Gerbelius's *Greek Testament* sold for 2*l.* 6*s.*, "supposed to have been the one made use of by Luther for his version." But how could this be? Luther first published his version in parts, of which I possess *Das Andor Thoyl Evangelii S. Lucas van der Apostel Geschichte*. It is in small 8vo., printed on thick vellum, lettered, 1521. These small volumes were revised by Luther, aided by Melancthon, who says * that the volume was in the hands of the printers May 5, 1522 (Old Style, and only two months after the date of Gerbelius's edition). It is an extremely curious book from some Greek MS., without even the division into chapters. It omits 1 John v. 7., the three heavenly witnesses, which is inserted in Bibelius's edition, 8vo., Basil, August, 1524. I possess fine copies of these books, and value them highly, because it is very probable that they guided Tyndale in his translation of the New Testament into English. He certainly followed the Greek original; and where he differs with Erasmus and the Vulgate, he must have been aided

* Townley, *Bib. Lit.*, vol. ii. p. 276.

by these two rare books; they, with the Aldine, being the only accessible editions then extant, and all of them from different MSS.

George Offor.

Hackney, near London.

Words in the Eye (2nd S. iv. 434.) — Perhaps it may not be in the recollection of all your readers that Evelyn in his *Diary*, under April, 1701, mentions a similar phenomenon:

"A Dutch boy," he says, "of about 8 or 9 years old was carried about by his parents to show, who had about the iris of one eye the letters of *Deus meus*, and of the other *Elohim*, in the Hebrew character."

In looking back to an old letter of my own, dated Oct. 1828 (*eheu! fugaces*), I find the following paragraphs:

"The Napoleon-eyed child is returned to the Oxford-Street Bazaar. I have seen her, and can unhesitatingly affirm that the whole story is a *humbug*. With a highly-powerful magnifying-glass I examined both her eyes, for at least a quarter of an hour, in every possible light. I had pictures and models of her eyes shown me, that I might know where to find the respective letters. Not one could I see! At last, tired of investigation, I tried to *fancy* the inscriptions; but it would not do; there were not materials to fancy even a syllable. Others, I should suppose, must have been deceived by their imagination; for there can hardly be any room for doubt in a matter of this kind, where a person of quick eyesight cannot discover a letter after a long examination. The child has a full blue eye, with those light strokes so often seen in blue eyes, very strongly marked: and this is the natural circumstance which has won from English credulity the fortune of the child and its parents."

Such was my evidence, taken down at the time; but whether I was too incredulous, or others too credulous, I must not pronounce. In common with your correspondent Centurion, — who does not mention, any more than Evelyn, that he actually witnessed the marvel, — I should be curious to hear what became of the little girl.

C. W. Bingham.

Lord Stowell (2nd S. iv. 400.) — Neither Doctors' Commons nor Westminster Hall will give its *imprimatur* to the remarks of C. (1.) on this most distinguished lawyer. I shall not attempt to vindicate either the forensic or the political character of Lord Stowell, both are now the property of the country; but allow me to correct the joke practised at the table of George IV. The joke is not Lord Stowell's, but Lord Eldon's. Lord Eldon frequently dined with the king; I think Lord Stowell never until after his elevation to the peerage. It was on the occasion of his first visit to the royal table that the king took notice of the freedom with which the great judge took wine, and on his afterwards expressing his surprise at the fact to Lord Eldon, the chancellor replied, "I can assure your Majesty that my brother can take any *given* quantity of wine."

In connexion with this subject, allow me to state, that some time after Lord Stowell became imbecile, his brother visited him, and remained to dinner: they drank "Surtees's good Newcastle Port, the stronger the better," as Lord Eldon used to call his favourite beverage. Lord Stowell got exhilarated; his mental powers revived in their wonted splendour. Lord Eldon declared that he had never enjoyed his brother's company with greater zest than on this occasion; but, alas! when the excitement of the wine ceased, this mighty intellect became again shrouded in the darkness of the infirmity under which it laboured.

John Fenwick.

Newcastle-upon-Tyne.

Sir John Powell (2nd S. iv. 329.)—I am obliged to T. R. K. and P. H. F. for their answers to my Query respecting the arms of this judge. I should feel still more obliged to T. R. K. if he would refer me to the authority on which his reply is founded. P. H. F. will find, on referring to 1st S. vii. 359., that he has confounded the judge, who was a native of Gloucester, with his namesake of Carmarthenshire, who so honourably distinguished himself on the trial of the seven bishops. That trial took place in 1688; and Sir John Powell of Gloucester did not become a judge until 1691, nor sit in the Queen's Bench until 1702. Yet, although this appears by the inscription on his monument in the Lady's Chapel of Gloucester Cathedral, which is copied by Atkins, Rudder, Fosbroke, and Counsel, and the monument of Sir John Powell of Broadway, in Laugharne Church, which is inscribed —

"Quam strenuus Ecclesiæ defensor fuerit, testes ii septem Apostolici Præsules, quos ob Christi fidem fortiter vindicatam ad ipsius tribunal accitos intrepidus absolvit," —

all these writers attribute to Sir John Powell of Gloucester, whose own merits as a profound lawyer and upright judge constitute a sufficient reputation, the glory which belongs to his Welsh contemporary. It is, I think, very much to be regretted that we know so little of this Abdiel of the Bench; and I earnestly hope that Mr. Foss may be able in his next volume to supply us with some authentic information respecting him.

Tyro.

Tyro (p. 329.) asks for information as to the family of Sir John Powel. I possess his pedigree, drawn out by the Welsh heralds from Tudwall Gloff (or Claudius), A.D. 880, and ending with Herbert Powel of Broadway, 1714, son of Sir Thos. Powel by Judith his wife, daughter and heiress of Sir John Herbert of Coldbrook. Sir John Pryce, Bart. (of a much older race, whose pedigree states him to have been the 102nd in lineal descent from Brute first King of England), married Elizabeth, daughter and heiress of Sir Thos. Powel of Broadway, and had a son living in 1727. In the *Gentleman's Magazine* for Octo-

ber, 1825, recording the death of Admiral Charles Powel Hamilton, he is mentioned "as one of the representatives of the Powel family, whose lineage he traced as far back as A.D. 382. He was son of Lord *Anne* Hamilton by the co-heiress of Sir Thos. Powel of Broadway, and his descendants may be found in the peerage of the illustrious and ducal House of Hamilton. Howel Powel, a younger branch, left two daughters co-heiresses; 1. Mary, wife of John Dalton, Esq.: 2. Margaret, wife of her cousin John Bevan, Esq." All their descendants quarter the arms of Powel of Brôadway, viz., Gules, a lion rampant reguardant, or, being those of their great ancestor Elistan, Prince of Fferlix, as may be seen in Enderbie's *Cambria Triumphans*, and most of the similar works on Welsh genealogies. E. D.

Londinopolis.—I have a copy of this work in the original binding, and I believe it to be a perfect copy, although there is a like error in the pagination; not the same error, if Mr. Offor (2nd S. iv. p. 470.) be correct, for my copy skips from p. 124. (not 128.) to 301. But I believe it to be a mere error in the pagination. The hiatus, if there be an hiatus, occurs in what the Table of Contents describes as the account "of the twenty-six several Wards." Now, page 123. begins with the "account of the eighteenth Ward," which concludes page 124.; and page 301. begins with the "nineteenth Ward." I may add that the Index follows the present pagination. L. O.

I think Mr. George Offor may see a perfect copy of Howell's *Londinopolis*, if he visits the curious old library of seventeenth century literature preserved in the parish church of Skipton in Craven. When I was there I saw a copy which seemed to be quite perfect, but I did not examine it with much attention. By-the-bye has anyone ever carefully looked over that library? I was in it for a short time about four years ago. I think it will be found to be exceedingly rich in pamphlets and sermons of the era of the great civil war. Is there any printed catalogue? I think not. Glis P. Templ.

Amber (2nd S. iv. 454.) — Aikin (*Dictionary of Chemistry*, i. 57.) says, amber is occasionally met with in the gravel-beds near London, in which case it is merely an alluvial product. Other notices may be found in Tacitus (*Germ.*, 45.), and in Berzelius (*Traité de Chimie*, vi. 589.).

T. J. Buckton.

Lichfield.

Old Philænium (2nd S. iii. 388.) — The passage referred to in Jeremy Taylor's sermon is as follows:

"It is true he was in the declension of his age and health; but his very ruins were goodly; they who saw the broken heaps of Pompey's theatre, and the crushed obelisks, and the old face of beauteous Philænium, could not but admire the disordered glories of such magnificent structures, which were venerable in their very dust."

Now does not Philænium here referred to mean Philæ in Egypt, a long account of which will be found in Smith's *Dictionary of Greek and Roman Geography?* The description of the ruins is too long to quote, but is peculiarly interesting.

G. W. N.

Alderley Edge.

Bloreheath (2nd S. iv. 472.) — In reply to your correspondent's inquiry respecting the battle of Bloreheath, I beg to mention that prior to the publication of my recent work, *Visits to Fields of Battle in England of the Fifteenth Century*, I visited that of Bloreheath six times; and I may perhaps be allowed to state that I cannot believe that Queen Margaret (called Margaret of Anjou) was upon or near the field of battle at the time when it took place. Such a circumstance is not mentioned by our old chroniclers and annalists, Fabyan, Hall, Holinshed, Speed, Grafton, or Stow. But that is by no means all; for we have the positive evidence of the proceedings of the Parliament of Coventry (see *Rot. Parl.*, 38 Hen. VI., vol. v. p. 348.) that Queen Margaret and Prince Edward were at the time of the battle at Eccleshall, which is eight miles and a half distant from Bloreheath. Stow (p. 405.) also confirms that statement. See also Holinshed (vol. i. p. 649.), who mentions that the Queen was at the time at Eccleshall, and that the King was at Coleshill in Warwickshire. Some authors mention a rumour that the Queen was then upon the tower of Mucclestone Church; but that is not visible from the field of battle, nor have I any reason to suppose that, prior to the growth of the timber, it was visible; and as Mucclestone is a mile and a half distant from Bloreheath, it was too far off for a spectator to see it, from the tower of the church, before the use of telescopes; besides which, from the position of Mucclestone, she could not have fled from thence to Eccleshall without great risk — almost a certainty — of being intercepted. I therefore consider it quite an idle tale.

I am not aware that I can communicate much information of value respecting the battle beyond what is contained in my recent work; but if your correspondent will write to me, and favour me with his address, it will afford me much pleasure to give him such information as may be in my power. Richard Brooke.

Canning Street, Liverpool.

In reply to F. H. W.'s inquiry, I beg to say that a paper on Bloreheath was read before the Chester Architectural, Archæological, and Historic Society in 1850, and is published in Part II. of their Journal. If F. H. W. has no other means

of access to their proceedings, I will lend him the paper, if he will send me his address.

W. Beaumont.

Warrington.

Robert Halse (2nd S. iv. 472.)—I copy from my MS. English Episcopate, in which the diocese of London was published this month:—

"1459. Robert Halse, D.D., consecrated 27 Nov. in S. Clement's Church, Coventry. He was the second son of Judge Halse and Margaret Mewy of Whitchurch; educated at Exeter College; Provost of Oriel College, Oxford, March 23, 1445; Proctor, 1432; Prebendary of St. Paul's, July 6, 1455; Archdeacon of Norfolk, Feb. 14, 1448, and Norwich, 1456; Dean of Exeter, 1457. He was eminent for promoting none but the best of his clergy. He died Dec. 30, 1490, and was buried at Lichfield.

"Arms: Arg. between 3 griffins' heads erased, a fess, sable."

Mackenzie Walcott, M.A.

A Family supported by Eagles (2nd S. iv. 385.) — The story here related reminds me of another very similar. It is related in the life of Thuanus, the historian, that when he was passing through part of France, on an embassy from Henry III. to the King of Navarre, he was entertained for some days at the seat of a certain bishop on his journey. At the first repast it was observed, with some surprise, that all the wild-fowl or game brought to table wanted either a head or wing, a leg, or some other part; which occasioned their host pleasantly to apologise for the voracity of his caterer, who always took the liberty of first tasting what he had procured before it was brought to table. On perceiving the increased surprise of his guests, he informed them that in the mountainous regions of that district, the eagles were accustomed to build amongst the almost inaccessible rocks, which can only be ascended by ladders and grappling irons. The peasants, however, when they have discovered a nest, erect a small hut at the foot of the rock, in which to shelter themselves from the fury of the birds when they convey provisions to their young; as also to watch the times of their departure from the nest. When this happens, they immediately plant their ladders, climb the rocks, and carry off what the eagles have conveyed to their young, substituting the entrails of animals and other offal. The prey has generally been mutilated before they can get at it; but in compensation for this disadvantage, it has a much finer flavour than anything the markets can afford. He added that, when the young eagles have acquired strength enough to fly, the shepherds fasten them to the nest, that the parent bird may continue to supply them the longer with food. Three or four eagles' nests were in this way sufficient to furnish a splendid table throughout the summer; and so far from murmuring at the ravages of these birds, he thought himself very happy in being situated in their neighbourhood. N. L. T.

The Guillotine (1st S. xii. 319.; 2nd S. iv. 264. 339.)—The following notice of this machine, "which was introduced in France by Mons. Guillotin, a physician, and a member of the National Assembly in 1791," is taken from a London monthly publication of 1801:—

"The guillotin, known formerly in England as a 'maiden,' was used in the limits of the forest of Hardwicke, in Yorkshire, and the executions were generally at Halifax. Twenty-five criminals suffered by it in the reign of Queen Elizabeth; the records before that time were lost. Twelve more were executed by it between 1623 and 1650; after which, it is supposed that the privilege was no more respected. That machine is now destroyed; but there is one of the same kind in the Parliament House at Edinburgh, by which the regent Morton suffered.

"Prints of machines of this kind are to be met with in many old books in various languages, even so early as 1510, but without any descriptions. One of them is represented in Holinshed's *Chronicles*: that of Halifax may be seen in the borders of the old maps of Yorkshire, particularly those of Mole, in 1720."

William Winthrop.

Malta.

Triforium, Derivation of (2nd S. iv. 269. 320. 481.) — The acceptable theory on the etymology of the above word advanced by your correspondent M. H. R., induces me to remark that in a Note recently offered for insertion in "N. & Q.," but which did not appear, *triforium* was suggested as a corruption of *tra*forium, the latter being, in classic orthography, a variation of *transforium* (?), from *transforo* or *fero*, as in the cognate English compounds *tra*verse (a *cross*-beam), *tra*vel, *tra*dition. The Italian etymology, which did not occur to me, is far preferable.

If I remember rightly, trifarium was another reading proposed, as I saw no reason why the *second* syllable should not be just as corruptible as the *first*. But the observations I then ventured to make were offered for the sake of exhausting the process of etymological conjecture, not from any conviction of, or confidence in, the legitimacy of my theories. F. Phillott.

Bamfylde Moore Carew (2nd S. iv. 401.) — In Timperley's *Dictionary of Printers and Printing*, Robert Goadby of Sherborne (the printer of the edition mentioned by F. S. Q.) is stated to have been the author of the *Life of Bamfylde Moore Carew*. I have heard that it was written by Mrs. Goadby, from the relation of Bamfylde Moore Carew himself. There have been editions of the *Life* published at London, Newcastle, Edinburgh, Exeter, &c.: some of these, I apprehend, are by different authors or compilers, although I have had no opportunity of comparing them excepting by the titles in the *Bibliotheca Devoniensis*. Carew died in 1758; Goadby in 1778, aged fifty-seven.

T. P.

Tiverton.

Cedar Roofs and Spiders (2nd S. iv. 208.) — In Caughey's *Letters*, 3 vols., 1845, the author makes the following remarks in his description of one of the palaces of the Hague: —

"A Large Gothic Room, where the States General formerly legislated for the United Provinces;" it is "125 feet long, 60 feet wide, and 66 feet high, but is no more used for that purpose. The ceiling or roof is of cedar, unsupported by any cross beam. The wood has the singular property of repelling insects, and no cobwebs have ever been seen upon it."

T. H.

"*Heralds' Visitation, co. Gloucester*, 1682–3" (2nd S. iv. 473.) — This book of the visitation of co. Gloucester is in the Heralds' College. Y.

Miscellaneous.

NOTES ON BOOKS, ETC.

It had not been our intention to occupy any portion of our present Number with these Notes. But we have two reasons for altering our original arrangement. The first is, that we may direct the attention of our readers to a new Christmas book by Mrs. Gatty — a book so peculiarly appropriate to the season that we should be sorry the season should pass without a Note of it. It is entitled *Legendary Tales*, and consists of three stories severally entitled "A Legend of Sologne," "The Hundredth Birthday," and "The Treasure Seeker." In these legends Mrs. Gatty substitutes the real for her favourite field, the ideal, and with great success. Opinions will differ as to the merits of the several stories. Our vote is for "The Hundredth Birthday."

Our second Note must be devoted to one who has in his day rendered many good and substantial services to English History and English Literature, — Sir Henry Ellis. Sir Henry, on Thursday last, resigned his office of Director of the Society of Antiquaries. For upwards of half a century has he been a Fellow, and for the greater portion of that long period a most active and indefatigable officer of that Society. To his exertions night after night, and meeting after meeting, have the Fellows been indebted for papers of interest and value: and when the business of the evening was concluded, and the gossip round the "cup which cheers but not inebriates," followed, Sir Henry was always ready with some pleasant unlooked-for information or agreeable reminiscence to gratify the friendly group which always encircled him. Our readers will, therefore, readily believe that the vote of thanks to him for his past services, and of wishes for his future happiness, were as warmly adopted by the whole body of Fellows who were present, as they were sincerely and earnestly proposed by those who had the privilege of proposing that tribute of respect and affection to one who has deserved so well of every man of letters.

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History of England by David Hume, Esq. Vol. VI. Edition of 1811. Duodecimo.

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Notices to Correspondents.

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Abbra. *William Moffet, Schoolmaster, was no doubt the author of* The Irish Hudibras, 1755, *as stated on the title-page. See a notice of the work in* The Retrospective Review, iii. 323.

H. D'Aveney. Rawing *is the after-math, or second crop of grass.*

Y. B. N. J. *The epitaph from Old St. Pancras churchyard appeared in our* 2nd S. i. 202.

Errata. — 2nd S. iv. 493., col. 2. l. 30., *for* "Testival," *read* "Festival"; 494. col. 1. l. 25., *for* "Tuesday," *read* "Sunday."

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